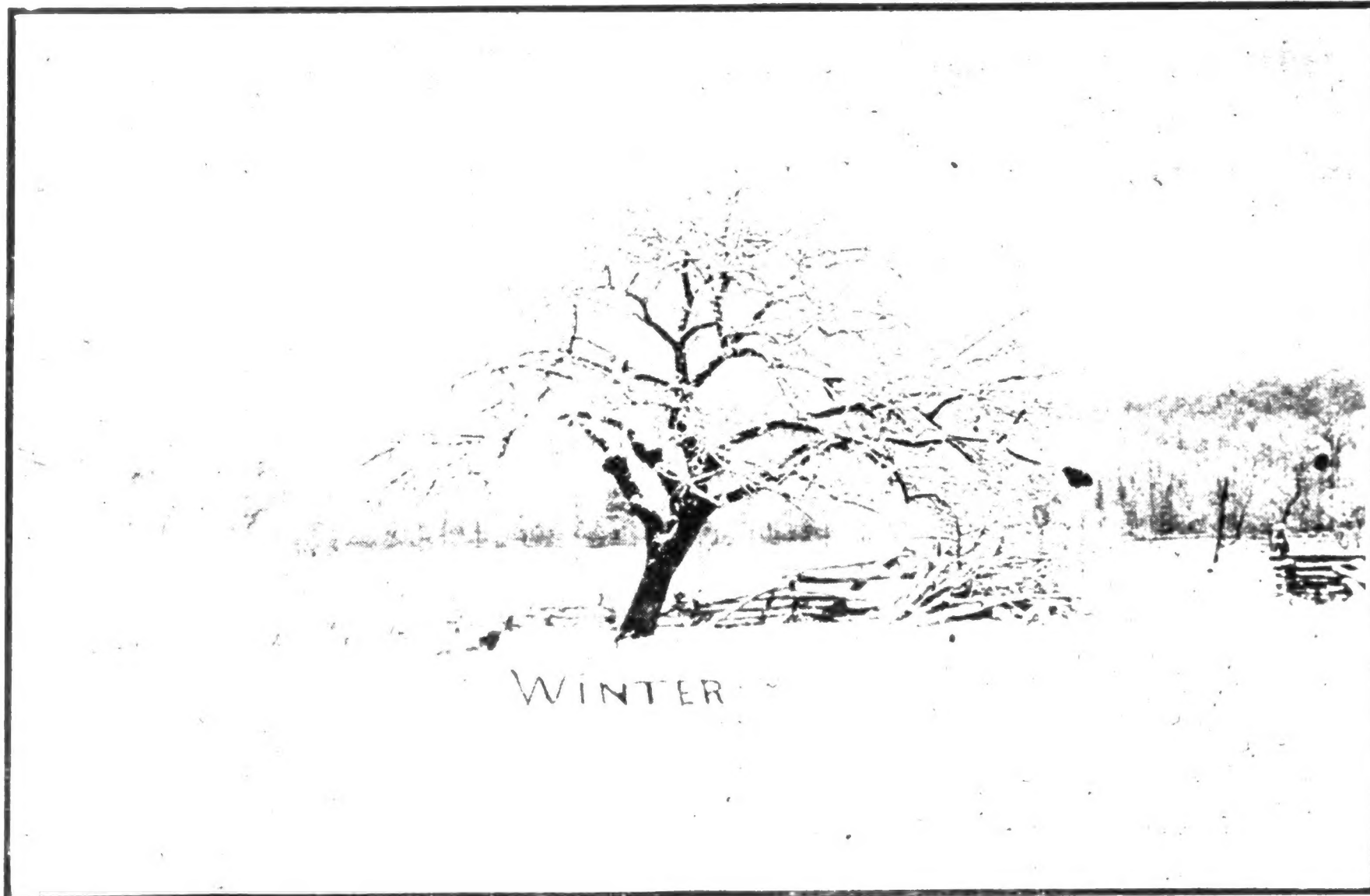


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For as the rain cometh down and the snow from heaven, and returneth not thither, but watereth the earth, and maketh it bring forth and bud,.....so shall my word be that goeth forth out of my mouth.—Isa. 55:10, 11.

SELECT READING

AT THE YEAR'S CLOSE

If fault of mine, or pride, or fear,
Has cost one soul, or far or near,
One bitter pang, one burning tear,
May the hurt die with thee, Old Year.

If sorrow e'er defeated me,
So that in vain on doubt's dark sea
One called on me despairingly,
Old Year! oh, hide that cry with thee!

If gracelessness in anything
Has weighted some poor struggling wing,
Or heedlessness has left a sting,
O speeding Year, my pardon bring!

If I have failed, where need was sore,
Appreciation's wine to pour,
Selfishly keeping it in store—
Now Heaven absolve me, I implore!

May every wrong and hurt of mine,
Or felt, or given, leave no sign
Touched with the blessed anodyne—
Good will! God's peace! The birth divine!
—Selected.

MY NEW YEAR'S PURPOSE

To be a little kindlier
With the passing of each day;
To leave but happy memories
As I go along my way;
To use possessions that are mine
In service full and free;
To sacrifice the trivial things
For larger good to be;
To give of love in lavish way
That friendships true may live,
To be less quick to criticize,
More ready to forgive;
To use such talents as I have
That happiness may grow,
To take the bitter with the sweet,
Assured 'tis better so;
To be quite free from self-intent
Whatever the task I do,
To help the world's faith stronger grow
In all that's good and true;
To keep my faith in God and right
No matter how things run,
To work and play and pray and trust
Until the journey's done,
God grant to me the strength of heart
Of motive and of will,
To do my part, and falter not,
This purpose to fulfill.

Henrietta Heron.

NEW YEAR'S DAY—AND EVERY DAY

Each man is Captain of his Soul,
And each man his own Crew,
But the Pilot knows the Unknown seas,
And he will bring us through.
We break new seas today—
Our eager keels quest unaccustomed waters,
And, from the vast uncharted waste in front,
The mystic circles leap
To greet our prow with mightiest possibilities;
Bringing us—what?
—Dread shoals and shifting banks?
—And calms and storms?

—And clouds and biting gales?
—And wreck and loss?
—And valiant fighting-times?
—And, maybe, death!—and so, the Larger Life.

For should the Pilot deem it best
To cut the voyage short,
He sees beyond the sky-line, and
He'll bring us into Port.

—John Oxenham in "Bees in Amber."

ON THE THRESHOLD

I stand upon the threshold of two years,
And backward look, and forward strain my eyes;
Upon the blotted record fall my tears,
While, brushing them aside, a sweet surprise
Breaks like a day-dawn on my upturned face,
As I remember all Thy daily grace.

Thou hast been good to me; the burdened past
Thou hast borne with me, and the future days

THE NEW YEAR

A flower unknown; a book unread;
A tree with fruit unharvested;
A path untrod; a house whose rooms
Lack yet the heart's divine perfumes;
A landscape whose wide border lies
In silent shade, 'neath silent skies;
A wondrous fountain yet unsealed;
A casket with its gifts concealed;
This is the year that for you waits
Beyond tomorrow's mystic gates!

Horatio Nelson Powers.

Are in Thy hands: I tremble not, but cast
My care upon Thee, and in prayer and praise

Prepare to make the coming year the best,
Because of nobler work and sweeter rest.
—S. S. World.

OTHERS

S. P. Yoder

Though I am myself and ever must be
To others I owe the highest degree
Of service that I am able to give
If truly with God's approval I'd live,
All who would attain what heaven requires
Must crucify self and sinful desires,
Denying one's self that others may gain,
Brings blessings self-seekers can never attain.

To gratify self and others ignore,
Is offering sin a wide-open door.
Eve's selfish desire indulgence to gain
Still curses mankind with sorrow and pain.
Kind heaven's rewards are promised alone
To those who to others good service have shown.

More blessed to give than 'tis to receive
And happy are those who trust and believe.

To pity one's self enfeebles the mind,
Brings leanness of soul, and feelings unkind
Toward others whose claims we coldly ignore,
While our own fate we deeply deplore.
Lord Jesus, we pray compassion divine
May tender our hearts with feelings like Thine

For others in want—their sufferings relieve,
Those weak in the faith with patience receive.
Denbigh, Va.

THOUGHTS ABOUT HAPPINESS

1. It is not like trouble; it is seldom found by seeking for it; trouble always is.
2. It can not be bought; if it could, the rich would all be happy. As a matter of fact some of them are very unhappy.
3. It is not confined to the physically well. Many with perfectly well bodies are miserable.
4. It is not confined to any special race or country. It can make its home anywhere.
5. It is neither an aristocrat nor a commoner. It has been known to walk down the street with a king on one side and a beggar on the other.
6. It is not driven away by sickness, old age, trouble or even death.
7. It stays longest with those who are busiest doing something for others.
8. It loves to come into a home where there is little criticism, fault finding, egotism, and jealousy.
9. It laughs with joy when it finds a soul with a clean body and a good conscience.
10. And, best of all, Happiness is found with all those whose faith in God and love for men keeps them from the black sin of all the ages, Selfishness.

—Dr. Sheldon.

WHEN THE LORD HAD A JOB

The Lord had a job for me, but I had so much to do,
I said, "You get someone else or wait till I get through";
I don't know how the Lord came out, but he seemed to get along,
But I felt kind o' sneakin' like, 'cause I knew I'd done him wrong.

One day I needed the Lord, needed him right away,
But he never answered me at all, but I could hear him say,
Down in my accusin' heart, "I've got too much to do,
You get someone else, or wait till I get through."

Since then when the Lord has a job for me,
I never tries to shirk;
I drops whatever I has on hand and does the good Lord's work,
And my affairs can worry along or wait till I get through;
Nobody else can do the job the Lord's marked out for you.
—Selected.

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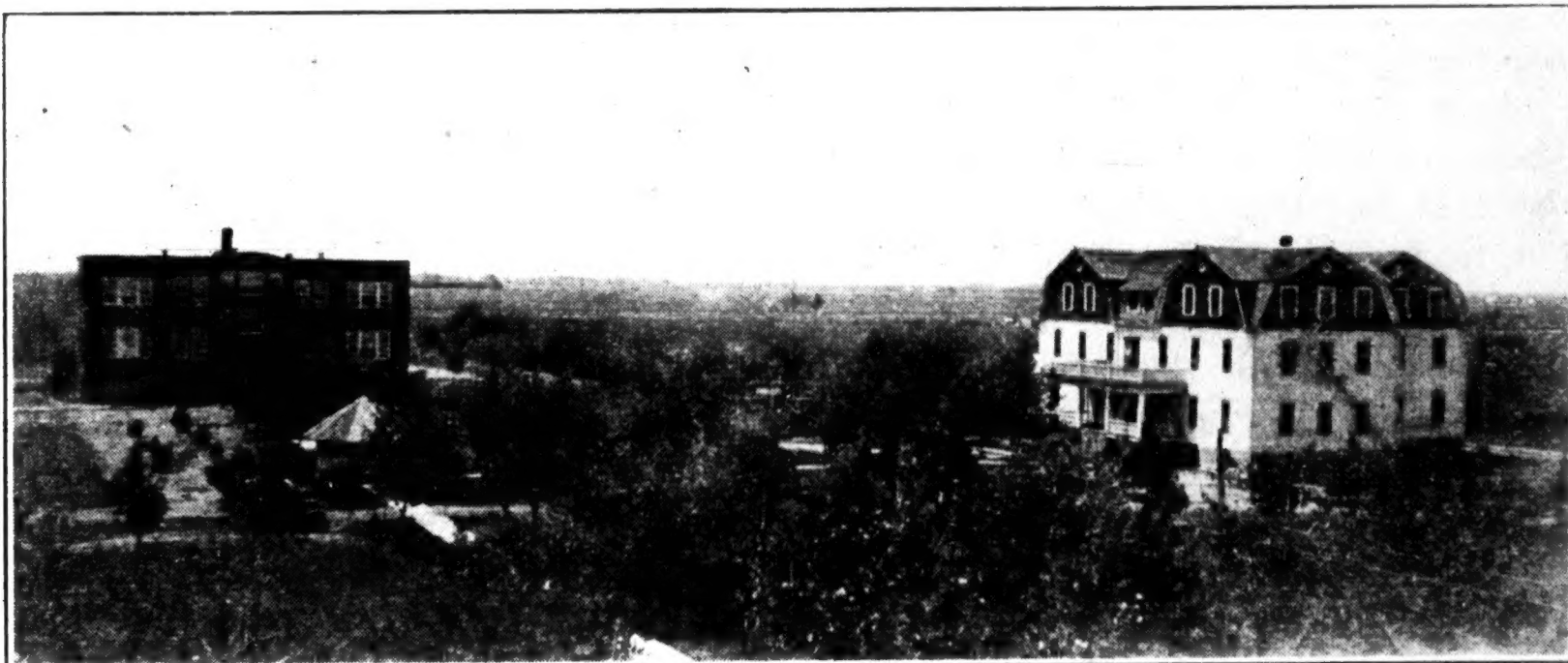
No. 1

J. D. CHARLES AS AN EDUCATOR

D. H. Bender

John D. Charles was the younger of the two sons which comprised the family of a Christian father and mother. Their home was at Millersville, Pennsylvania. Millersville is a school town, it being the seat of the First State Normal School of the Keystone State. The brothers were given opportunity to avail themselves of these educational advantages. Both the subject of this sketch and his older brother, Harry D., took the Normal course and became country school teachers. The older brother finally took charge of the work of their father's farm and thus the

Bible School at Hesston, Kansas, in the fall of 1909. He was elected as a member of a faculty of three by the Mennonite Board of Education who took charge of the new church school, beginning the first term on September 22, 1909, with an initial enrollment of twenty-one students. In the organization of the school he was elected as secretary of the faculty and of the institution. This position he held until the educational duties of the school became too heavy for one man to carry, when he was relieved of the duties of secretary and was elected registrar, and



Within the walls of this institution (Hesston College) J. D. Charles accomplished his greatest task. We trust that all his students and those they meet will follow the ideals he held forth.—Editor.

younger was given the opportunity to continue his educational career.

After graduating from the State Normal School, John Charles continued his studies at Franklin and Marshall College in Lancaster City, graduating from that institution with the degree of Bachelor of Arts in 1905. He then turned his face westward and for several years was not directly engaged in educational work. Having located with headquarters in Kansas City, he became active as a worker in the Gospel Mission which had but recently been opened by the Mennonite Church at 200 South Seventh St., Kansas City, Kansas. His ability was soon recognized and he was later appointed as superintendent of the mission.

Early Days in Educational Work

The definite work of Brother Charles as an educator in the Church began with the founding of Hesston Academy and

later when the Academy was organized into a College. Brother Charles became its first dean, which position, as well as that of registrar, he held until the time of his death.

As the demands for more advanced education in the Church grew, the need of better trained teachers who were sound in the faith became imperative. Brother Charles asked for leave of absence from the active duties of the school in order that he might spend some time in a University in better preparation for his work. His request was granted and he took up advanced work of a special nature in Columbia University, New York. During the summer of 1914, he graduated from this institution with the Master's degree. Returning to Hesston he pushed the educational standards of the institution rapidly forward. His earnest desire and definite purpose was to make the work

of the institution highly proficient in every department. He was never satisfied with anything but the best. This was true of not only his work as an educator but in every other department of his life activities.

A Systematic Teacher

He was a very concise, systematic, thorough student and insisted on these points in connection with his work as a teacher. He would never allow shoddy or careless work on the part of the student to pass. You could rely on his being at his post early and late. He was an indefatigable worker. By many students he was actually feared and seemed stern and distant. But he solicited acquaintanceship, and as students became better acquainted with him and learned the fine inner Christian spirit of the man they learned not only to respect his standards of work but loved him for his character and worth.

A Rare Speaker On Rare Topics

Brother Charles was not only proficient as an educator in the class room but was a strong platform speaker. His lectures on various phases of educational and religious work stand out with a clearness and completeness that characterize them as rare and valuable productions. His favorite field was that of Science. While he preferred the Biological Sciences he was equally proficient in other departments of scientific research and teaching. One distinguishing feature about his work in Science was the fact that he made the Bible the final word on scientific as well as every other fundamental truth. His general lectures before the entire student body on such subjects as, "Science in the Bible," "Science and the Bible," "Science Supporting the Bible," "How Old is Man" (a defense of the Genesis account of the Creation), "The Bible Under the Archaeologist's Spade and the Critic's Pen," all speak loudly and clearly of his absolute faith in the infallibility of God's Word.

"He was set for the Defense of the Gospel"

Brother Charles was ordained to the ministry in 1908, and proved himself not only a preacher with a Gospel message but an uncompromising defender of the fundamental doctrines of the Word and the distinctive doctrines of the Church. His work in the ministry exhibited the same careful study and definite form of treating his subjects as that of his educational work. In his religious activities he was called upon to discuss many impor-

tant biblical subjects. Among his addresses delivered in conferences and religious meetings was the subject of "Premillennialism and Postmillennialism," which address is preserved in pamphlet form. The last of such important addresses were the three given before the Young People's Conference in June, just a short time before his fatal illness. These dealt with the three great subjects of, God, The Bible, The Savior.

Some Masterly Written Messages

Not only was J. D. Charles considered a strong educator but he also proved himself a successful disciplinarian. He served as chairman of the discipline committee at Hesston for a number of years and students learned to respect his word and authority on points of government. He crystallized his position on the question of the value of discipline and produced these points in an address delivered before the school on "The Educational and Cultural Value of Discipline and Government." This address is preserved in pamphlet form. The two addresses getting into print and having the widest commendation are, "The Fallacies of Evolution" and "College Athletics, Present State and Suggestions for Improvement." The former is a masterly defense of the Biblical account of the creation as opposed to the erroneous Darwinian theory of the descent of the species; while the latter supports the position of inter-mural athletics and points out the dangers connected with inter-collegiate contests.

The Church has lost through the death of Brother Charles one of her ablest as well as one of the most loyal supporters of the true standards of Christian education.

Hesston, Kansas.

TRIUMPHANT DEATH OF A CHRISTIAN WORKER

It is with mingled grief and joy that I speak of our departed brother, J. D. Charles: grief, because we had to separate from him; joy, because of the glorious testimony that he left behind. It is not my purpose to pay a tribute to the life of our departed brother, nor do I mean to give a memorial talk, but a statement is desired as a matter of information, and I believe it may have a good effect.

The first intimation that we had that some disease had fastened itself upon his vitals was when he returned from North Dakota last June, where he had been engaged in Gospel work. I looked at him as he came down the sidewalk, and saw his face was yellow; his eyes were yellow. I said: "Bro. Charles, what's the matter?" He said, "I am sick."

The doctor at Hesston examined him, and found an obstruction in the bile duct, the bile being turned into the blood. He kept getting weaker. I had to leave him, and go on a trip west. When I returned a month later I found him in the hospital,

where the doctors finally diagnosed his case as a possible internal cancer. During all this time Bro. Charles studied his own case. He was head of the science department, and a fine anatomist. Dr. Haury, at the head of the hospital, said, "That man knows as much about his anatomy as I do."

It was decided that under local anaesthesia there should be an incision made, and a thorough examination, to determine the nature of his disease. I was present at that examination. They were finally obliged to put him under an anaesthetic. They found from the pancreas extending upward to the liver, a malignant cancer that was then possibly as large as a man's hand. The doctor said that the case was fatal, and they sewed him up without operating. When he came to, the first thing he wanted to know was his condition. None of them wanted to tell him, and this fell to my lot. He said, "Brother Bender, the operation was not a success, was it?" I said, "Not as successful as I would like to have seen it." "They found a cancer, didn't they?" I said, "They found something that might possibly be cancer." He said, "You need not be afraid to tell me." I told him, and he started talking about his coming end. Such resignation and Christian fortitude I have never witnessed in a dying man. He would talk freely about his coming end, told his wife what he wanted her to do, and encouraged her; he told her that he didn't want the children to see him suffer; and he didn't suffer much.

Before I went to the General Conference I paid him my last visit and asked him whether I should go. He said, "Yes." I said, "Brother Charles, as you look back over your life; look ahead to what is coming; consider your present condition, and your family, and the school and Church work, is there anything that worries you?" He said, "No, there isn't." I said, "Can you say that everything is peace and contentment in your soul?" He waited a little while and then he said, "There is one thing I would like to say, and that is this: as I look back over my life, I wish that I would have lived better; I see where I could have lived better; I am sorry that I did not do it, but there is nothing to stand against me; it is all under the blood of the Lord Jesus Christ. It is all covered, and as I look forward there is nothing before me but peace and glory."

I was glad for that one confession, that he felt he had not lived as good as he might. If a child of God should die without suggesting that there might have been an improvement in his life, I would question his real salvation.

I said, "What shall I say to the people?" He said, "Tell them there isn't a thing the matter with my experience; there isn't anything the matter with my soul. Everything is clear; my mind is clear. I can

think just as clearly as ever, but this old tenement of clay is in bad shape."

As the end drew near he kept talking to his wife. One day as he was talking to her, he said, "The heavenly hosts are in the room. They are in the northeast corner. There they are now." She said, "John, are they coming close to you?" "Yes, they're coming close now." She said, "Do you know any of them?" He said, "No, I don't know any of them, but I know they are coming for me, and I will soon be with them."

The nurses talked with him the same way. The sister who was the head nurse said, "I wish more people would go in and talk to him; it would do them good."

As he kept getting lower his consciousness remained with him. He kept talking to Jesus and to his wife. The last thing she heard him say; he looked over toward her, and put his hand out on the bed cover, and tried to smile. He said, "Mamma, the Lord will take care of you."

Then he gasped for breath, and whispered again. She put her ear down to hear, and he said, "Lord Jesus, come quickly." The death convulsions seized him, the rattle came in his throat, and he passed on.

When I first learned through the doctors that he must go, I was dazed. I said, "How can we get along in the school without our dean and our registrar? How will we get along in the Church without his help?" If I had not been a Christian, and believed that God did all things well, I would have felt like rebelling; but after I had prayed the matter through, and went back to visit him the next day, I caught the spirit of my Brother Charles, and I felt that what God does is done well. He was convinced, the doctors were convinced, the nurses were convinced, and his wife was convinced that this was the time that the Lord wanted to take him home, and everybody submitted.

I asked Sister Charles whether Brother Charles had said anything about his funeral. She said, "Before he died he asked for his Bible, and here on a slip of paper he had suggested several hymns for his funeral. The first one was, 'In the Cross of Christ I Glory.' That did not sound like a mournful hymn to me. We sang that for the first hymn at his funeral. The last one he had selected was, 'Jesus, Saviour, Pilot Me.'"

I say these things, not because I want to laud a man; he had his mistakes like everyone else; but if a man can die and leave a testimony like that, it is worth a great deal in life to live. He said to me before he died: "Brother Bender, I don't expect to get out of here, but if I ever do, I have a testimony for Jesus that I never had before."

My only wish and prayer is that those who came in contact with his life might catch that inspiration, and yield themselves to Jesus Christ so that when their end comes they can go like he did.

Hesston, Kans.

A NIGHT BY THE SINAP

Herman H. Kreider

At the close of the World War one might have traveled through certain sections of Turkey in Anatolia and Cilicia without seeing very many examples of the destructive effects of the conflict between nations. The Australian troops of the British army, aided by certain Arab contingents, had fought their way northward through Palestine and Syria on the line of Damascus and Homs. The scene of the last actual encounter with the Turkish forces is marked today by a small granite pyramid erected on the rising ground two miles northwest of Aleppo.

Massacre of Christians

The British occupation of Aintab, Marash, and Urfa marked the beginning of a period of peace and order long to be remembered by all those who were familiar with the medieval conditions that usually prevail in those districts. Unfortunately it was not long until, in accordance with treaties signed at Paris, the efficient troops of Great Britain withdrew in favor of the less tactful and weaker detachment of the French Army. Almost immediately the old conditions returned and disorder prevailed. Guerilla warfare bristled out here and there; the forced retreats of the French from Marash and Urfa were celebrated by general massacres of the native Christians by the Turks.

General Disorders

The famous Berlin-Bagdad railway, which had been in operation from Constantinople to Nisibin in the Tigris-Euphrates valley up to this time, was now rendered useless by the blasting of many miles of track, but more especially by the destruction of the high-level bridge across the Euphrates at Jerablus. All the bridges on the carriage road from Aleppo to Marash were dynamited by Turkish irregulars, making the transportation of our relief supplies a very difficult matter in the winter months.

So when my Turkish interpreter-mechanic, Hikmet Enver, and I reached the Sinap River on the 28th of November 1922, we made the usual detour through the clay soil of the fields bordering the main road, crossed the tiny stone culvert, and soon were on the main road again. The Sinap was a mere ditch and I wondered what had become of the famous river that was the subject of many harrowing tales of stranded trucks, of broken-down wagons, and the robberies that had a habit of accompanying such situations.

Ordered To Leave

The following Tuesday, just one week later, the governor of Marash province gave Enver and myself final notice that we must leave Turkish territory at once. This ultimatum was no surprise to us for we could easily see that our efforts to relieve the suffering of the Christians was distasteful to the local Turkish authori-

ties, since on the Sunday previous we had been commanded to leave Marash. The pouring rain in the lowlands and the driving sleet on the mountains made our travel very slow, and the night, with great clouds of fog, settled upon us long before we reached Aintab.

The Mission A Place Of Refuge

We had now traveled a distance of thirty-five miles and had therefore reached the detour for the Sinap River. I drove the Ford cautiously down over the steep embankment, then through the mud, barely moving along, for even though we used chains the driving wheels slipped continually in the miry clay. The first of the three wagons, being but lightly loaded, passed us just as we drew up to the banks of the river, at a wide and comparatively shallow place, for there was not a sign of the culvert of the week before.

The other two vehicles were high-wheeled, flare-board wagons, owned and operated by Kurds who were reaping huge profits by transporting Armenians out of Turkey during the forced exodus of the closing months of 1922. These wagons were piled high with the bedding, carpets, and small articles of furniture belonging to four or five families. The more able-bodied members walked the whole way, while the small children and the aged were perched on top of these loads of bundles and bales.

The first wagon that crossed had been submerged to the very upper edge of the sideboards by the swirling waters, and it was obvious that a loaded wagon would stand little chance of reaching the opposite banks and manifestly impossible for an automobile with its low wheels. As the second wagon drew up to the river there was a loud dispute; the male passengers contended that the wagon simply could not cross, while women in tears were entreating the burly Kurds to wait there until the following day. But these profiteers would not be stayed. The Christian exodus was a real gold mine for them, and they were not willing to lose an hour.

All the people except the driver remained behind while the first wagon slid into the stream, moved on a few yards, stuck for several minutes, then was torn triumphantly out on the other bank. In desperation all the passengers now climbed onto the third carriage. As I watched the shaky old wagon creaking up toward the river I felt certain that the end of some of these people must be near at hand for it seemed that nothing short of a miracle could save them from the fury of those swirling waters.

Allah Is Powerless

The horses sidled unwillingly into the cold current. It was only a minute or

two, though it seemed like hours, until the party reached the deepest part of the stream; the team gave up, and swayed from right to left in the vain attempt to rid itself of that overwhelming force. The Kurds on the opposite bank were muttering and groaning, "Allah! Allah! Walla-a-a-ah!" To this curious mixture of prayer and profanity were added the wild shrieks of the women and the frightened cries of the children.

There was one old man on the wagon. When it became obvious that no further progress could be made he removed some of his clothing and slid down into the chilling torrent which came up over his shoulders. One by one he carried the helpless members of his family from the wagon to the south bank. Meanwhile the Kurds had hitched one of the horses from the other team to the tongue of the wagon and compelled a boy to mount this horse and drive him. Then for a full quarter of an hour there was pulling, straining, and balking, with more curses from the other drivers. At last, in a series of frantic leaps, the horses jerked the load out of the river, and the party was once more on its miserable way.

Now we were alone and darkness had set in. Knowing of nothing else to do we nibbled dejectedly at some dry food that we had brought with us, then tried to sleep away the time. Before nine o'clock it began to rain very heavily and continued until after midnight. When the sky cleared slightly I was dismayed to find that the water was flowing fully a foot higher than it had been in the afternoon; from that time on we were too much occupied with shivering from the cold, and with trying to think of some way out of our predicament, to be able to sleep.

Suddenly we were frightened almost speechless by a shout from the other side of the river.

"If The Lord Will"

"When are you planning to cross?" called a voice in Turkish.

"Tomorrow morning, God willing," shouted Enver, and his optimism astounded me.

"The other party has told me about you, and so I am staying at this outpost, not far away, until morning," the voice returned and was gone. Then, for the first time, did we feel that perhaps we would not be robbed after all.

The cold, gray dawn came at last. The level of the water had dropped about eight inches since midnight, and continued to fall several inches as each hour of the morning passed. Our car, true to its reputation, refused to start at first, but finally yielded when we heated all the plugs over a can of solid alcohol.

By ten o'clock a dozen or more inquisitive Arabs and other villagers from the nearby country had gathered around the car. Enver and one of these peasants did their best to locate our culvert by prod-

(Concluded on page 399)

CHRISTIAN MONITOR PULPIT

ETERNAL VERITIES

1. MY GOD

J. D. Charles

Rather strangely, there are very few of Brother Charles' sermons in manuscript form. The one published is one of a series of three delivered at the Young People's Conference last year. The other two will be published later. They are masterpieces for logic, soundness, deep feeling and breadth of vision. They will be doubly appreciated since he speaks from the other side of time. May God grant these sermons eternal fruitage.—Editor.

Introduction

In these days when there is so much instability everywhere it is refreshing to be asked to talk on verities—Christian verities. A most suitable text for this series of talks is found in Hebrews 12:27—"That those things which cannot be shaken may remain."

It is indeed comforting, in an age like ours, to be assured that there are some things in the world that may be credited with the attribute of **stability**; so threatening are the signs of the times, as some see them, that all things will be set afloat in the sweeping current of "criticism," or of "modern thought," or of "the scientific spirit," which has carried so many things, once believed in, away already—even the truths around which our deepest and dearest hopes gather being threatened with destruction.

Yet will I take it upon me to say, that there is by no means the occasion for alarm that some seem to imagine there is, or that others would have us believe there is. Much of the fear that is felt for Christian truth today is of a panicky sort. There has been so much of real unsettlement within recent years of old methods and ways, views and beliefs once insisted upon, that a species of skeptical contagion has gone abroad, or the suspicion has spread that **all** things are uncertain and liable to be carried away. One man has heard the rumor from another—whispered in a tremulous breath, perhaps—that this, and the other, and the other statement of the Bible has been discredited, and that this or the other fact or doctrine of Christianity has been successfully assailed, till there is a sort of buzz in the air of these ominous whisperings; while over all there prevail the loud, blatant shouts of an iconoclastic infidelity. And yet, when men of calmer temper go and look closely into the occasions of such whisperings and shoutings, some of them are tempted to turn round in scorn, for the weakness of those who fear, and for the effrontery of those who have inspired the fear.

Fairly and dispassionately estimating all that has been really accomplished by the destructive criticism, the statement may be risked, I believe, that not one solid and essential truth in morals and religion has

been shaken from its old foundations. Unhappily, comparatively few among us have the requisite learning and leisure to certify for themselves, the hollowness of the rumors that reach them as to the dreadful doings of science or of modern thought in its assaults upon the old faith. Some of those disturbed by these rumors would speedily regain peace to mind and heart, could they only find out for themselves, how very little of just occasion there is for the boasting, and whispering, and shouting of those who would have us believe, that the citadel of Christian truth has at length gone down under the assault of the motley-hued infidelity of the time.

I have all confidence in the "things which cannot be shaken." And my confidence is increased each time I meditate on my God, my Bible, and Jesus my Savior.

In speaking on these subjects, while I wish always to be theologically correct, I have no desire to be dogmatically abstract, or too systematically theological, but I want to give something genuinely instructive and devotional that will strengthen our faith and make God, the Bible, and Christ more real to us.

I. My God

I know of nothing better adapted to correct the errors of the evil age in which we are living than clear views of God. As we look down through time this was the salvation in every evil day.

Job's afflictions were charged to secret sins; he defended his innocence with great power; but not till God answered him from the whirlwind did he see clearly, did he know either himself or God's dealings. Seeing God he abhorred himself. He said, "I had heard of Thee by the hearing of the ear: but now mine eye seeth Thee. Wherefore I abhor myself, and repent in dust and ashes" (Job. 42:5, 6).

We recall the transforming vision of Isaiah, "Woe is me! for I am undone; because I am a man of unclean lips, and I dwell in the midst of a people of unclean lips: for mine eyes have seen the King, the Lord of hosts" (Isa. 6:5).

Had we the time we could refer to similar experiences on the part of Moses, Joshua, Ezekiel, Jeremiah, Daniel, and the apostles Peter, Paul, and John. Notably

these, but also every real servant of God in both the Old and New Testaments.

Yes we are in perilous times and evil days, but in God is our hope. May be we have not looked there. This is the salient fact—clearer views of God are the only means of correcting error.

1. Clear views of God correct errors touching His character. Caught in some speculation, we are whirled about as in an eddy, till, in bewilderment, we may deny that there is a God, or deny some attribute—His justice or His grace, His goodness or His power. But let a man's eyes be opened by the Holy Spirit so that he shall see God, as did Job, Moses, Paul, and error vanishes.

2. Clear views of God correct errors touching God's providence. To our shame this word has almost been lost in our age. Our children do not know its meaning. But here all men are staggered at times, their steps well-nigh slip; the wicked prosper, the righteous suffer. The wise man dies even as the fool. Does it not seem wrong that our lot is cast, and our wishes not regarded? Our purposes are baffled, our plans miscarry, **our way is** hed till hope lies crushed. A rheumatic hand will ache though a queen's, or covered with the grime of toil and care. Trouble stops at every door. Then, the deeper mysteries, born with disease, suffering in body or mind or both for the follies and sins of ancestors. And what shall we say more? Does ever an accident distinguish between the innocent and the guilty? Does not a mistake kill as quickly as an intent? Does death spare the child or the mother?

We cannot escape these agonizing questions; can we find relief in them? With all the light shining from another world on the dark spots of this, tormenting doubts will not be allayed until we come into a clearer view of God. Let the Spirit reveal God, and doubts dissolve in the fulness of the light.

3. Clear views of God correct errors touching our moral condition. They convict of sin. Even the most godly then abhor themselves. The elder Edwards wrote, "I had a view that for me was extraordinary, of the glory of the Son of God." "My wickedness as I am in myself,....looks like an abyss infinitely deeper than hell."

4. Clear views of God correct errors touching Jesus and His salvation. Shall men never have done with the question, What think ye of Christ? Yes, in a clear view of God, providence, and our sins, such as the Spirit gives in regeneration.

Have we had these clearer views of God? Do we have them? We may see

Jesus, and yet nail Him to the cross. Men seeing God in the face of Christ may turn their backs on Him. But when Christ is accepted, forgiveness, peace, life eternal are sure.

What we need is constantly a clearer view of God. Everything depends on the view we have of God.

Is God real to us?

This is the question of the ages.

Four philosophers are discussing it. The first says, "There is no God." You know who this is. This is the atheist, whose folly has been condemned alike by inspired Scripture and by modern science.

The second says, "I cannot tell whether there is a God or not, and therefore I do not think about it." This is the agnostic, who makes his doubts the limit of his knowledge, and exalts the confession of short-sightedness into the first of the virtues.

The third says, "I cannot be sure that God is, nor what He is: but I think He is thus and so, and I act upon this supposition." This is the man who is willing to go beyond what he sees, who loves his hopes so much that he treats them as if they were facts, who is content with probabilities and turns them to the regulation of his practical life.

The fourth says, "God is. I know Him." This is the real apostle of religion, who declares unto us that which he has heard, that which he has seen with his eyes, that which he has looked upon and his hands have handled of the word of life; that God is light—manifest, actual, real, as the sun in heaven.

I need not take the time in proving that this last man is the only one of the four who has common sense and the Bible on his side. The Bible, creation, and common sense teach the existence of a living and personal God, who may be really known by His creatures.

I put the question to us, Which of these philosophies do we support?

In regard to the first of these four, the atheist, we see that he stands alone; and there is probably no danger that any of us will be inclined to stand with him, for he is in the very difficult position of having to prove a positive by negatives. Admitting that all arguments for the existence of God are failures, the atheist must go beyond this and bring facts to show that God is impossible. He must carpet-sweep with a vacuum cleaner the universe from beginning to end, and show to us that it is empty. He must prove that nowhere in heaven or earth is there a place in which an unexplained and primal power can dwell. With this task we may leave him, like a foolish builder trying to reach the skies with a tower of brick.

We observe at once that the second and third stand together in theory, though they differ in practice. They are both professors of ignorance. They admit the idea of God, but they cannot discover the reality. So the second says that he will have nothing to do with it. He has no need of it, and can get nothing from it but perplexity and humiliation. But the third declares that it is so bright and beautiful that he will worship it and make it the guide of his life. So they part company, and the former may become a famous teacher of science, and the latter a popular preacher of Christianity.

In regard to their common view, one thing is clear. It is at bottom unreasonable. For if there were no God at all, then it would be impossible to find traces of Him. But the very possibility of God, carries with it the necessity of some kind of manifestation. If He is in the universe

a pet theory, it is not a leap from the region of the known into the region of the unknown; not any one or all of these that make God real. But as man to man, in the best exercise of the faculties which are joined in the unity of his personality, the living Divine Being, God the Father, is manifest, as a physical reality, as a moral reality, as an historical reality, as a spiritual reality.

1. **God is manifest as a physical reality.** The world is full of God. Lift up your eyes, stretch out your hands. He is at your elbow. You touch not His substance, for that is intangible, but the force that flows from Him. You do not see His face, for that is invisible, but the glory that clothes and hides His presence. He is here as really and truly as the light, the gravity, the electricity which fill this room though you cannot see them. Do you question their reality? They are formless, they are invisible, and are actually unknown to millions of mankind who ignorantly experience their effects without seeking or discovering their real nature; but you are sure of them; you know them; they are manifested to you by their workings. Exactly so God is manifested in the world.

This physical manifestation comes to us in three forms—power, wisdom, beauty. In these three forms, which include all appearances and relations of material things we actually may experience God.

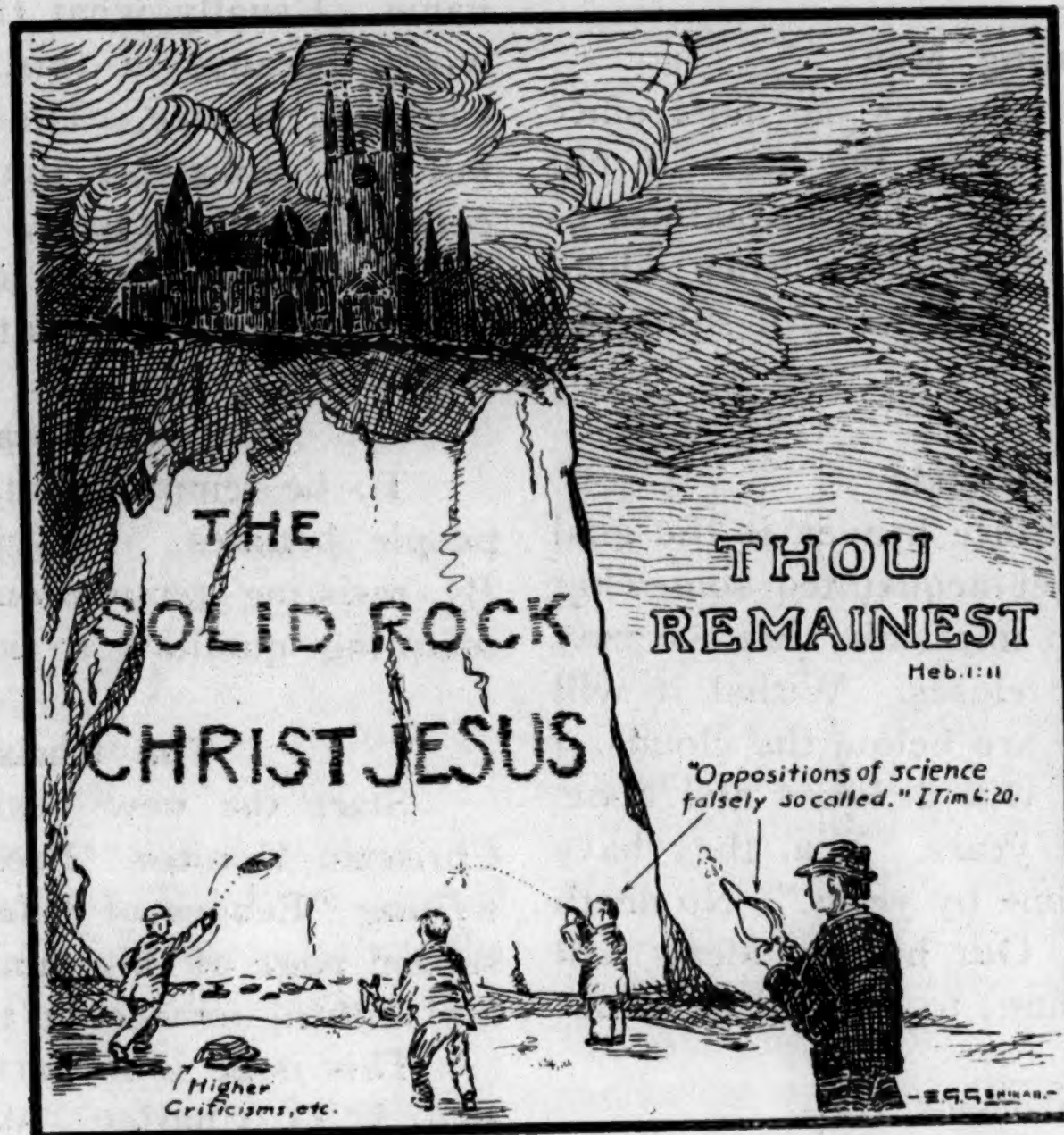
In coming to Middlebury I looked out of the car-window and beheld the mighty forces which permeate and encircle our globe, binding the earth and rocks into a solid mass, hurrying currents of rivers in their swift flow of flood conditions, driving the clouds in flocks and armies, sending forth arrows of lightnings, marshalling the stars in their journeying

hosts, pulsing life through every plant and animal. Do not all these tell us of a living spring? Surely a greater than man is here.

The poor heathen of old saw in a lightning flash a thunderbolt hurled by the hand of Jupiter, and trembled. We see the same thing. We call it electricity. But what is electricity but an effluence of Almighty God? And do we not also tremble? Yes, in the presence of great power,—earth-shaking, sky-rending, death-dealing, life-unfolding forces, before which we are as insects driven on the summer wind, we tremble and bow down, for our heart tells us that a Greater than man is here. Here there is power.

How intricate and majestic is the combination of forces which keeps the heavens balanced and in order, insuring the kind returns of day and night, winter and

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it cannot be as a mere abstraction; there must be evidences of His being and power. In short, the very idea of God necessitates reality for its perfection.

But as we have noted, in the fourth view we have something that is substantial. The real apostle of religion who declares that God is real, and can be known, has at the very outset, a platform upon which to stand. He can appeal to facts. Evidence, contact, experience—this is the field in which he moves.

It is in the sphere of our every-day life, our practical discoveries, our human emotions, that we discover the reality of God. And let me say that here in this very sphere of natural reality, we do not see light, we do not know gravitation, we do not feel love, we do not enjoy fellowship, one whit more really than we experience the living God.

It is not a heated argument, it is not



EDITORIALS



Open the School Room Door

Some people do not want the Bible in the public schools. In one case at least the reason is evident. If the Bible came in by the front door, "Evolution" would have to crawl out the basement window for that good Book has a way of its own to put to rout its enemies. It is an old Book but a lusty youngster still. The dew of youth is still upon its brow. It has no fear of professor, scientist, investigator, honest or destructive critic. Back of its silent pages stands God. Let the Bible come in.

God is Still Hunting Men

God is out hunting men; He knows our post office address. Perhaps He needs us where we are. If not maybe we are loafing on a small job. This disqualifies us for larger responsibilities. "Brighten the corner where you are." Then the light of your presence will shine out farther and farther.

Look Above the Clouds

Surely that is good advice. Since heaven is the goal sought by all people, why not get acquainted somewhat before we leave here? Life is so uncertain that we may be "over there" before this year closes. Withal it will enable us to live better while we are below the clouds.

In that place of bliss, God's will is loved and done. No sin mars the record of those years. Yea, they have a new year, "for they count not time by years." No death shall shatter the joy of eternity. Our highest ideals will all be attained. To live here is fine; to die and go hence is gain.

"When I've been there ten thousand years,
Bright shining as the sun;
I'll have no less days to sing His praise
Than when I first begun."

Good sermons in our church services are splendid, but more praying would carry us farther.

One Class of Fools

"What fools we mortals be" is evident because of the fact that millions are more concerned about the exterior appearance of the body than with the interior condition of the immortal soul.

Give Them Flowers Now

Young man—don't forget that father and mother of yours today. Young woman—don't be afraid to be tied to that proverbial "apron string" of your mother's. Leaving home to enjoy more so-called liberty may appeal to you today. Tomorrow you may be willing to mortgage your property for the touch of the vanished hand of your fa-

ther, and a sight of your mother's face. Give the flowers to them today. Don't wait till the crape hangs on the door of the old homestead. Don't mistreat your two best friends by giving flowers to them when they lie senseless in death. Sweeten their pathway today. When they leave give them a pleasant good-bye with a promise that you want to meet them in "that morning."

How to Meet "Scandalmongers"

The scandalmongers like the poor are always with us. This type delights in robbing folks of their good name. Usually what they do is to "sling mud." Don't worry because of this. Keep in the open sunlight of Christian service. The sun soon dries mud, then it will fall off. Likewise time is a good eraser. By taking care of our character, our reputation will take care of itself. After all your friends won't believe it and others will soon learn the truth.

Temptation Is Not Sin

To be tempted is the normal experience of the best people betimes. To yield is abnormal and disastrous. By resisting temptation for some time it will lose its tempting qualities to a large extent.

The Christian Monitor Pilot

Start the new year right by reading the January Christian Monitor. Bro. Yake requested a vacation from writing "Echoes of Life," so we miss his article on the second page of this number. We thank him heartily for his faithful service in the past.

This issue is in part a memorial number for our late Bro. J. D. Charles. We miss him, but we trust that his work may still go on. The sermon in the Pulpit Department is from his pen. It is worth saving and filing.

Three relief workers, Brethren Arthur Slagel, Herman Kreider and Sister Nellie Miller, have consented to write a series of helpful articles. After reading them you will say with one of the writers, "Gott sei dank!"

"Beautiful Girlhood" by Sister Gladys Miller is a helpful article for boys and girls. Sister Eva Moyer from the oldest Mennonite Conference in America contributes a worth-while message on "Promoting Purity."

Brother S. C. Yoder takes you out for a day with the "Round Up." While listening to Bro. Yoder preaching we feel that he has met men in many walks of life. Western life formed an exceedingly interesting part of his experiences.

Do not miss the article, "Reminiscences of the Civil War" by an aged grandmother.

Brother Lehman from India and Sister Erkman of Illinois give interesting missionary messages.

Brother Oyer and Sister Landis very ably fill the Sunday School Department for this issue.

We regret that in last month's Monitor two articles were printed without giving credit to the authors. The poem, "A Parable in Poetry" was written by Ernest G. Gehman, while A. M. Eash is the author of "The Temple Area in Jerusalem."

The Cartoon Feature

We are glad that Brother Ernest G. Gehman is expecting to furnish us monthly with a religious cartoon that depicts some great truth. A cartoon is a portrayal that appeals strongly to the imagination. Jesus Christ made use of a mental cartoon when He portrayed a man seeking to dislodge a mote in the eye of another, when there was a beam in his own eye. In real life this is not a possibility, but as an illustration it makes an abiding impression.

New Year Meditations

We ought to make 1924 the best year of our lives, for it will be the last year for some of us.

The best New Year resolution we know of is the resolution to be a Christian, and to adorn that name by a consistent life.

Lock arms with Jesus Christ on January first at 12:01 A. M. and keep walking with Him until December thirty-first, 12 P. M. It will be the happiest and most useful year of your career.

"O for a closer walk with God,
A calm and heavenly frame.
So purer light shall mark the road
That leads me to the Lamb."

The old year has Christmas to console it in its dying moments. How swift it has gone. We have rushed by another milestone. It seems but yesterday that the summer breezes stirred the fruit-laden orchards, yet now the snow-flurries fly.

The new year before us is an untraveled pathway. God will go ahead in His wisdom and providence. Trusting in Him we can have a full measure of courage and great expectancy.

On His Knees in the Stateroom

We are glad to know that when Secretary of Labor Davis entered port at New York, just coming back from the chaos that exists in Europe, he was "overwhelmed and had to go quietly to his stateroom, giving thanks on bended knees."

Let us remember that Europe is what it is because it trampled beneath its feet the Word of God, while America is what it is because of an open Bible. May we dust the unused Bibles ere we descend to Europe's plight.

Clean-Cut Men

Tobacco users will never get through the world as clean-cut as the three Hebrew young men got through the fiery furnace in Babylon. "There was no smell of smoke upon them."

Sixty-six Departments

That Bible on your library table is God's gift to His world—to you personally as well. It is equal to, and beyond the splendor of the universe itself—the same person created both. The Bible is no accident, nor is it a book thrown together at random—its sixty-six departments are perfectly arranged. We would suffer a distinct loss if any one of that number were removed from the sacred canon. It seems that God had His eye upon it when those ancient scholars decreed which was sacred writing, and that which was not. Just read the Apocrypha, and in a short time you will know that man wrote it without divine inspiration. The Bible contains perfect laws, matchless philosophy, sublime prophecies, true history, eternal principles, truth without alloy, and the WAY TO GOD. Yea, it is worth more to man than a million worlds.

Thrills—Thrills—Thrills

Sometimes an honest reason is given for non-attendance at divine worship, though the confession may be very humiliating. Quite often men seek to cover up the real cause. In the following case this young man revealed the cause to his pastor, when spoken to about his backslidden condition.

"When I go to the movie I get a thrill. When I go to the dance I get a thrill. When I go to the football game I get a thrill. When I attend an exciting theatrical play I get a thrill. When I read an exciting detective story I get a thrill. But I am frank to say that when I go to church I am not interested. I am not thrilled by the service. And that is the reason why I have stopped going."

He was a "thrill addict," a slave to the film, professional sports, and neurotic literature. Church services are not intended as amusement centers, but for the holy edification of the human soul. Nevertheless Biblical preaching, of the apostle Paul order, has its thrills. The most momentous themes to be found in all the world are heard in the pulpits. Yet withal, this type of an abnormal mentality will not appreciate the more sane and normal thrills of religious life. May God arouse the oncoming generation of the perils of these wild thrills in this dangerous era.

The Bible as a Crime Reporter

One of the outstanding features of the present day newspapers are the reports of crime. These are a part of human history and as such may have a place. What we object to is the way various cases are written up. Present day reporters would do well if they would go to the Bible and see how God writes up crime and sin.

The Bible states the cause, rebukes the wrong, warns of impending judgment, and shows the remedy. The sinner is not extolled as a hero. No sinners are cheered as they emerge from the court room of the Divine Word. Sin is pictured in a heinous way.

Newspapers make crime interesting and sometimes appealing to the readers. Let the reporters write up crime as did Jeremiah, Isaiah, Amos, and Paul, and they will do God and man a real service.

CHRISTIAN LIFE

BEAUTIFUL GIRLHOOD

Gladys Miller

"Though we may travel the world over to find the beautiful, we must carry it with us or we find it not."

What is this we call beauty? We say the earth is beautiful in every season, because in each the Creator has given to her appearances that please our eyes and arouse our emotions. We are thrilled with life and energy in the Spring when all life springs forth; the golden harvests of the summer please our eyes and make our hearts thankful; in autumn we stand reverently before departing life and worship the One who gave it and now takes it from us, and in winter we marvel how wonderfully God has clothed the earth, and we wait with joy for the resurrection of new life.

We sometimes hear music that almost seems to come from another world. We are lifted up and inspired. We say it is beautiful. We meet with old people who are spending their old age in patient suffering or in bringing the light of a pure life to those about them, and we say, "What a beautiful life!"

What is this we call beauty? We carry it with us; we see it; we hear it; we feel it, yet it is beyond definition. Many seek it, but in the very getting of it they lose it. Many find it in utter forgetfulness that there is such a thing. How can this be? And we also ask ourselves, "What has this to do with beautiful girlhood? Girls are different from plants and music and the out-of-doors."

Each Chooses the Good or the Bad

Yes, they are, and in that very difference there are wonderful opportunities for every girl. God creates a flower as He wishes it to be; He orders the sun and moon in their places; the seas and the storm obey Him. But, listen; into the heart of every human being He has placed this gift—the power of choice. He gives to us every opportunity to accept His plan, but He does not force His design for our lives on us. You choose to a great extent, the kind of person you are going to be.

Little Choices Finally Decide Character

It is true that our homes and schools, our parents and associates have a very great influence over us, but yet there are many "little choices" we make every day that fill in and round out our lives. Very often the artist gives his picture the most

beauty by a few touches of color here and there. Just so our "little choices"—and yet they are great—finish and beautify our lives.

Down deep in the heart of every girl is a longing for beauty, and girls make so many pitiful attempts to satisfy that desire. The world is full of false ideas and false standards of beauty and we are bewildered and even blinded many times in our search for true beauty.

Christ Within Beautifies

We are agreed that the beautiful girl must be a Christian girl. Many girls accept Christ and unite with the church and then think that somehow Christ will stay in their hearts and beautify their lives without any more attention on their part. But how does God show us the beautiful way? Very quickly we say that He tells us in His Word. But how can He when magazine stories, novels, the daily papers or even school work fill up the time so that we have none left for His word? If we let all these other things have first place in our life, Christ cannot stay there long, and having our name on a church roll alone, has very little beautifying power in our life.

First of all, then, the beautiful girl is a Christian girl in the deepest sense of the word. Her interests are first of all in others, not in herself. A mother once sent this motto to her son who was away from home at school, "I am Third." She then wrote to him, "Charles, remember that God is first, others second, and you are third. Hang this above your table. May it guide your decisions." How often we could save ourselves that sickening feeling of regret and the sting of shame that we so often experience when we have insisted on having our own way in spite of the protests of those who are older and wiser, and then find that what we did get was not satisfying at all.

Life's Beautiful Common Experiences

Let us look for a while into the common every-day occurrences of our lives and find in them our opportunities for obtaining true beauty of life and soul, for we must find it there or miss it entirely.

"There's beauty all around our paths,
If but our watchful eyes
Can trace it midst familiar things
And in their lowly guise."

But, again, how is it possible to trace

this beauty, to see it, to make it a part of ourselves, when all around us are so many false standards of beauty? We go to school and meet girls continually who think that outward beauty is all of beauty. They might as well argue that one wall of a house is all of a house. It takes at least four walls, inside rooms, furniture, pictures and books, and many, many, other things to make a beautiful house and just so it takes many things to make a beautiful girl.

But isn't it also true that all of us know girls that we feel and know are beautiful girls. Here are some of the simple ways that we recognize the beautiful. Yes, they are simple, but oftentimes so very hard to imitate or make a part of ourselves.

True Beautifiers

The beautiful girl is surely a happy girl. She has learned to be happy by being so busy doing things for others that she has no time to think of trouble or worry about what might happen to her. Her very words smile at you. She is a bringer of sunshine—the beautiful mission of girlhood. Have you ever thought about it that you are always happy until you begin thinking of yourself? Just analyze yourself the next time you have the "blues" and see what is the subject of your thought.

Every girl knows so well how many times things do not run smoothly; people misunderstand us; even Mother sometimes seems to misunderstand when, really, she is only doing what is best for us. Life seems bitter to us and we just want to get away and do as we please, and we don't realize that we would then be still more unhappy.

"It is easy enough to be pleasant,
When life goes along like a song,
But the girl worth while
Is the one that can smile
When everything goes dead wrong."

The beautiful girl is the kind girl. Kindness is so soothing and healing, so tender and thoughtful. The kind, generous girl is not envious of another's wealth or clothes or station in life. She graciously forgives the petty wrongs that are done against her. She always cancels every unkind word she hears with a kind word. Have you ever tried this cancellation method? When you hear an unkind remark again, just cancel it by a kind remark about the same person. You will be surprised how soon people will cease to gossip about others in your presence.

Then, too, the beautiful girl is friendly. She has many friends, not because she

selfishly seeks them or because she tries to win only certain ones to her advantage, but her friendly interest in every one simply draws people to her as a magnet attracts iron. No girl needs to be friendless.

Spoiling Beauty with Artificial Extras

But we also want to know how the beautiful girl looks, for her looks, her dress and her every day manners are the index to her inner life. She has nothing on her face or her clothing that makes her look artificial or unnatural. Her clothes are simple and neat, not made so that her body looks cramped or deformed or unduly exposed. One never sees foolish fads and foibles displayed on the body of a sensible girl. They cheapen character or give evidence of a lack of it. Her body and clothes are kept absolutely clean, her teeth and hair are cared for and kept in order. "Overdone" hair is as uncalled for as no care at all. Her dress is suited to the occasion. She is never overdressed or ornamented with unnecessary trimmings and trinkets. She does not choose materials that are brilliantly colored or figured so as to attract attention to herself. She is "modest and sweet." She is beautiful.

She does not attract attention to herself by loud talking and laughing or boisterous conduct. She walks and does not swagger. She attends to her own affairs in a quiet manner, regardless of whether she is at home, in the school room, at play, or on the street.

The Beauty of Love

There is yet one more part of the beautiful girl that we cannot leave unmentioned. Every girl dreams, and rightfully so, of her own home that she shall some day have. She forms, in her mind, the ideal of the one person who shall share it with her. So often we do not realize the treacheries and dangers that lie along the path to that home, and because of this ignorance, many girls never find the home of their dreams because they have failed to keep themselves fit for it.

In the early teens when the newly awakened power to love first comes into a girl's life, so often it is thrown away carelessly and spent unwisely upon school boys or chums. It is not kept pure and strong and by the time the girl reaches the age in which she could realize her dreams, she suddenly wakes up to the fact that the strength of her love and the purity she once knew, have been taken from her. The result is often a bitter disappointment or it ends in marriage without that God-given power to love and the result is unhappiness and an unfortunate home.

The idea of "running around" and having a so-called good time looks tremendously glowing and attractive to girls and it is a powerful temptation to tell ourselves that "we won't do anything wrong" or that "we know how to act" or that "we

want to have a good time and not worry about what the result may be in the future." God has wisely ordained that for all we do and have we pay a price. It is for us to consider which price we are going to pay and what we shall have for it.

The Artist of Your Own Soul

These are but a few of the "touches of color" that beautify the life of a girl. You as an artist—the painter of your soul—must add others and spend much time in making that picture beautiful. Shipshewana, Ind.

THE PROMOTION OF PURITY

Eva Moyer

What can be more beautiful, and what is more desirable than that which is pure? We are concerned about the food we eat, the water we drink, and the air which we breathe, that all is pure lest our health will be broken down by poison. We also like to see things that are pure. We like to see clean people, clean clothing, clean homes, and the snow, which is a symbol of purity. But bad as impure food and unclean things are—impurity of mind and heart is much worse. For it brings filthiness into society and spreads it all around. Impure foods poison the body, but impure thoughts and actions poison the mind and heart. God has made everything pure but the sinfulness in people has spoiled His work by making the wrong use of it and making it impure.

Power of Thought

One way of promoting purity is by proper thinking. We are all aware of the fact that no two objects can occupy the same space at the same time. What is true of any object is also true of the mind. We can not think two things at the same time. When the mind is engaged with one thought it can not be engaged with another until the first one is dismissed. Bad thoughts often occupy the minds of people. The question might arise, "How shall we get these bad thoughts out of our minds?" The answer is "Put good thoughts in." Some may think it is easily said but not so easily done. True! But by avoiding all evil influences and by persistent and continued effort we may get our minds to dwell upon good thoughts. Let us take advice from Paul in Phil. 4:8. If we have our minds occupied with such thoughts they will be pure.

The Power of Reading

Another, and very good way of promoting purity is by reading good and pure literature. Books have a wonderful influence over people—they are either our friends or our enemies. They are our friends if they are sound and pure; our enemies if they are trashy and are apt to lead us astray. Books may be the means of saving us from many downfalls. Thomas Hood, a noted author said, "A natural turn for reading and intellectual pursuits probably saved me from the moral shipwrecks so apt to befall those who are deprived in early life of their parental pilotage. 'My books,' he said, 'kept me

from the ring, the dogpit, the tavern and the saloon." The Apostle Paul advised Timothy to "give attendance to reading" and "prove all things and hold fast that which is good." We should read good books and read them with the purpose of receiving and retaining the good, and between the lines do a great deal of thinking. Mrs. Elizabeth Barrett Browning, one of the most gifted and distinguished women, claimed in later years that she did too much reading for the time she spent in thinking. Never should we read novels and worthless books! Goldsmith, himself a novelist, in a sober moment said, "Above all, never let your son touch a novel or romance. How delusive, how destructive are those pictures of consummate bliss! They teach the youthful mind to sigh after beauty and happiness that never existed, to despise the little good that fortune has mixed in our cup, by expecting more than she ever gave." The character and calling of John Wesley, Henry Martyn, Adoniram Judson and many other men, was determined by the books they read. Sufficient evidence can be had to prove the powerful influence of books. We should look well to the choice of our books, and if we do not trust our own judgment we should inquire of good men or women what we should read. The best book of all is the Bible. If we read the Bible and make it a part of our lives we will lead a pure and upright life. Psa. 119:9 reads, "Wherewithal shall a young man cleanse his way? By taking heed thereto according to thy word."

Graceful Speech

Graceful speech is another very important thing in the promotion of purity. In Col. 4:6 we read, "Let your speech be always with grace, seasoned with salt, that ye may know how ye ought to answer every man." We must avoid words and deeds of impurity. Eph. 5:4, 5. We may talk of things that are pure for the heart and mind. Not of things that work against the happiness and welfare of others, and that lead our minds away from God and His truth. We may talk of things that are sensible and right in the sight of God and that are for the happiness and uplift of all with whom we converse. Let our speech be such that it may not be condemned by others. Titus 2:8. We are sure that our speech will be pure and

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MISSIONS

INDIA'S CHALLENGE TO THE CHRISTIAN WEST

M. C. Lehman

The consciousness of the Christian West is being directed to a spectacle in the Far East that is beginning to be a burden on its soul. The fact that hundreds of millions of people who have for centuries been sitting in the darkness of heathendom are beginning to emerge into the twilight of Christian grace, is presenting a challenge from which the Christian West can not escape.

This responsibility and opportunity of the Christian West is also increased by the fact that it controls about 87 per cent of the developed wealth of the world. Of all the resources of the world that have been put into a form usable for the comforts and maintenance of humanity, represented in terms of dollars, eighty-seven out of one hundred are in the hands of people at least nominally Christian.

In addition to this it must be considered that this wealth in the hands of Christians can not be considered as belonging to them except in the light of an entrusted stewardship to be administered in revealing God's love to those who do not know Him.

Moreover the dire need of the Far East so far as material wealth to secure the necessities of life is concerned makes this responsibility of the Christian West a clear and well defined obligation. "In as much as you did it not to one of the least of these my brethren ye did it not unto me." The wages of unskilled labor in many eastern countries is eight cents per day. Conceding that a cent buys double the amount it will in this country so far as food commodities to sustain life are concerned makes the wages of unskilled labor per day the amount represented by the buying power of sixteen cents in this country.

In India today seventy-two per cent of the population does not and cannot buy sufficient food to be able to have physical bodies with the vitality and resistance to the extent of three-fourths of that of the average American. The Christian West is in the mind of the non-Christian Indian and Chinaman lolling in luxury which would give him enough to be physically as strong as God meant that he should if wealth were distributed properly.

Every need of a non-Christian in any land is a challenge to a Christian because it becomes the Christian's opportunity to reveal his Lord in terms of loving and

helpful personality, the greatest convincing force of God in the world.

India the country where the conservatism of the old religions of the country holds its tenacious tentacles on the lives of people through the social and religious institution of caste is breaking away from its former faiths and groping in the dark for light that she is beginning to dimly perceive. Famine relief, missionary effort, Government administration, the innovations of modern life have all tended to produce a mighty unrest manifested as the growing pains of a nation growing into a national consciousness. Gandhi the great political leader now in prison was the first Indian in eighteen hundred years who could secure the allegiance of the entire populace of India for a great national movement. He openly declared on the platform from one end of India to the other during his political campaigns that he based all for which he stood on the teachings of Jesus Christ as given by Him in the Sermon on the Mount. India is awakening to the appeal of Jesus for the personal allegiance of her people.

The people of a meditative disposition and with a strong capacity for appreciation of the spiritual values of life and in the most abject poverty have shown that they could be strong and devoted disciples of Jesus when they have made this their real choice.

Christian brother of the West are you doing what God requires of you as a Christian steward?

Dhanitari, India.

WHO SHALL TELL THE STORY?

Emma V. Erkman

The divine summons, "Go ye into all the world and preach the gospel to all creatures." is God's call to all believers for Christian activity in behalf of the lost. We know that some have calls to do special work and that they may have gifts that others have not. But, because we have no special gifts or are not definitely called is no reason why we should assume that our work is to stay at home.

We must give an account of our stewardship here. If the Lord has blessed us with one talent and we are willing to use it to His honor and glory by divine guidance, we may gain others. We are com-

manded to teach the gospel to all nations. We are to go where we are sent.

When we see or hear the words, "Go ye," we usually think of some foreign field. But Christ said, "Ye shall be witnesses unto me, both in Jerusalem, and in all Judea, and in Samaria, and unto the uttermost parts of the world." Long ago Jesus answered the question, Who has a part in mission work? "If any man will come after me, let him deny himself, take up his cross daily and follow me," and "He that taketh not up the cross and cometh after me is not worthy of me." Every Christian must bear his cross and follow Jesus, and anyone bearing the cross is a missionary.

"Go ye," is not spoken to the one who is out in sin following the fads and fashions of the world, or to the one who is not wholly consecrated, and has not a knowledge of God's word; but He has commanded those to go who are sound in faith, humble, and willing to sacrifice. It is true all cannot be missionaries and go to some foreign field, but every individual Christian has some definite place in mission work. If we are obedient we will find our place and successfully fill it. It does not take wealthy or learned men to tell the story of Jesus and His saving power. If God's people will give their best in presenting His Word to hungry hearts, the Giver of all things will send His spirit upon those hearts and the Word will bring forth its promised fruit in abundance.

The uppermost thing in the mind of Christ was to evangelize the world. When He ascended His attitude toward His program remained unchanged. He is still greatly concerned and has sent the Holy Spirit as the active missionary of this age. When He has His full way in the heart, He will give us visions of the lost world and send us, as His willing workers, to the earth's perishing ones.

In God's great missionary plan, there is also a place for the children. Every child is a missionary who is obedient to its parents and is ready to give heed to the Lord's teaching. Any one who knows the story can tell it and God can use them in many ways to help carry forward the work of missions. He used the little Jewish maid to make known to the Syrians that there was a true God who had a prophet in Israel. Then, too, children can pray. Prayer and missions are as inseparable as faith and works—in fact they are faith and works. Jesus Christ, by precept, by command, and by example, has

shown, with great clearness and force, that He recognizes the greatest need of world evangelization to be prayer. Before give and before go comes pray. Eureka, Ill.

GOD GIVETH THE INCREASE

A striking illustration of the truth of Hebrews 4:12, "The Word of God is living and powerful, sharper than any two-edged sword," etc., occurred in the south last summer.

A little country church was holding a special children's meeting. During the reading of the Scripture a tall boy of about eighteen years entered. He was accompanied by a little girl, whose lovely expressive face showed in marked contrast to his, which was so devoid of expression as to proclaim him for what he was—an idiot.

The little service proceeded, and the children began to recite this verse in unison, "Believe on the Lord Jesus Christ and thou shalt be saved." The idiot boy and his little sister joined in and repeated that blessed verse over and over, and even on the way home the boy continued to recite it.

All the rest of that evening, until he retired the boy repeated that verse in the presence of his father, who was a confirmed drunkard, but who loved his son with all his heart. He listened to his son's voice with gradually deepening interest as those glorious words penetrated, first his brain, and then his heart—"Believe on the Lord Jesus Christ and thou shalt be saved." Very slowly he perceived the great truth embodied in those few words, and began to realize his own lost condition—his absolute need of a Savior. And so, a little later, he knelt at the Master's feet and received a full and free salvation.

Truly God uses even the most simple and foolish instruments to bring precious souls to the knowledge of His saving grace—Selected.

THAT HIS HOUSE MAY BE FREE

By George W. Truett

I went to help dedicate a church building in one of the Southern cities in other days and arriving there some ten minutes before the service was to begin I asked the church officers, "What do you expect of me here?" They told me, "You must preach the dedicatory sermon for this beautiful building, and when it is over you must get \$6,500 in cash, so that we may dedicate it free of debt. That is all due tomorrow as a cash offering."

"Very well," I said, "where will we get that \$6,500 in cash?"

They looked at each other slowly, tim-

idly, and then ventured to say, "Maybe we could get \$500 out of our church, but you must get the \$6,000 out of the city."

"Oh, dear me," I said, "I am used to this sort of thing ever since I was a boy. It does not come that way. If you get that \$6,500 in cash, your church will have to give \$6,000 of it. And then if the town does not give the other \$500, you must give that. Let us face it."

We went into the service. I preached the sermon and then said to the people, "These men bid me tell you that you must give \$6,500 in cash, which is all due tomorrow, before we may dedicate this beautiful house. Will you provide it? Here's a man designated to take your subscriptions. What is your answer?" Then there began the slowest, most reluctant, most Christ-shaming offering I have ever witnessed. After thirty minutes they had \$3,000—not half the needed amount. Then there was a long pause. I said, "What do you expect of me? I am your guest. I do not happen to have the other \$3,500. What do you expect of me?"



The best way to perpetuate our lives is to save the money spent for cold marble monuments, and help erect places of worship. Church buildings, erected and rightly used are the safeguards of any nation.—Editor.

There arose a little woman back there, plainly clad. There was surpassing pathos in her voice, as looking past me to the young man, her husband, at the desk taking names, she said with that tremulous voice, "Charley, I have wondered if you would be willing for us to give our little cottage just paid out of debt. We were offered \$3,500 in cash for it yesterday. We were told we could get it at the bank any time in ten days, if we chose to make the trade. Charley, I have wondered if you would be willing for us to give our little house to Christ, that His house may be free. When we remember, Charley, that Christ gave His life for us, I wonder if we ought not to give this little house to Him." The fine fellow responded in the same high spirit, with a sob in his voice saying, "Jennie, dear, I was thinking of the same thing." Then looking up at me with his face covered with tears, he said, "We will give \$3,500."

Then there occurred a scene beggaring all description. Silence reigned for a minute and then men sobbed aloud, and gentle

women and men standing around the walls gathered from out of the city's life, who a dozen minutes ago shot out their lips with scorn and contempt for a church halting and defeated, sobbed aloud, and almost in a moment provided the \$3,500, and without suggestion or invitation there came down every aisle to where I stood these men and women saying with surpassing tearfulness, "Sir, where is the Savior, and how may we find Him?" They had seen Christ's cross incarnated in human lives.

HOW GOD BLESSED COLGATE

When William Colgate was a lad of sixteen, he left home to seek his fortune, carrying all his worldly possessions in his hand. His father was too poor to keep him at home. He met an old neighbor, captain of a canal-boat, who encouraged him to start aright. William told his friend that the only trade he knew anything about was soap-making and candle-making, in which he had helped at home.

"Well," said the old man, "let me pray with you once more and give you a little advice."

So they knelt on the tow-path, and then the old man said: "Some one will soon be the leading soap-maker of New York. It can be you as well as any one. Be a good man; give your heart to Christ; give the Lord all that belongs to Him of every dollar you make; make an honest soap; give a full pound; and I am certain that you will yet be a prosperous man."

The boy remembered the promise he made to that old captain, and the first dollar he earned he tithed to the Lord. He followed all the good advice; his

business grew; riches came faster than he had ever hoped. He increased the Lord's one-tenth to four-tenths, and then five-tenths. After he had educated his family he gave all his income to the Lord, amounting to millions of dollars, and left a name for square dealing and honest goods that will never die—Selected.

Next to the Bible, Pilgrim's Progress by John Bunyan, which first appeared in 1678, has been translated into more languages than any other book. According to information received through the Reference Librarian of the New York Public Library, the number now exceeds 107 languages and dialects.

In commenting on this, Mr. Frank H. Mann, General Secretary of the American Bible Society said: "This is a remarkable record for any book and only goes to emphasize the more remarkable record of the Bible in this respect. The Bible has been translated in part into 770 languages and dialects; more than seven times as many as Pilgrim's Progress."

CHRISTIAN VERITIES

(Concluded from page 391)

summer, seed-time and harvest. How skillful and exact is the construction of your eye, framed expressly to receive the beating waves of light, and without changing its place, capable of conveying to the brain the image of a flower in the hand, or a star in the sky.

Surely when we behold these things we know that a Wiser than man is here.

And then the beauty of it all! the strange and mystic splendor that gleams from the face of the world, filling our hearts with gladness and with worship! Whence is this derived? If the universe were simply a vast machine, as some would teach us to believe—matter, force, wheels, cogs, and belts—what power could it have to touch our spirits? Why should our hearts leap when we behold a rainbow in the sky? An orchard in the spring-time? A field of waving grain? The snow? Why should they be so lovely? Surely the grain, fruit, snow, could have been produced just as well without beauty. Why is it that they touch and thrill and uplift the soul. What is the meaning and the spiritual presence of which they speak to us?

It is God. He it is whose presence makes the world alive with beauty. In every form of beauty and scene of splendor we behold the presence of God. And this presence is a reality: it exists for us as truly as the light which enables us to see, or the heat which enables us to live. Power, wisdom, beauty, these are no dreams, nor are they vulgar things, but the actual manifestations, in the physical world, of the living God.

2. **God is manifest in a moral reality.** Here we touch God yet more closely: He reveals Himself to us as a Person: He puts His hand upon us and we feel His power.

Here we are standing in another world from that which is known to our senses. No external force, no law of nature, no command of man can create that which we call duty; and yet it is a reality, which we cannot question or change. It presses us more closely than any other power. It cannot be escaped or evaded. It follows us, seizes us, binds us. The consciousness that there is among the paths which are open to my choice one that I ought to follow and one that I ought to avoid: that among the actions of my life there are those that are right and those that are wrong, the sense of obligation, the voice of conscience crying in the secret place "Thou shalt not do this thing, for it is evil," or "Thou shalt do this, for it is good,"—nothing in the universe is more real to me than this, and in this I touch God.

He it is that calls me and commands me and binds me. He it is that hath "beset me behind and before, and laid His hand upon me." "Whither shall I go from His presence? If I climb up into heaven He

is there; if I go down into hell He is there also." The universe is filled with His voice, saying, "Thou shalt," and "Thou shalt not."

But, I would have you remember that there is no restraint laid upon me. My will is free. I can, I must, choose for myself between good and evil. And here is the wonder of it; here is the manifest presence of the living God. For if the moral law were natural and impersonal, it would bind us resistlessly as gravity or electricity, as the thousand forces which move us hither and thither in the ordinary courses of our lives without our will. But is the presence of Him who has revealed to us the difference between good and evil withdrawn? No. For God is a loving Father and He warns us as such. He is watching us. We feel His eye upon us. "Thou God seest me." You cannot escape it! You cannot deny it! This trembling of your soul at the thought of wrong, this drawing of your will towards the right, this joy of your heart in the consciousness of good,—this is the sense of the reality of God, touching you in your moral life.

3. **God is manifest as an historical reality.** Just as we know the reality of the Persian, or the Grecian, or the Roman empires by their records on stone or parchment, by the results which they have accomplished, and the traces which they have left in the world, so we know that God is a reality by the records and results of His dealings with men. As we read history we see a mighty and all-wise Governor. God in History is a reality.

And more than this we have the actual record of His special dealings with certain men and nations,—records which cannot be ignored or explained away. We have no reason and no right to doubt them. The Bible is a history,—a history of man and of God. As the traveler passes over some of our western plains, and sees the relics and inscriptions, he says, "The Indians have been here." So as we turn the pages of the Bible, the handwriting of Divine power and wisdom tells us that God has been here. He has revealed Himself to Abraham and Moses, Elijah and David. He has shown His power in the deliverance and preservation and guidance of His chosen people. Above all He has shined forth clearly in the person and life of Jesus Christ. When we see Him we see the Father, for He and the Father are one.

4. **God is manifest as a spiritual reality.** Here we feel after Him if haply we may find Him. And He is not far from everyone of us. In the spiritual life, the deep and secret exercise of the soul's highest powers, the life of faith and hope and love and prayer, we meet and touch the living God. Yes He does come and lay hold of us as He did of Jacob by the ford of Jabbok's stream. So real and close that it leaves the marks on the body and mind forever. In the dark, silent hours of the

night, in the glaring noonday, in the crowded assembly of worshipers, in the quiet of our rooms, He is with us and we feel Him. Have we not cast ourselves in faith upon Him whom we see not, as one who leaps into the darkness, and found our Father's everlasting arms encircling, embracing, bearing us up? Have we not pleaded with Him in prayer, and known of a surety that He hears us, because the answer has come into our hearts? Have we not sought guidance and found it, and cried for help and received it? Has He not forgiven our sins when we came in penitence? Has He not spoken sweet peace to the storm that swept our bosoms? Has He not comforted us in sorrow and cheered us in joy? Has He not wiped the tears from our eyes in the deepest sorrow? Has He not given us joy unspeakable? God! Our God! My God!

You may tell me that this universe in which I am placed is an airy vision and a delusion, but never tell me that my God is not real! For the one reality beyond all doubt is He who pardons my sins and upholds my spirit, comforts my grief, and lights the star of my hope,—He in whom I live and move and have my being,—the living and true God.

I do not know whose heart God is touching this morning. But I know that there are young men here whom He is calling in the voice of their consciences to give themselves to Him. There are young women whom He is calling to give themselves to Him in service. He is touching the hearts of all this people. I know that He is here and is touching our hearts. May we shut our ears to all discordant sounds and listen to Him implicitly. Oh, that He may incline us more and more to do His holy will, and may the church be more a place of spiritual power! I long to see the conversion of souls. Oh, you whom God has endowed with more than usual influence and power among men, come consecrate yourselves as examples of the highest type of piety among the sons of men. Our God is a great God. We are nothing. Let us come to Him.

WALKERS, BEWARE!

Walk!

Walking is good exercise!

Walk in the country—but

Walk on the left hand side of any highway or road where automobiles travel.

Reverse the habit of centuries!

This is the sound advice of the Pennsylvania Motor Federation and the American Automobile Association. It is based on the experience of hundreds of thousands of motorists who know how hard it is to see a pedestrian, walking on the right hand side of the road at night. Thousands of serious accidents have been caused by this habit. Reverse the habit for your own safety.

A NIGHT ON THE SINAP

(Concluded from page 389)

ding long poles into the river at the point where we thought it had been the week before. When they had found it in this way, I drove into the stream, but the car was soon in to such a depth that the motor stopped entirely. The cunning villagers saw their opportunity and politely declined to touch the car without receiving cash in advance, and that only after the usual amount of bargaining. A village chief, whom I had once met in Jerablus, chanced to come along and saved the day, for at his command everyone fell to work and our car was out on the road in a few minutes.

In order to make the car as light as possible Enver had carried all our luggage and spare parts across the river previously. Now we packed these into the Ford and distributed some silver coins to the brown hands that had lifted us out of our plight. As I came to my camera I longed to take a picture of that treacherous stream, tearing along its course between deeply rutted fields of mire and clay, but something told me that I would remember it only too well without a photographic record.

"Gott Sei Dank!"

Late that afternoon two young men drove into the city of Aleppo,—one of them a Turk, the other an American. In their common language they gave expression to the feeling that in those hours eclipsed all others:

"Gott sei Dank!"

Wadsworth, O.

THE PROMOTION OF PURITY

(Concluded from page 395)

uplifting if we follow Phil. 1:27, "Only let your conversation be as it becometh the Gospel of Christ."

Conduct

Talk is often followed by impure actions. Therefore discreet conduct is very essential in order to promote purity. We should never act in a way that leads to the wrong. Such conduct as would bring thoughts and passions into action are ruinous to our character and make us unfit for the service of God who has called us to be holy as He is holy. Places of amusement encourage and foster such conduct. How sad it is to see the masses of people patronizing those places. What will become of them? There is hope for them, if they will they may become good men and women. The story is told of a young actress who was one day passing down the street and saw a sick girl (who proved to be a devoted Christian) lying upon a couch just within a doorway. Obeying an inward impression, the actress stepped inside, when the words and evidences of patience and submission on the part of the invalid so affected her that she determined to forsake her occupation, even though she

was the star of the troupe and a general favorite. On seeing that her father, who was the manager and leader, was greatly displeased, she seemed to yield; yet when the play was next given and the curtain rose upon her as she stood alone, she repeated amid the breathless silence of the audience, the touching words,

"My Jesus I love Thee, I know Thou art mine,
For Thee all the pleasures of sin I resign;
My gracious Redeemer—my Savior art Thou;
If ever I loved Thee my Jesus 'tis now."

No more was said. She left the audience in tears, to return no more to the unreal life and sham and the impurity that so clings to the stage; her father followed her in the better way, and it is believed that many thru their united efforts were led to God. Let us heed I Tim. 5:22.

Proper Environment

Environment has much to do with the building of a character and lifting the standard of purity. The environment of a home is a wonderful incentive to right living. Home is the happiest place on earth if it is a Christian home. There are homes that are not so happy, but then those people are not living a pure Christian life. Home is a place where everyone likes to be, and enjoys singing, conversation and edifying reading. The appearance and influence of the home should be such as to give the young people a desire to stay at home as much as possible. J. G. Holland says, "A homeless man, or a man hopeless of a home is a ruined man." Men have tried to find exceptions to that statement but have failed. M. S. Steiner says "A man who has lost faith in the home, has lost faith in himself and in his God."

Good Associates

Our associates also may be a great power in advancing the standards of purity. We should be very careful in the selection of our friends. Prov. 13:20. When we come in contact with bad company we must not let ourselves be influenced by them, but we must be an example to them. The success of many people may be said to have hinged upon coming in contact with some good man. A certain writer says, "Companionship is education, good or bad; it develops man or woman, high or low; it lifts the soul upward or drags it downward; it ministers to virtue or to vice. There is no halfway work about influence. If it enables, it does it grandly, if it demoralizes, it does it devilishly." May God help us all to be wise and to walk with the wise; and not to choose the unwise for our companions.

Fellowship With God

Above all let us keep in fellowship with God and godly people. Let us ever strive toward perfection, although we may not hope to attain it in this world yet we shall attain unto it in the world beyond. The Bible teaches us to be perfect. Matt. 5:48.

In conclusion let this question be impressed upon each one, "What am I doing towards promoting the standards of Purity?"

Souderton, Pa.

EVENING WORSHIP

Few people in the cities love the gates of Zion at the evening hour of worship. For some reason they prefer to close the day's public devotions with the morning-service.

More and more church-members of "wealth and culture" are confining their attendance upon church services to one meeting a week. The evening worship is left for young people and strangers who may drop in.

As a result, the church suffers, and the one-service-a-week member, whether he knows it or not, is sustaining loss.

True, it is easier and more comfortable to remain at home and rest; to seek some light diversion, to read, to make a neighborly call, or to indulge in a favorite pastime.

The institution of the Lord's Supper was an evening experience, and the upper-room discourses, the great prayer, and the hymn with Jesus were on the eve of the crucifixion.

The rekindling of old altar fires at Emmaus came to pass "toward evening," as the day was far spent.

The hand of Jehovah was laid upon Ezekiel in the evening.

"The angel Gabriel," said Daniel, "touched me about the time of the evening sacrifice."

It was "when even was come" that the Teacher fed five thousand men, besides women and children.

"When therefore it was evening, on the first day of the week, Jesus came and stood in the midst."

Some of the great hymns of the church are evening hymns. Thomas Ken's noble doxology is the final stanza of one of his night songs. Keble and Lyte, S. Baring-Gould, Faber, William Cullen Bryant, Reginald Heber, and a host, have sung of the mercies of God at eventide.

John 3:16 is a gem of the night. The great prayers of Jesus were evening prayers.

The Lord stood by Paul in the night at Jerusalem. His great vision came by night at Troas.

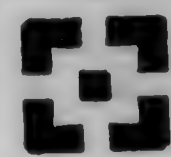
"By night an atheist half believes in God."—Christian Standard.

Do you want to hear God speak to you? Then read His Word, the Bible. This is His voice to us—Youth's Visitor.

"Every man may lose the sunshine for a time because of the clouds but happy is he if he still retains his faith."—Author Unknown.



BIBLE STUDY



FAITH AND PRACTICE—ACTS

XXXI.

The third missionary journey of the apostle Paul began upon his leaving Antioch and journeying through Galatia and Phrygia.—Acts 18:22, 23. Upon this journey he came to Ephesus the second time.—Acts 19:1. The first occasion of his visit to Ephesus is recorded in Acts 18:19, in company with Aquila and Priscilla. These faithful companions and fellow-servants of Paul remained in Ephesus and were faithful to the Word which they had believed. During the absence of Paul in Jerusalem and Galatia an incident of great importance took place in the church at Ephesus, by the coming of Apollos from Alexandria. This eloquent and mighty teacher of the Scriptures came to and went from Ephesus before the return of Paul. He passed on to Achaia, the district in which Corinth is situated, and began a successful ministry with the Church there, and is mentioned by Paul in his letter to the Corinthian Church. I Cor. 3. His ministry, both in Ephesus and in Corinth, brought about several important developments in the work of the Church and raised several problems concerning which the Apostle suggested the proper Christian solution.

It is evident that Apollos was not informed concerning all that belonged to the faith of the Gospel of Christ. He knew only the baptism of John the Baptist, but was instructed in the way of the Lord, and spake and taught diligently the things of the Lord.—18:25. He knew what the Scriptures taught concerning the coming Messiah and what the Word required of men in order to prepare them for His coming. His messages were directed to the Jews and were delivered in their synagogues. He did not fellowship with the believers in Christ until he was found in the synagogue by Aquila and Priscilla and taken by them and instructed more fully concerning the things of Christ, "The way of God."—18:26. It was after his further instructions from the helpers of Paul that Apollos passed over to Achaia with letters of introduction from the disciples in Ephesus to the Church in Achaia.

A man who is not fully instructed in all of the truths of the Gospel may be very useful to the full extent of his knowledge. Even after Apollos went to Achaia he continued his particular ministry, proving to the Jews from the Scriptures that Jesus was the Christ. His particular qualification for his work was his conviction by the preaching of John the Baptist that

repentance was necessary in preparation for the approaching kingdom of heaven; his zeal for the things of God; his more than ordinary knowledge of the Word of God and his gift of eloquence by which he could persuade men of the things which he believed. The stage of spiritual experience of the man was due to his not having heard the full message of the Gospel. His further development under efficient instruction brought him into full fellowship and effectual service in the Church of Christ. There is an absence of any record of Apollos having been baptized in the name of Jesus or of his having received the baptism of the Holy Spirit by the laying on of hands. We are not warranted in saying that he did not have Christian baptism administered unto him or that he did not receive the baptism of the Holy Spirit as did the disciples of John after him. If he afterward preached the Gospel he preached baptism in the name of Jesus, or as commanded by Jesus. He labored in the power of the Holy Spirit if his labors were blessed of the Lord to the churches in which he labored. There may be exceptions to the rules under God's methods of grace, but where the exceptions are not stated it should be the policy of the believer to accept the circumstances as according to the rule of Christian faith.

Paul did not come in touch with Apollos at this time, although he was later associated with him in some manner.—I Cor. 12:12; Tit. 3:13. His estimation of the work done by this ardent and eloquent expounder of the Word is given in Paul's letter to the Church at Corinth: "I have planted, Apollos watered, but God gave the increase."—I Cor. 3:6. "Who then is Paul, and who is Apollos, but ministers by whom ye believed, even as the Lord gave to every man?"—I Cor. 3:5. There is no intimation that Paul was jealous of the work done by Apollos. Complete harmony prevailed between them yet Paul could claim priority in the work, as the one who planted, while Apollos followed in the same work of the Lord as one who watered. But it was God who gave the increase by giving to every man that privilege and power to believe unto salvation. This new man in the field of service did not turn Paul away from the labors to which the Lord called him. Each continued in the work using the gifts and powers with which the Lord had endowed them, and together they built up

the Church and established the work of the Lord.

Paul had promised the Jews in Ephesus that he would return to them, if God should so will it.—Acts 18:21. The occasion was afforded after he had visited the churches in Asia. Upon his return a new condition was found. Whether or not the twelve men who were called "disciples" (Acts 19:1) were converts to the preaching of Apollos is not stated. Their faith and baptism were identical with that of Apollos prior to his instructions received from Aquila and Priscilla, and the account of the coming of Apollos to Athens, as given, seems to be somewhat of an introduction to the coming of Paul and the finding of this group of disciples. But, had Apollos known of their presence in Ephesus it is improbable that he would have left them without imparting to them the better knowledge of Christ that he had received and which he so faithfully taught in Achaia. Aquila and Priscilla, also, would have been employed in further instructions among such disciples had they known of their presence in the great city. These men having been "found" in the city, Paul would indicate that their presence was unknown to Christians in the city, and this could easily be possible in so great a metropolis as Ephesus. As Apollos was led to know the Lord Jesus more fully by those who knew Him, so also Paul led the disciples of John into the light of faith in the Messiah who came after the preaching of John. Upon their confession of faith in Christ they were baptized in His name, and upon the laying on of hands by Paul they received the baptism of the Holy Ghost, the promise of the Lord through faith.

Apollos and the twelve disciples were the only ones of the disciples of John of whom there is any record given after the days of the Lord. A number of the disciples of John were among the disciples of Jesus, but we have no account of them being rebaptized when they left John and followed Jesus. But those who followed Jesus after the days of John were baptized with the same baptism—unto repentance and the approaching kingdom of heaven. Paul sets forth definitely the nature of Christian baptism. It is, first, related to the giving of the Holy Spirit—"Have ye received the Holy Ghost since ye believed?"—Acts 19:2. Second, it is particularly related to faith in Jesus Christ, who came after John.—19:4. It was impossible to substitute the one baptism for the other, or to transfer the faith of one to the other in such a manner as to make

the baptism sufficient. The changed faith of John's disciples could not have changed the meaning of John's baptism. There could be no mixing of figures to this extent, even if the form of the administrations had been the same, and there are no indications that the forms of administration differed. The importance, then, of the rebaptism rested upon the necessity of a definite expression of faith in Jesus Christ by baptism, and the importance of baptism lies in what is expressed by it in respect to the faith of the person baptized. Baptism which does not imply faith in Christ is not Christian baptism, and baptism which is not accompanied by the individual's faith in Christ is unscriptural.

The coming of the Holy Ghost on these disciples of John, and the accompanying demonstration of speaking with tongues and prophesying, was the fourth such demonstration of special signs in connection with the baptism of the Holy Spirit in the days of the apostles. At Jerusalem the Jews were thus baptized by the Holy Spirit—Acts 2; the Samaritans received the Holy Spirit at the laying on of the hands of Peter and John—Acts 8; Peter was a witness to the baptism of the Gentiles by the Holy Spirit in Caesarea—Acts 1, and Paul a witness for the disciples of John—Acts 21. Thus four classes of men—all classes, were witness to the grace of God which appeared through Christ to save all men who believe on Jesus. It is significant that the Holy Ghost was not known and not given without faith in Jesus, and, it is also significant that the Holy Spirit was not given in those days to any people without the witness of the apostles of Christ. Samaritans, Gentiles and disciples of John were baptized by the Holy Spirit in the presence of apostles, proving to them that the Lord had accepted these classes of men as well as the Jews, and that the world was to receive the blessing that was promised to Abraham and his seed—Gal. 3:14, 16. After these special instances of the demonstration of the presence of the Spirit by tongues and prophesyings no special mention is made of how people receive the Holy Spirit. Like the first fire that kindled the sacrifice upon the altars of Israel which fell from heaven, the Holy Spirit was kindled in the first fruits of the families of men, and since those days men, like Israel, have worship in the blessing of the Holy Spirit's baptism without the heavenly demonstration for they receive Him by faith and worship through Him in Spirit and in truth.

The Workers' Column

The Rest to the People of God.—Heb. 4:9

- I. The conditions of Rest.
1. The spiritual rest, depending on faith and not of works.—4:9, 10, 2.

2. The final condition of the believer in heaven—
a. Brought to Glory.—2:20.
b. The hope set before us.—6:18.
c. An eternal kingdom.—12:28.

II. How to attain the Rest.

1. The attainment of spiritual rest for the soul.
a. Faith in Christ, the Head of His house, whose house are we.—3:1-12
b. Cessation from works as a means of salvation and exercising faith according to the will of God.—4:1-11

BEAUTIFUL VISION OF THE BIBLE

Entering the Portico, in Genesis, he passed through the Portrait Galleries of the Historical Books, extending to the end of the Kingdom; found the Music Room, in the Psalms—where the Spirit, sweeping the key-board of human nature, touches every chord, from the low moan of the fifty-first, all dripping with tears, "Have mercy upon me, O God," to the swelling note of the twenty-fourth, "Lift up your heads, O ye gates;" passed through the Business Office, in Proverbs; the Chapel, in Ecclesiastes, echoing with the voice of the Preacher; the Conservatory, in the Song of Solomon, fragrant with the Rose of Sharon, and the Lily of the Valley, with all the trees of frankincense, with pleasant fruits and with all spices, smelling like Lebanon; then looked into the Observatories of the Prophets, with telescopes of various sizes, pointing some toward near and some toward distant stars, but all brought to bear upon the Bright and Morning Star about to rise. Passing on, he entered the Audience Chambers of the King Himself, in the Gospels, viewing his Lord from four standpoints; next witnessed the Holy Spirit performing His office work, in the Acts; inspected the Correspondence Rooms, in the Epistles—with Paul and Peter and James and Jude, each at his desk; and finally gazed upon the dazzling splendors of the Throne Room, in the Revelation.

—David McConaughy.

- c. Confidence in the finished work of Christ.—5:1-9, v. 9.
d. Proper attention to the admonitions of the saints.—3:12-14.
2. The attainment of eternal rest.
a. Resting upon the promise of God.—Heb. 4:1.
b. A zealous exercise of faith.—4:11.
c. Using the privilege of access of Christ, and in His intercession with strong cryings and tears.—5:7
e. Having assurance in the unchanging oath of God.—6:17-20.

III. Things which will prevent and destroy that Rest.

1. The power of the devil.—Heb. 2:14.

2. The flesh and its lusts—temptations.—2:16-18.
3. The destruction of faith through the deceitfulness of sin.—3:12, 13.
4. The oath of God against unbelief.—3:1, 18; 4:3.

The Good Shepherd.—John 10

- I. The character of the Shepherd—Jesus.
1. He is the Good Shepherd.—vv. 11; 14.
2. He is the master of the fold—going in by the door.—v. 2.
3. He is the door of the sheep—having jurisdiction over the flock.—v. 7.
4. He cares for the flock.—v. 9.
5. He knows His sheep.—v. 14.
6. He loves His sheep even unto death.—v. 15.
II. His care for His sheep.
1. He loves them and cares for them because they were given to Him by His Father.—v. 29.
2. He has power to give His life for the sheep and to take it again.—vv. 15-18.
3. He goes to His sheep by the door.—vv. 2, 7, 9.
4. He takes charge of them to keep them from the thieves and robbers.—v. 8.
5. He saves them from the dangers to which they are exposed under the hands of the hirelings.—vv. 11, 12.
6. He gathers all of His sheep into one fold to care for them.—v. 16.
7. He lays down His life to save His sheep.—v. 15.
8. No one is able to pluck His sheep from His hand, nor from the hand of His Father.—vv. 28, 29.
9. He gives His sheep eternal life.—v. 28.
10. He will keep His sheep from perishing—will give them life more abundant.—vv. 28, 10.
III. His blessing to His sheep.
1. He knows them and calls them by name.—vv. 3, 14, 27.
2. His voice is known by them.—vv. 3, 27.
4. They shall go in and out and find pasture.—v. 9.
5. They are saved from the thieves who steal, destroy and kill.—vv. 8-10.
6. They are saved from the wolves which catch and scatter the sheep.—v. 12.
7. They are kept from perishing because the Shepherd lays down his life for them.—vv. 10, 11, 15-18, 27-30.

Preparing the Way of the Lord.—Mark 1

- I. The call of the prophet.
1. A messenger shall go before His face.—v. 2.
2. His way shall be prepared before Him.—v. 2.
3. A voice from the wilderness shall cry to the people to prepare the way of the Lord, and to make His paths straight.—v. 3.
Note.—This prophetic and figurative language is a call to the people to repent and make their ways straight.
II. The messenger who went before the face of the Lord.
1. He was a meek and lowly man like the Master who came after him.
a. He was clothed with camel's hair, with a girdle of skin about his loins.—v. 6.
b. His meat was locusts and wild honey.—v. 6.
c. He preached in the wilderness.—vv. 4, 5.
2. The work of the messenger.
a. He baptized.—v. 4.
b. He preached the baptism of repentance for the remission of sins.
3. His message concerning the Lord.
a. He would come after John.
b. He was greater than John.
(Concluded on page 415)

EDUCATIONAL

A DAY WITH THE ROUND UP

S. C. Yoder

Ting, a-ling, a-ling, a-ling, comes the sound of the bells on the saddle herd, one hundred and fifty strong, as they round the hill at the mouth of the large Coulee, near the camp, as the first rays of the coming daylight make their appearance in the east.

Early Appearance at the "Chuck Wagon"

The night seemed very short and our weary bodies, tired from the long, hard ride of the day before, were not nearly rested. We had moved camp the previous day and picked up what horses we could along the way, and in the evening when we pulled in at the corrals, our herd numbered more than a thousand head besides the saddle herd, which had reached the place long before we did. Our drive had led us along the foot of the mountains, a very rough and hilly country, and a very hard one to "Ride" because of the rocks and coulees to which these hill horses retreated as soon as they saw the dust rising out of the tracks of the on-coming herd. When we got to the river, we turned southward and followed it to the corrals, where the main herd was pastured, for the night, on an island in the river. The saddle herd, which furnished mounts for the twenty-five or more men, who changed horses every day and aimed to use each horse only one day out of the week, was taken out in the evening by the night herders and pastured on the plains, because the great distance from the railroad or any base of supplies, made it impossible to haul feed for them and they had to depend altogether on the early spring grasses. We rolled over, tucked the blankets around ourselves, listening to the men, as they corralled the herd and had just dozed off to sleep again, when the cook began to beat time on the huge triangle, which hung on the "Chuck-Wagon," informing us that the beans and biscuits were ready. There was nothing to do but to crawl out, roll up our blankets and toss them under the wagon, get our plate of beans and biscuits, and eat for the hunger which would come, as we have no noon-day meal, but eat when the day's drive is over, which is usually along the middle of the afternoon.

The cool water of the river, in which we washed, thoroughly awakened us and we have moved around sufficiently to limber the stiffened muscles of our bodies, so after breakfast, each one made for the

corral to select his mount for the day. After considerable confusion, whirring of lariats, some language, which was neither born nor cultivated in Sunday School, the men were ready for the day.

A Thorn in the Side Man

A number of men, among whom was Tony, half Mexican, half "What-not," who, on account of laziness, was a "thorn in the side" of every man in the Round-up, were detailed to gather up the herd on

sight. Mothers, with little colts; beautiful stallions, all ages and colors, splashing and dashing, wading and swimming for the shore, no doubt with a hope of freedom, was thrilling.

The Lazy Scoundrel

All went well, except that Tony, the lazy scoundrel, who always staged something extra, had managed to get into a boat with some one who would do the rowing for him and had turned his beautiful saddle horse loose, with the reins thrown carelessly over the pommel of his saddle. The faithful creature followed the herd of his own accord, helping the rest



In From The Day's Drive

the island and take it out on the plains to feed during the day.

A ride over the island, more than a mile long and three quarters wide, to gather up the thousand or more horses, which but the day before were at large and roamed at will, was full of interest. They were always alert and shrewd but at this time of the year, when they were so much disturbed by riders on the range, they were especially so. Over yonder, true to his instinct, a beautiful stallion has taken his place on a little elevation and at the first sight of horsemen, he stamps his feet, gives a shrill snort with his nostrils, at which signal his band gathers together and they are off. He does not get far, however, till he sees the uselessness of flight and then, dejected and meek, he falls in with the rest of the herd, which is driven to the north end, where the water is shallow enough, so they can either wade or swim out. To see one thousand wild, struggling horses wade and plunge through the water, was a beautiful

of us keep it together, till he floundered into deep water and in swimming, got his front feet tangled in the reins and before any of us could come to his rescue, he was so far out, that he could not be reached and was drowned. Tony felt badly over the experience, as all of his kind do, but I thought then, that he did not suffer half as much as he should have. Nor was he the last of his tribe. The world is full of his kind today, who neglect their duty for pleasure, or who do their work carelessly and half-heartedly, without putting much thought into it and then complain of hard luck and no fair show in the world. It is the men who do their work thoughtfully and thoroughly, that forge ahead and have least to complain of, whether they be the men in the saddle, who ride the plain, or whether in mill or mine, or behind the desk or at the wheel. Half, yea more than half of the deeds that are ascribed to the fates, are not chargeable to them at all, but to the thoughtlessness and carelessness of the victim.

Branding Colts

The rest of the men were sent out over the range, that was to be covered that day and stationed at intervals over a distance of six or more miles. At a certain time, they all started to ride for the river, heading the loose bands in that direction and some time during the afternoon, as they closed in on all sides the horses that were within the net were caught and taken to the corrals. These were looked over and if any were thought salable or were needed by those whose brand they carried, they were thrown in with the rest of the herd and held. Some were culled out and turned loose, again others were held till the colts were branded; the colt always taking the mother's brand; and were then turned loose for another year.

However, not all the horses within the net that was thrown out, were captured. Many of them dashed by, through the gaps, between the riders and made their way to freedom. Some herds had done this for years, under the leadership of some dashing stallion, whose instinct invariably served him right, as far as eluding his would-be captors was concerned. There are several bands like this, which are spotted by the men, who ride the range from year to year and when one of them is finally captured, the man, whose

genius and wit enabled him to make the capture, is the hero of the outfit.

When the day's drive was over, the men again gathered around the chuck-wagon, where they ate their biscuits and beans and bacon, and by the way, no artist in all the fashionable hostelrys in the world ever cooked better beans or baked fairer biscuits, than these men, who follow the "Round-up" and cook or bake in their primitive methods by sage-brush fires.

The Evening Bells on the Saddle Herd

The rest of the day was spent in leisure. Horses were looked over, lariats were mended, perhaps some trading done, experiences were recounted or other lines of amusements were engaged in till the low setting sun brought in the herd, which was again placed on the island for the night. The bells on the Saddle herd again come tinkling up the coulee and the day men turn it over to the night herders, who take charge of it for the night. Darkness comes on and the fires die down. All are ready to sleep except the cook, who is busy, getting things ready for the morning meal. All else is quiet except the coyote, whose plaintive howl falls like music on the ear of a western man and lulls him off to slumberland.

Kalona, Iowa.

THE CHILDREN'S SACRIFICE

Nellie Marie Miller

As I sat at my crude desk in the downtown office of the Near East Relief Headquarters in Beirut, my attention was frequently drawn to the procession that endlessly passed the broad glass doors.

The Child in a Syrian Winter

It was my first experience with the Syrian winter. The rain was drizzling steadily and the cobble stone street was covered with a thick plaster of mud, so that every passing vehicle sent a shower of the sticky clay against the glass. As there was no heat in the room, I was working away as hard as I could, my coat buttoned tight, in an endeavor to get warm and keep out the damp, chilly atmosphere.

Out of the tail of my eye, I caught sight of a figure that compelled me to look up. The figure was that of a woman trudging barefoot through the mud and the rain. With her one hand she steadied the heavy bundle which rested on her back, weighing her down, and in her other arm she carried a dirty, grimy, sore-eyed, helpless baby. The bundle was a quilt stuffed with all her earthly belongings, some ragged clothes and a few cooking utensils. She herself wore the characteristic costume of an Armenian refugee, loose full trousers, patched with many different colors and kinds of material, and a very ragged man's coat. A small cloth was tied over her head and

her hair hung in two braids over her shoulders.

I could not but stop to study her face. Though she was a young woman her face bore the marks of hardships and sufferings of body and mind. I would have looked away but for something unexpected that I saw there. Through the furrows was shining an expression of hope where I had thought to find despair. For, after weeks of tramping, weakness, exhaustion and temptation to stop and give up, had she not reached a place of safety, at least from the cruel hand of her oppressor?

She was not the only one who passed that afternoon—there were old men, broken men, grandmothers and children, each carrying something rescued, something treasured. There were dozens and hundreds of them, and the passing gnawed at my heart. I too knew that they were safe from their oppressors, the Turks; but it was raining. Where would they find shelter from the chilling night wind? In Beirut, the out-of-doors is usually warm enough in the daytime even in winter, but as soon as the sun sets, the damp cold pierces to the bone.

That was a hard winter for the refugees. For days there were hundreds of them who had no shelter but the broad eaves of the railway station and a few box cars left standing on the siding. Some sought the caves down by the sea shore and others the unfinished foundation walls of the

Armenian church. Many scattered out into the villages up and down the coast to occupy the shells of houses left empty and roofless during the war.

Life Under a River Bridge

One family found shelter from the wind and rain under the Beirut River bridge. The father was a young man who had lived in the United States, had become an American citizen and served with the American army in France. After the close of the war, he returned to his native village in Cilicia to marry his childhood sweetheart. He had set up a thriving grocery business, had succeeded in paying for a comfortable home, and God had blessed their home with a little daughter, when the order came from Angora that all Christians must evacuate Cilicia.

A Dark Christmas Eve

Here they were on the eve of Christmas, huddled like wild animals close to the stone foundation of the bridge, trying to protect their four-weeks-old baby from the chilling blasts.

That winter more than twenty thousand such refugees came to Beirut. The Near East Relief, however, was not organized for adult relief. Its mission is to fatherless and motherless children gathered in from desert and wilderness, mountain villages and city streets.

For these alone, our orphanage directors planned and economized day and night to make ends meet, in order that they might be clothed neatly and as cheaply as possible and also that their food, though simple, might be wholesome, and chiefly that they might receive such training that when they are turned out into the world at the age of sixteen they might not become a burden upon the community, but that they might be self-supporting, altruistic Christian citizens.

Five Hundred Sacrifices

One day several boys came to Mr. Travis, the Orphanage Director at Jebail and said,

"Sir, we have seen the poor refugees in our village and we want to give up part of our food to help feed these poor people."

"Who suggested this to you?" asked Mr. Travis, much astonished, for their food was already very meager.

"None, Sir, but we remember how we felt before you found us and took us in."

That evening they took the matter up with the whole assembly of five hundred boys. Every boy was eager to sacrifice for the sake of his fellow countrymen who were suffering.

Others Follow the Same Ideal

The orphanage teachers gathered into a little group and said, "If the boys can make a sacrifice like this, we will help too."

The village people learned of the plan, and although most of them were very poor, they said, "If the orphan boys can sacri-

fice their food, we can sacrifice as well."

The rumor spread until it reached Beirut and the American University. The students caught the spirit and the faculty. By the time the rumor had spread around, there was enough to feed almost five thousand of the very poorest refugees, with a small loaf of bread and a bowl of soup. Like the boy who had but five loaves and two fishes to offer, the boys' sacrifice multiplied until it fed thousands.

The girls wanted to have a share in the giving. They noticed that there were many babies among the refugees who had no warm clothes. The American University Hospital had opened a free ward for refugee mothers, but the new babies had no clothes. So the girls set to work, in their spare time between classes and scrubbing, sweeping and washing dishes, to make layettes for the tiniest refugees. When one of the nurses handed out one of these small bundles to a father who had come to see his baby, the tears started to his eyes and he held the tiny warm things to his face, because he said they would have had nothing but rags to wrap their new baby in.

The Power of Memory for Good

The next winter the refugee situation was even worse with the many more thousands of Greeks and Armenians pouring in from Cilicia, Anatolia and Central Turkey, most of them absolutely destitute and thoroughly exhausted. Again the children voluntarily sacrificed of their small comforts in memory of their own miseries.

During those two winters, the Near East Relief used \$2,000,000 of the children's funds to save the refugees. They would have been heartless not to have done it. But now the children are having to suffer. At the present time only 50 per cent of the amount actually necessary to support our orphans in the orphanages is being supplied. The American people have given gloriously ever since the war, that these children, the hope of the Near East, might be saved.

Facing the World Alone

This summer in the Syria-Palestine area alone, between the middle of April and the middle of June one thousand orphans were placed out of the orphanages, some few came to relatives in America; the boys scattered out to find employment at some trade, and the girls, after careful investigation of the homes, were placed out as servants.

Now again, during October, November and December, another thousand of the older and most competent boys and girls must find their own way in the world. During the winter months the employment problem is much more difficult; but every effort is being made through the Employment Bureau to keep in touch and encourage the boys and girls.

When these children are in our orphanages long enough to imbibe the ideals of the organization, they are sent out with

the confidence that wherever they go, their wholesome Christian influence goes with them; but if these boys and girls must be turned out before they have scarcely outgrown their childhood and while their experience is still too limited to fit them for self-support, they will crawl back to the desert and the wilderness from whence they came, and it will be far worse than if we had never rescued them.

Let Us Not Fail Them

The boys and girls of the Near East believe that it was God who put it into the hearts of the American people to save them. If we desert them now, what will become of their faith?

Jesus said, "Suffer the little children to come unto me, and forbid them not, for of such is the kingdom of heaven."

Elkhart, Indiana.

RUSSIA TODAY A UKRANIAN VILLAGE

Arthur W. Slagel

The American visitor to Europe is struck, especially at first, with the fact that they do things so differently over there, and that the old world moves so much more slowly than the new. The hustle and bustle to which he is accustomed at home is conspicuous there for its absence, especially in southern and eastern Europe.

The Turk at Constantinople is obviously Oriental, so that one expects him to be slow moving and behind the times in almost every way; one soon finds that his expectations on this particular point are fully met, and even exceeded. The most of the old Byzantium wall of Stamboul, once the defense of the opulent city of the days of Constantine, is now plowed by the patient Turkish gardener with the same wooden plow and slow oxen that were used there two or three thousand years ago. The same primitive irrigation system is used to lift the water and convey it to the growing crops. The same hand sickle harvests the grain, and the same log with sharp stones imbedded in it is dragged over the threshing-floor by the oxen, to beat out the grain.

The Farmers Live in Villages

But, you say, the Turk is Asiatic, and therefore his slowness. One does expect the rest of Europe to be somewhat more progressive, to be sure. And it is. But I was surprised when I got into southern Russia to find that the Russian is quite Oriental too,—that is, in his ways of thinking and not working, which is the more correct way of putting it. Especially the Russian farmer. Let us visit a Russian village in the Ukraine—for the farmer prefers to live in a village, near his neighbors—even tho he may have to go many versts to farm his few acres of land.

The Ukrainian village varies greatly in size—from a handful of huts to thirty thousand people or more—but no matter how large, it is always only a village. Real cities are few and far between. Whether large or small, it is laid out on the same plan, or rather lack of plan. If it lies along a stream—as it does if there is one to be found—the main street follows the windings of that stream, how-

ever many turns there may be. The first evidence one has that there is a village somewhere ahead, as he drives over the deserted looking steppes, is the appearance on the horizon of the sails of the wind driven grist mill, which every village of any size boasts. If the village is large there may be a dozen or more of these wind-mills, scattered along the hillside, above the village, where their sails



A Typical Russian Bakeoven

can catch every breeze that comes across the steppes.

Shall we stop and take a look at one of these mills? It consists of a tower about eight feet square and twenty feet high, the whole mounted so as to turn on a round stone foundation. The wind wheel itself consists of four wings—sometimes only two, if the owner cannot afford to put on four—made of heavy beams to which are attached wide frames to hold the removable board sections. The number of sections put in depends upon the strength of the wind. The whole structure is turned into the wind by means of a small hand-capstan. A set of steps reaching nearly to the ground take us up to the interior of the tower. About all that one sees is the two large stone mill-wheels that grind the flour, the lower one of which is driven by means of a set of wooden gears at the top of the tower. There is usually a lift, operated by the power of the mill, to pull the sacks of grain up to the top of the tower. The flour made in these mills is very coarse, but it is the kind that the Russian peasant is accustomed to use.

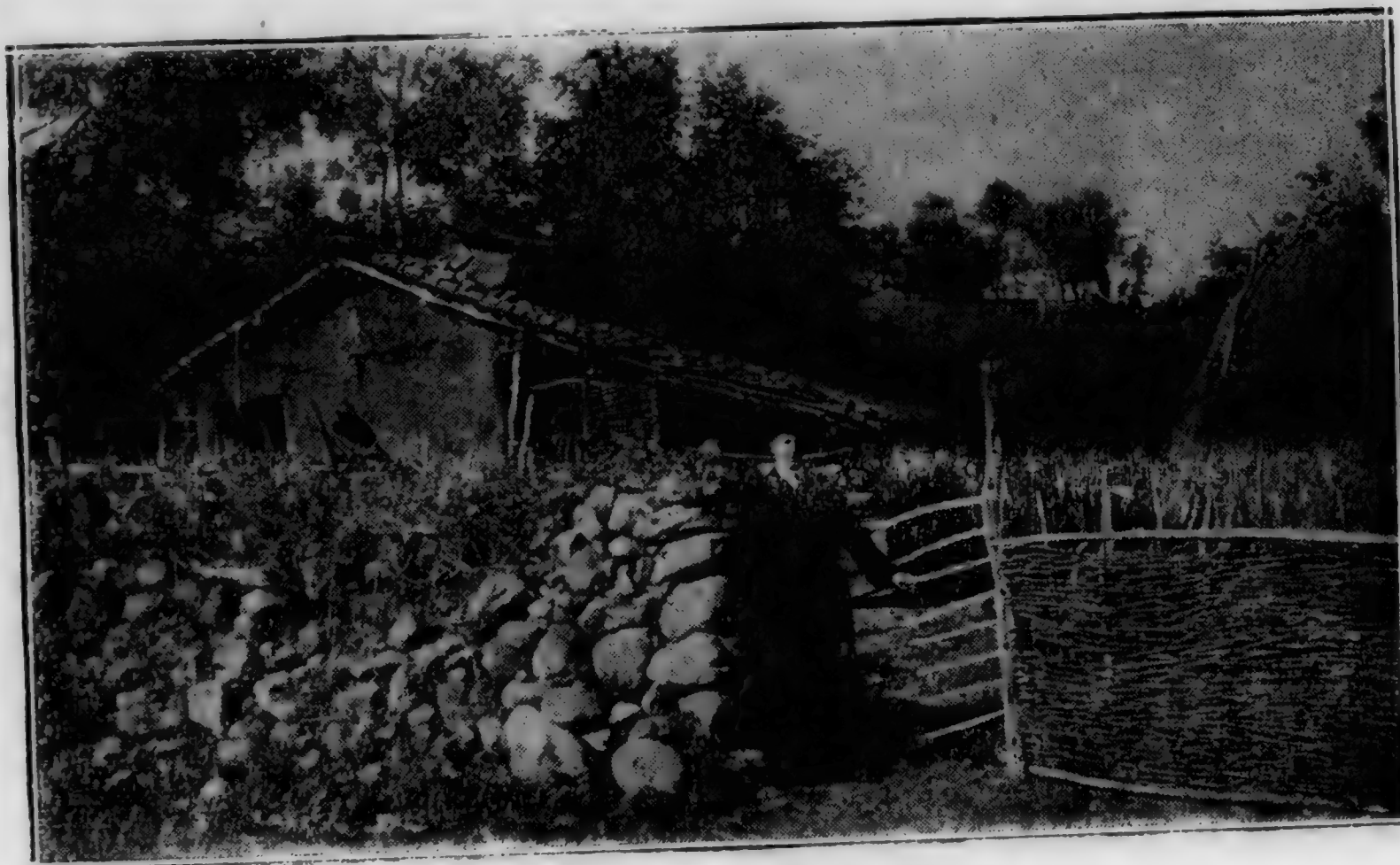
From the windmill we have a good view of the village in the valley below. We need not expect to see many trees—

not even fruit trees, except the cherry, which is planted a great deal in the Ukraine. What shows up the most prominently from the hill is the thatched roofs, of reeds or straw, weathered a dirty gray-brown. The walls of the houses are always low, and the roof extends over them several feet, to protect them from the rain—because rain plays havoc with mud walls. I shall never forget the appearance of one village thru which we passed soon after a storm had swept over it. Many of the houses in the path of the flood that swept down the hillside were literally

from a well of the "Old Oaken Bucket" or windlass type. If it is winter-time the garments will not be washed overly often, but "Nichevo," the peasant says, meaning in this case that it doesn't make any difference. He lives in a dirt house with dirt floors, and so more or less dirt on his clothing does not interfere with his peace of mind.

Mud Houses

The houses in a village are very much alike. Sometimes a village has some distinctive feature, such as a different style



A Mud House and Wicker Fence

washed away, with the exception of the roof.

"Nichevo"

As we drive down the washed-out hillside road—for roads are seldom repaired in Russia—we are noisily greeted by the village dogs, which are always abundant, and which regard an auto as a dangerous object, to be driven away. We are fortunate if we get thru without running over one or more of them. The children, too, come out shouting, or, if they have never seen an auto, become frightened and run into the house. If it is summer, the smaller children are clad only in an abbreviated shirt, quite dirty, like normal children, and always very numerous. Their clothing is usually of coarse homespun, made from hemp that grows in the valley along the stream; or if it happens to be Sunday, probably from linen, also woven by the housewives from flax which they raised. The Sunday garments are usually decorated with designs worked in with red and black thread. The grown-ups also wear the same kind of homespun clothing. It is not dyed and it is also never white, altho it approaches that color after it has been washed many, many times.

We may be so fortunate as to see the village women washing in the stream—dipping the garments in the cold water, laying them on a smooth stone and beating them with another. If the stream is dry they may have to draw the water

of porch, perhaps a cut-off gable, or perhaps the boards are nailed on the gable in a different fashion—that is the only place boards are used. The usual process of house-building is an interesting one, at least to the onlooker. The space for the house is marked off, a form about a foot high is set up all around, and then the mud filler is prepared. Somewhere near, usually in front of the proposed house, the builder wets the ground thoroly, puts some straw on it, and then drives his oxen in a circle over the spot until he has a nice stiff mud worked up. This mud is put into the house form, tamped solid and then allowed to dry. In a few days the plank forms are raised, another lot of mud prepared and put in on the first. This process is repeated until the walls are about as high as a man—they seldom make them any higher—and the mud-hole in front of the house is about that deep. In time the walls settle even a little lower, and in time the unsightly hole also partly fills up. But the state of neither of these gives the owner much cause for worry. When the doorway gets lower he simply stoops a little more to enter. The hole out in front makes a convenient dumping place for him for years to come. In the process of putting up the mud walls the proper openings have been left for the doors and windows. Then beams are laid over the top of the walls, rafters put up, and the roof of reeds or straw is put on.

In some of the more prosperous villages tile roofs are used. The walls are plastered inside and out with mud, rubbed on by the housewives with their hands, and then whitewashed. The house is often occupied long before the finishing touches are put on. If the owner can afford to put in only one window he plasters the crest of the openings shut temporarily. Perhaps he cannot afford to buy rafters when he builds; in that case he puts on a round dirt roof, which turns the water fairly well.

Usually the barn is simply the rear end of the house. A shed for hay and straw is often made of a roof-like structure of poles set on the ground and covered with a thatched roof. The granary is often a separate building, of mud or perhaps wicker; it usually stands beside the house and near the street. A deep cellar, covered with earth, an outdoor mud stove and bake-oven, and perhaps an open well, complete the picture.

You may easily imagine that the mud walls, fences and ovens would soon fall to pieces, and so they do if they are not kept in repair. Every spring and fall the women of the household plaster the cracks with fresh mud, rubbed on with their hands, and then whitewash the whole surface. The buildings really look quite neat just after they have been put into good condition.

Two other methods of building mud houses are frequently used. One is to make large bricks of mud and straw and build them into the walls. The other is to put a framework of poles, fill it in with wicker-work, and then plaster the wicker-work inside and out. This latter method is most often used in the villages along the larger streams, where there are plenty of willows.

Christenings, Marriages and Burials

Every village of any size has its Orthodox Church building, always facing the East, varying greatly in style, but usually the best building in the village. Here the peasants, who are of a very religious nature, gather on Sundays and church holidays—of which there are a great many, which just suits the peasant. In fact, he would take a holiday about every second day if he could. The Orthodox Church does practically nothing to tell him how to live—it is concerned primarily with christening, marrying and burying him, and satisfying his instinct to worship. There is little thought of connecting religion with everyday life—that is, as concerns standards of justice, truthfulness and morality. He may do all the lying and stealing he chooses to, and get no censure for it from the church, so long as he carries out certain forms prescribed by the church. But he is devout enough, for all that. When he enters the church he crosses himself; he kneels and crosses himself at the prescribed places in the service, and burns a candle or two at the altar. When he enters his home, or another, he turns

to the ikon (holy picture) in the corner of the room and makes the sign of the cross.

There may also be a brick school building in the village, or several, if it is a large one, put up before the war by the "Zemstvo," a farmers' organization that existed under the old government, and that was doing a great deal to improve the lot of the farmer when the war broke out, and would have done still more in the way of building school-houses, bridges and roads if the revolution had not destroyed



A Farmer's Backyard

the whole social and economical order of the old days.

There is little business done in the ordinary village. The peasant's wants are simple, and his wife provides for most of them—prepares his food, weaves cloth and makes his clothing, and keeps his buildings in repair. She usually goes to the bazaar, too, for the few things she must buy, in some larger neighboring village, or perhaps in some town where there is a railway. She often walks, even tho it is fifteen or twenty miles, carrying her two pails of milk, or baskets of butter or eggs by means of a yoke over her shoulder, seeing the town, buying a spool of thread or a piece of cloth, with perhaps a few cents (but many rubles) profit to repay her for her long weary journey. But she is usually quite cheerful and light-hearted on her homeward journey, because it has been a diversion for her, something she seldom has.

The Hard Lot of the Russian Women

Life in the Ukrainian village goes on very much the same from day to day. In the morning the herdsman takes the cows out to the common pasture. The calves and sheep are usually entrusted to a group of small boys, who watch them near the village. The farmer hitches his horses or oxen—or still more often now, his cows—to his wagon, puts on his tools or attaches them behind, and, with those of his family who are able to work, goes out to his distant fields across the steppes for the day. At night, weary and sunburnt, he makes his long trip home again, taking all his tools with him—by morning someone else would have them if he left them out, just as he would have theirs if they left them out. He is too poor to have many conveniences or up-to-date machinery, so he has to do much

of his work by hand. Much of his grain is cradled or at best cut with a mowing machine and bound by hand if it is bound. It is usually threshed on the primitive threshing floor, the grain tramped out by a yoke of oxen pulling a threshing stone—a corrugated stone roller,—and cleaned by running it thru a fanning mill. For his wife and daughters it is still harder, because he believes in getting all the work out of them that he can. They do much of the heavy field work, milk the cows—it is a disgrace for a man to milk in Russia—and then have their household duties to attend to afterwards. You may be sure that they make short shift of these when they come in from a long day of hard work out on the steppes. Women age very early in Russia, with such burdens to bear, in addition to their usual ones

Leaving the Rest of the World Go By

The Russian peasant knows little about the rest of the world, and cares less—the rest of the world meaning to him usually what is beyond the horizon. He is seldom sure about the road to the next village. In reply to your question about

the way he tells you to go "Priyama" (straight ahead), even tho there may be a dozen turns or forks. His chief concern is that there be enough to feed the many hungry mouths until the next harvest. What cares he what kind of a government there is, so long as he is left in peace, and has bread to eat! He knows how to prepare for emergencies by burying some of his grain in a pit under the haystack, where no robber-band or government agent will find it. He is never very sad or very happy—he just lives a stolid sort of existence. But we dare not forget that he has been only a few short decades coming "up from slavery," that he is still woefully ignorant, and that he has a right to ask that you be patient with him. For he is not outright bad. He is still a child—a spoiled one, to be sure, but that is not so much his fault as it is the fault of the church and state that kept him in ignorance and bondage for so many long years. He is a child, and as a child needs to be taught many things, and led in the right direction.

Flanagan, Ill.

CIVIL WAR REMINISCENCES

Catharine Hunsecker

(The author of this sketch is seventy-nine years old. The story was narrated in Pennsylvania German and translated by a grand-nephew.)

My father was about eighteen years old when he, with his parents moved to Franklin County, Pa., from Lancaster County. They moved to a place near the North Mountain. There were seven children in the family. My grandmother died there and was buried in a graveyard nearby. Later grandfather married again and moved to the Rowe district near Shippensburg. When my father married he began house-keeping on a farm near Chambersburg.

I was born on August 5, 1844, and was the oldest of seven children. The Civil War started in 1861 and I can remember quite distinctly many of the events that took place in our community during that troublous time. Most of the soldiers were volunteers in the first few years of the war. Later the draft was used and many people were drafted. My father, however, was never drafted. He had a crippled hand as a result of being caught in a threshing machine. This was sufficient to disqualify him for military service, and my brothers were too young to go.

Hiding Horses in the Mountains

In the beginning of the war everything was pretty quiet so far as we were concerned. Later the Southern soldiers began to make raids thru the north. The Cumberland Valley, being a rich farming section and a continuation of the Shenandoah Valley of Virginia was one of the favorite sections for raiding parties.

When the word first came that the "Rebels" were coming the people became very much scared and hardly knew what to do. We could hear the noise of the battles in Maryland and Virginia before they came as far north as Pennsylvania. People generally started to hide their goods and valuables as soon as they heard the Rebels were coming. My father buried his valuable papers in the bottom of the smoke-house which was kept securely locked. The best of the horse gears were hidden in the bake oven. Some of the older and less valuable harness was allowed to remain in the usual place to avert suspicion that things were hidden away. Then the horses were taken away since the Confederates were known to be badly in need of horses and took all that they could get. The hired man took four of the horses to Lancaster County and one of my brothers (who had a horse of his own) took his to Cumberland County. The first ones escaped but my brother's horse was taken as the Rebels came that far north. The people of the whole community took their horses away. Many of them were hidden in the mountains that skirt both sides of the Valley. The men would go together in bands and take care of the horses in the mountains. One of our horses was put into the stable of the tenant house, which stood farther back in the woods. She was left for quite a while but was finally discovered and taken. The colts were turned loose in the woods. Father thought they would not be able to catch them, but they drove

them into a corner with their horses and caught them in this way.

Worthless Bluebacks

In one of the first raids the rebels came into our place in search of horses. The horses had been previously sent away. A squad of three or four called father out and demanded that he tell them where the horses were. He told them he could not tell as he did not know, which was true because he did not know where the men had taken them. Then they said if he did not tell they would shoot him. We were out on the porch, mother and all of us children, and needless to say were very much scared. Father stuck to his story and insisted that he could not tell them something which he did not know. They must have believed his story for they soon ceased their threatening and rode away. Afterward many of them came and the community was full of them. They took hay and grain for their horses but I do not remember that they took any cattle. They helped themselves to the hogs but I do not remember that they butchered them at home as they did at some places. However, they paid for their things with paper money. It looked much like our money but had "bluebacks" instead of "greenbacks." It was absolutely worthless. They carried printing outfits with them and made their money as they went. For a while they had their presses installed in a schoolhouse near home. They would tell us that their money would soon be worth face value as they were going to win the war. They also assured us that our money would soon be worthless. Sometimes our people would refuse to take their money telling them that it was worthless. But they would reply that they would soon win the war and then it would be quite valuable. We would take their money and when they did business with us we would give it to them wherever possible. They would take it but no doubt knew as well as we did that it was worthless.

Requesting Cooked Bread

The Rebels camped on a neighboring farm and often came to our place for things to eat. Every morning we would hear the bugle blow. I still remember it as well as the sound of the drums as they drilled. They would come and ask that we "cook" bread for them, not seeming to know the difference between cooking and baking. We baked for them as best we could under the circumstances, as at that time the bake oven was full of horse gears. They sometimes took nearly all the eatables we had. They provided guards for the farmhouses so that the soldiers would not destroy things and take things when they had no orders to do so. The guards usually treated us very respectfully, and they slept in the kitchen. We furnished bedclothes for them and they slept on the floor. Most of the Rebel soldiers were very poorly dressed. Their uniforms were not new and bright like those

of the Union soldiers. The harvest came on and the boys were still away with the horses. Father did what he could in cradling the wheat and we helped to rake and bind the sheaves, but much of the wheat was destroyed and trampled over by the soldiers and horses. As I remember the harvest was not large that year because it was either destroyed or could not be harvested. Finally the Rebels left without any battles having been fought in our vicinity.

Loading The Emigrant Wagon

At a later period during the war, word came that the Rebels were coming again. There were three distinct raids of considerable proportions and many minor ones by foraging parties. Besides there were many rumors of raids that never materialized. I want to tell of such an instance at this time. The rumor was that a battle would be fought at Chambersburg and we prepared to move to a safer place. We loaded the large covered emigrant wagon with bedding, necessary furniture, and supplies. Then some of us followed in the carriage. The carriage in which I rode was full of crockery, jugs, and such things as we could haul in a light conveyance. The wagon was large and held a great deal but we stored away many of our things in a cave or arch cellar that was apart from the regular cellar. People told us that things would not be destroyed there in case of a battle as they would be in the house. Some of our neighbors moved too. We moved about seven or eight miles to my grandfather's near Shippensburg, which was supposed to be out of reach of the battle that was believed to be coming. But this time the Rebels did not come. They were either driven back or had to retreat before they reached Chambersburg. We were gone only about a week. Then we came back and had to carry our things back to their places which was no small task. We never moved away again although the Rebels came afterwards a number of times. We learned to know that things were safer when we were there than when we were away.

Watching A City Burn

I can well remember when Chambersburg was burned. It was on July 30, 1864. We stood out in the yard and watched the flames and smoke of the burning town. We knew many of the people in town and naturally were anxious to know what would become of them. Some thought they would burn out the whole valley and that no one would be safe. But only a few adjacent farm buildings were burned. The next day was Sunday and we went to see the ruins of the town. The business section of the town was completely destroyed. The ruins were still smoldering and we hardly recognized the places. We would look for stores and familiar places but could not find them. Some of our friends were in

need of bedclothes and other things. We helped them in such ways as we could. The Rebels soon left after burning the town and did not disturb things in the country.

War Knows No Personal Property

Later the Union soldiers came and some of them camped near our home. We were not so much afraid of them. They were well dressed and wore blue uniforms with white stripes on the sides of the trouser legs. They wore caps whereas the Rebels wore hats, caps, and anything they could find. The Southern soldiers had in their ranks old men, young men, and men of all descriptions. The Union men were not such a motley crowd. The Union men also needed things to eat and often we were called on to furnish them with various things. Father took nearly whole churnfuls of buttermilk over to the camps at once. At the farms where they camped they sometimes ate nearly everything that the people had, and we with other neighbors would send things so that the people themselves would have something to eat. We would hear the bugles in the morning and often heard the playing of the band. This, I think, was the time when the battle of Gettysburg was threatening. When on the way to the battle the soldiers traveled in large companies along the Gettysburg Pike. The road was not wide enough and fences were torn down and they traveled in the fields adjoining. Needless to say the crops were ruined along the roadside. When the Battle of Gettysburg was on we could hear the booming of the cannons and in the mornings we thought we could see the smoke.

Desiring the End of Wars

After the battle of Gettysburg the war came rapidly to a close. It was the last raid through the Cumberland Valley. When the word came that the war was over everyone rejoiced. It was a trying and strenuous period. It took a great deal to repair the things that had been destroyed. Things were very expensive after the war but everyone was glad the terrible conflict was over. War is an expensive thing in every way, but most of all in human life. The lives that are lost cannot be restored. We experienced many of the things that people had to contend with in the late war with the added reality of having some of the scenes enacted almost before our very eyes. May the time speedily come when war shall be no more.

Chambersburg, Pa.

EVERY DAY PLEASANT

"The pleasures of earth become tasteless
When Jesus no longer I see;
Sweet fields, sweet birds, and sweet flowers
Have all lost their sweetness for me;
The midsummer sun smiles but dimly.
The flowers no longer look gay;
But when I am happy in Jesus
December's as pleasant as May."

THE SUNDAY SCHOOL

THE DAILY VACATION BIBLE SCHOOL

Noah Oyer.

I. What is it?

The Daily Vacation Bible School is all that its name implies. It is a school held five days a week during a part of the summer vacation period, in which the Bible is taught. The school session is usually five or six weeks in length and meets for two or three hours of study and recitation each morning during this session. While the movement is not old it may be said with confidence that it has passed beyond the stage of mere experimentation. Schools of this kind have been conducted for more than ten years, and yet the greatest growth has been in the last few years. In 1920 there were about one thousand five hundred schools in session. One thousand more were added in 1921, while in 1922 the number mounted up to five thousand schools with fifty thousand teachers and about five hundred thousand pupils. The 1923 session was reported from many quarters as being the most remarkable in its increased attendance and interest.

II. Its Possibilities

The Daily Vacation Bible School is perhaps the best solution that has been presented to meet the inadequacies of our present Religious Education Agencies. The Sunday School, which is the only official teaching agency of the Church at this time, has done a noble work. And yet certain deficiencies are quite prominent, chief among these are:

1. **The time element.**—A few comparisons may effectively illustrate the fact that the Sunday school does not offer a sufficient amount of religious training.

Our public school system provides thirty hours of recitation and supervised study each week, or about one thousand hours per year.

The Jewish Church provides three hundred thirty-five hours of religious instruction each year in their schools for the children.

The Catholic Church provides two hundred hours of religious training each year for their children.

The Protestant Churches, through their Sunday schools, provide about one half hour of regular religious instruction each Sunday, or about twenty-six hours throughout the year. Of course if the child does not attend Sunday school each Sunday he receives less than the twenty-six hours.

It has been estimated that the average attendance in Protestant Sunday schools is about sixty per cent. I am inclined to the opinion that the average attendance in our own Sunday school is somewhat higher, however, I have no definite figures to sustain this statement.

This comparison suggests that there is much room to make our religious education program more effective. If it is objected that the twenty-six hours do not represent the actual amount of religious training our children receive, it must be remembered that the three hundred thirty-five hours and the two hundred hours do not represent all the training received by the children in the respective bodies where this amount of training is provided. In each case the official teaching is in mind. The Daily Vacation Bible School provides from sixty to seventy-five hours instruction in addition to the Sunday School instruction.

A second factor to be considered in regard to the time element is the fact that our Sunday school teaching is not given on consecutive days. Between the half hour Sunday school recitations there are six days time in which a great many things that have been learned may be forgotten. During the school year five of these days are given to secular study in the public schools. The Daily Vacation Bible School overcomes this difficulty by providing Bible study on consecutive days throughout the session. The absorbing interest of the child is his Bible School work just as the secular school engages his interest during the public school session.

2. **Lesson systems.**—The development of our present uniform lesson series in the Sunday school is an interesting bit of history in the field of Religious Education. For a number of years the Sunday School Lesson Committee has followed a plan that covers the entire Bible in a general way every seven years. It is instructive to examine these lists of lesson subjects and notice how thoroughly they cover the ground. Practically all of the cardinal doctrines of the Bible are taught over and over again. There are many, however, who feel that for various reasons our present lesson system is inadequate. To say the least the system is wasteful financially. The great mass of Sunday School Lesson Helps are good only for the month, quarter or year for which they were written.

After their brief time limit they are of very little value and few people ever turn back again to peruse the wealth of material and ability that has been expended in their production. The Daily Vacation Bible School would demand well organized and graded text books or teachers' manuals which could be used year after year. In this way the energy that is expended all the while in producing the new, as in our present lesson system, could be utilized in perfecting the text books from time to time.

3. **Extent of influence.**—It is estimated that there are 27,000,000 children in our land who are not connected with any Sunday school. Many Church communities reach only a small number of the children in the immediate vicinity of the Church. It has been the invariable experience that the Daily Vacation Bible School makes friends for the Church and Sunday school. This is especially true in our cities where in many instances the movement has become a worthy missionary factor, especially among the foreign population.

III. Its Difficulties

It may be objected that a rural community cannot conduct a church school during any part of the busy vacation months. In other words the movement is a good thing for the city where there are many unemployed children who ought to be kept out of mischief. Since our people are a rural people it would be impossible, at least very difficult, to have such a school. The objection may not be altogether valid. It would be possible to have such a school in almost any of our rural communities, as far as getting the children together were concerned, if we are sure that there is a definite need for religious training. My boyhood home was in a German Lutheran community. All of the services of the Church were conducted in the German language. The parents considered it imperative that their children learn the German language so that they could take part in the singing, understand the preaching and learn the catechism. Accordingly a German school was conducted four to six weeks each summer after the close of public school, and children came four, five and six miles to learn the German language. All of these children were from a busy rural community and what would ordinarily have seemed impossible to them was accomplished with comparative ease because a distinct need was recognized. In like

manner a rural community could surmount the difficulties in the way of the Daily Vacation Bible School if more thorough and extensive religious education were considered imperative.

Again, the popular trend of the movement as some individuals have observed it, may have impaired their estimate of its usefulness. And yet it may be well to remember that we do not follow the popular currents in our Sunday school work, neither would it be necessary to do so in conducting any other kind of Church school. What ever there is of the offensive Modernism, both in teaching and method, could be overcome by securing the right kind of teachers and selecting proper text books.

These two problems, teachers and text-books, touch the most difficult points. Some training would be necessary. However, it would be possible for a trained principal or superintendent to conduct the work with the help of a few able Sunday school teachers. It would afford a splendid opportunity for consecrated young people who are trained for teaching in the public schools to help the Church in its teaching program. Fortunately there are good texts and teachers' manuals that are evangelical in the presentation of their material. It must be remembered that there is a mass of material written recently for use in Church schools that is built upon the reconstructed history of the Old Testament, a system which is the product of modern rationalism. There is also a great deal of literature on the New Testament, written for Church schools, which is not evangelical and must needs be avoided. On this point Dr. Ellis makes a timely statement. He says that "efficiency is not the first word in religious education. The more efficient the more dangerous is a wrong education. The platform of religious education is more significant than the program. Therefore, let us examine not only the psychology, but the theology upon which it rests."

As a concluding thought it may be well to clearly define religious education. Distinctly Christian religious education should include **evangelism, instruction and training**. It has been well defined as "that experience in which individuals are brought to Christ—evangelism; matured in their Christian experience, led to 'grow in grace and in the knowledge of our Lord and Savior Jesus Christ'—instruction; and taught to take their place as workers in the Church—training." One reason so many young Christians fail is because they are not instructed in the things of the spiritual life after they are brought to Christ. These three things should be kept in view in all religious education. Any Church will be greatly benefited if its program is built on this platform rather than the mistaken notion of educating individuals into the kingdom.

The Daily Vacation Bible School, if properly conducted, would be a good method of more thoroughly teaching our chil-

dren the truths of the Bible and the principles of the Church.
Heaton, Kans.

QUALIFICATIONS OF A SUNDAY SCHOOL TEACHER

Elsie May Landis

On all sides we hear people complaining of the spread of infidelity, and of the difficulty of keeping young people in the church. If Sunday school teachers and Christian workers in general believed more firmly in the Bible, and proclaimed their belief, we should not have so much cause for complaint.

Childhood is the best time for Bible training. It is often the only time for

over the pupil. In the first place, the teacher must love the Savior. If the teacher does not feel the personal companionship of the Master how can he expect to convey that feeling to his pupils? The Master impressed this truth very forcibly upon the mind of Peter when he asked him three times "Lovest thou me?" No one is really fit to be a teacher unless this love of Christ is deeply imbedded in the heart. The stronger this love the more competent is he in leading others to the same Master.

Again, to be a good teacher one must love the Word. It is that which he teaches each week. If the teacher does not love it, it will become a burden and a task for him, and he will not study the lesson in the right spirit. How, without a love for the Word, can he teach the lesson with any degree of interest? In all secular teaching the professor must be an enthusiast in his profession or he will be labeled a dull teacher or an utter failure. The same thing holds true in religious teaching. The one who has no real love for the Word of God cannot possibly make a good teacher.

The teacher who is to be a success must love his pupils. There are a number of people in this world who do not love children. Again there are those who do actively love the boys and girls. These make by far the best teachers. Children are not slow in finding out who love them. To such they take a liking. They run to them, and love to be in their company. On the other hand they shun those to whom they are a nuisance. If you have no love for children it is better for you and the children if you do not take charge of the class.

The individual who wishes to be successful as a Sunday school teacher must live a life of service and sacrifice. Be willing to take time to sit down with your pupils and discuss with them their problems. Visit them in their homes. After you have seen the home condition of your pupils you will find it easier to teach the child, because you know his needs. Write letters to your pupils. They like to receive them and will feel that you are interested in them. This is especially essential in case of sickness if a personal visit is impossible. Remember your own childhood. What were your joys and sorrows? You were eager for sympathy, so are they.

So far nothing has been said about prayer. The good teacher prays much for his class. Not only once a week, but daily. Not always as a group but
(Concluded on page 415)

THE BOY

He's not a man, he's not a child,
But still I love him all the while.
Too soon to manhood he will grow,
Too soon from childhood he must go.

At times so free he seems to be
So thoughtless and so full of glee,
So slow to see the sterner task
While thoughts of fun, they come so fast.

So awkward when he tries to walk,
So careless when he wants to talk,
So hungry when it's time to eat,
So listless when it's time to sleep.

So sleepy when it's time to rise,
So thoughtless when his sister cries,
So prone to think the fault's not mine.

And feel that he's just right in line.

So quick to say "That is not so,"
For reason only "I guess I know,"
To talk as though he always knew,
As though there was no other view.

He's not a child, he's not a man,
Put both together if you can
And see if that is not the boy
Whose prospects give you heaps of joy.

Editor's Note.—The above poem was forwarded to the Editor after an address on the "Twentieth Century Child." We would be glad to give credit to the author, but she requests us to withhold her name.

such training. When a boy goes to school, and from school to college or into business, he has other duties to occupy his attention, and unless he has previously been grounded in the Word the deficiency can hardly ever be made good.

We are living in an age of commercialism. Much of the training that used to be given by parents in family worship around the family altar has been neglected in our last generations. This work is now entirely in the hands of the church and the greater part of the burden rests with the Sunday school teacher.

These things being true, we may well spend some time in considering what manner of man (or woman) the teacher should be in order to exert the best influence

THE YOUNG PEOPLE'S MEETING

OUR THOUGHT LIFE.—Phil. 4:8;
Prov. 23:7

Topic for January 13

MOTTO

"Let the words of my mouth and the meditation of my heart be acceptable in thy sight, O Lord, my strength and my redeemer."

MEDITATIONS ON THE TOPIC

I. Unto Whom is Our Thought Life?—Our thoughts are either ruled by the presence of the Spirit of Christ in our lives or they are ruled by the spirit of the world dominated by Satan. One who knows the ways of Christ is quick to discern the trend of the thoughts of those about him by the trend of the conversation. If the conversation is wholly of earthly things with never a connecting bond with the things of Christ, it is evident that the Spirit of Christ is lacking in the thought life. Satan, who works in the children of disobedience, is constantly seeking to fill the minds and hearts of people with that which will keep them from meditating on the things of God (Eph. 2:2,3). As the thoughts of the ungodly develop more and more, they tend still farther and farther from God and His righteousness and bring the soul of man more and more into bondage and slavery to habits and passions as the fruits of thought (Eph. 4:17-19).

It is the mission* of the Holy Spirit to give the Christian victory over all thoughts that they may be brought into subjection to Christ. "The weapons of our warfare are not carnal, but mighty through God to the pulling down of strongholds; casting down imaginations, and every high thing which exalteth itself against the knowledge of God, and bringing into captivity every thought to the obedience of Christ." The progress of our thought life depends upon how we meet the thoughts of the sinful and wicked world about us which press in upon our own mind and seek to find lodgment to the formation of our character and conduct. But if we raise up the standard of Christian thought against all non-Christian thoughts we shall find that they cannot settle into our affections nor become a part of our character, but rather become the strength by which any further attacks are made futile.

II. The Text.—Phil. 4:8.—This text gives the positive side of our thinking showing upon what class of things we may exercise ourselves for the health of our souls.

Prov. 23:7 shows that our thoughts form character; also that we should not be partakers of the evils of sinful men.

PERSONAL THOUGHT

"To be carnally minded is death, but to be spiritually minded is life and peace" Before our thoughts can be wholesome there must be present with us the Spirit of Christ who has a welcome in hearts which are renewed in knowledge after the image of God.

YOUNG PEOPLE'S MEETING TOPICS FOR 1924

January

- 6 Living to Please the Lord. (Jr.) II Tim. 2:4; Col. 1:9-18; Heb. 11:5, 6.
- 13 Our Thought Life.—Phil. 4:8; Prov. 23:7.
- 20 Avenues of Service in Our Mission Fields.—Rom. 12:1-8.
- 27 (Topic to be supplied by the local committee.)

February

- 3 Lessons from the Life of Joshua (Jr.)—Josh. 1:1-9.
- 10 The Trust Committed to Us.—II Tim. 1:14; I Tim. 6:11-21.
- 17 Bible Teaching on Sin.—Rom. 5:12-21; 7:7-25.
- 24 Requisites for Good Congregational Singing.—I Cor. 14:15; Eph. 5:19; Col. 3:16.

March

- 2 Forgiving One Another. (Jr.)—Eph. 4:30-32; Col. 3:12-14.
- 9 Honesty in Thought, Word and Deed.—II Cor. 4:1-4; I Pet. 2:9-12.
- 16 God-Controlled Education.—Acts 7:20-27; 9:15.
- 23 Intercessory Missionary Service.—Eph. 6:10-18; I Tim. 2:1-10.
- 30 Social Standards in the Sermon on the Mount.—Matt. 5, 6, 7.

April

- 6 A Life of Helpfulness.—Dorcas. (Jr.) Acts 9:36-46.
- 13 Salvation Through the Blood.—Heb. 9.
- 20 The Power of the Resurrection.—Eph. 1:15-23.
- 27 (Topic to be supplied by the Local Committee)

May

- 4 Why Some Men Have Failed. (Jr.) Psalm 15.
- 11 Conditions of Fellowship.—I Jno. 1:1-10.
- 18 Our Duty Toward the Lost.—Lk. 15.
- 25 Dangers of Popular Amusement.—I Pet. 4:1-5; Rom. 13:11-14; Eph. 5:11-16.

June

- 1 Why Christ Ascended. (Jr.)—Jno. 14:1-4; 25-31.
- 8 Conditions of Receiving the Holy Spirit.—Rom. 5:1-5; Tit. 3:3-7.
- 15 Alone With God.—Matt. 6:6; Mark 1:35; Luke 6:12.
- 22 The Importance of Church Membership.—Acts 2:41-47; Matt. 18:15-18.

- 29 Maintaining a Proper Atmosphere in Worship.—Hab. 2:20; Jno. 4:20-23.

July

- 6 Why Study the Bible? (Jr.)—II Tim. 3:14-17; Psa. 119:1-16.
- 13 The Doctrine of Simplicity.—I Pet. 3:3, 4; Rom. 12:1, 2.
- 20 The Significance of the Devotional Covering.—I Cor. 11:1-16.
- 27 (Topic to be supplied by the local committee.)

August

- 3 Studies in I John. (Jr.)—Chap. 1.
- 10 Studies in I John.—Chapter 2.
- 17 Studies in I John.—Chapter 3.
- 24 Studies in I John.—Chapter 4.
- 31 Studies in I John.—Chapter 5.

September

- 7 Children of the Bible. (Jr.)—Psa. 8.
- 14 The Godly Home.—Deut. 6:1-15; Eph. 5:21-6:10.
- 21 The Message of the Missionary.—Matt. 28:18-20.
- 28 Characteristics of Good Hymns and Songs.—Rev. 14:1-5; 15:2-4.

October

- 5 Winning Friends and Keeping Them. (Jr.)—Prov. 27:9, 10; 18:24.
- 12 The Destiny of the Lost.—Rev. 20:11-15; Matt. 25:41-46.
- 19 Christian Love in the Midst of Strife.—Phil. 2:14, 15; Matt. 5:38-48.
- 26 (Topic to be supplied by the local committee.)

November

- 2 God's Promises. (Jr.)—I Pet. 1:1-4; I Kings 8:54-61.
- 9 Ideals and Their Relation to Christian Character.—Phil. 3:7-14.
- 16 Stewardship of Self, Substance, and Service.—I Pet. 4:8-11.
- 23 Thanksgiving.—I Chron. 29:10-14.
- 30 Christian Motives for Acquiring an Education.—I Cor. 10:31; Tit. 3:8.

December

- 7 Good Manners. (Jr.)—I Cor. 15:33; I Pet. 3:8; I Cor. 13:1-13.
- 14 Qualifications for Christian Service.—I Tim. 2:15-26.
- 21 The Christmas Message and the Christmas Spirit.—Matt. 2:9-11; Luke 2:1-20.
- 28 Helpful Experiences of 1924.—Rom. 8:28; Heb. 12:1-11.

OUTLINE STUDY

I. Disciplinary Thoughts.

1. Leading to the end of self.—Rom. 7:14-24.
2. Leading to Christ.—Rom. 7:25; Gal. 3:24.
3. Bringing to a New Life.—Gal. 4:1-6; Rom. 8:1-4.

II. The Christian Brings Every Thought Captive to Christ.

1. By Spiritual Power.—II Cor. 10:3-6.

2. Abhorring the evil and cleaving to the good.—Rom. 12:9; Ps. 119:113.
3. Proving all things and holding fast the good.—I Thes. 5:21.
4. By banning speech that fosters wrong thoughts.—Eph. 5:3, 4, 12.
5. By encouraging speech that edifies and ministers grace to the hearers.—Eph. 4:29.
6. Choosing noble things to think about.—Phil. 4:8.

III. We are Like the Thoughts We Cherish.

1. True and tried, through and through, is God's Word and the confessions of those who believe in Christ.—Ps. 12:6; Rom. 10:9, 10.
2. The natural outflow is from the heart in words.—Matt. 12:33-37.
3. We are judged by the heart thought, rather than by the lip expression.—Ps. 12:2, 3; Matt. 15:8, 9; Ezek. 33:31, 32.

SUGGESTIVE ASSIGNMENTS

For Children

1. Text-word, "Thoughts."
2. Thoughts Hateful to the Lord.
3. God's Words are Well Tried and Safe to Think about.

For Young People

1. How to be Made True Within and Without.
2. Taking Every Thought Captive.
3. Propagating Pure Thoughts.

For Older People

1. Indices of the Thought Life.
2. The Searcher of Thoughts.—Ps. 139.

SEED THOUGHTS

Every thought willingly contemplated, every word meaningfully spoken, every action freely done, consolidates itself in the character, and will project itself onward in a permanent continuity.—Henry Giles.

They are never alone that are accompanied with noble thoughts.—Sidney.

A good thought is a grand legacy to bequeath to the world.—Selected.

Every man has a peculiar strain of thought which he falls back upon when he is alone. This, to a great degree, moulds the man.—Dougald Stewart.

It is the hardest thing in the world to be a good thinker without being a good self examiner.—Shaftesbury.

An evil thought leaves a trail like a serpent.—Selected.

AVENUES OF SERVICE ON OUR MISSION FIELDS.—Rom. 12:1-8

Topic for January 20

MOTTO

"To every man his work."

MEDITATIONS ON THE TOPIC

I. What Can I Do to Help?—It is a source of comfort for children of God to know that there is some phase of service in which the talents entrusted to them can be invested. The call to missionary endeavor in foreign lands has ever made its appeal to the young Christian as well as the older one; and when there has appeared a task which seemed to fit itself to the gifts which one possesses a certain joy fills the breast because he can be of some service to the cause. And when it is evident that in no way is one fitted to go to a foreign land because of certain limitations, then it is a source of joy to know that there are fields nearer home that place no barrier to the service of willing consecrated workers if they are ready to take the lowly place in which their talents may be of most service.

The highest form of service on the mission field has ever been the ministration of the Word. Yet often the ministry of the Word may be increased through the ministry of service more material in its nature. The care of the poor; the relief of the sick and suffering; the giving of instruction in the educational field; the increase of the field by proper farming; the bettering of physical and industrial conditions by wise industrial training;

translation of Scripture; preparing of wholesome literature; providing for the welfare of missionaries and their families, etc., etc.—all in their place and rightly related to the ministry of the Word, ought to be done and afford an avenue by which willing hearts and trained hands may serve.

II. The Text.—Rom. 12:1-8.—This Scripture sets forth the spiritual standard of all Christians and then points out how each one in his or her proper sphere of service should serve.

OUTLINE STUDY

I. God Distributes Gifts for Various Avenues of Service.

1. All have a place.—I Cor. 12:7-13.
2. The gifts are measured to each one.—Rom. 12:4-8.
3. There are some for different offices.—I Cor. 12:28, 29.

II. Apparent Needs in the Mission Fields for God's Gifts for Service.

1. Evangelistic Work.—Rom. 1:14-16; Matt. 28:19.
 - a. Preaching.
 - b. Distribution of literature.
 - c. Reading the Word.
 - d. Using every lawful agency to make Christ known.
2. Bible Teaching and Pastoral Work.—Eph. 4:11-16; Matt. 28:20.
 - a. Instruction of converts.
 - b. Caring for and directing converts.
 - c. Conducting regular services.
3. Charitable Work.—II Cor 8:1-7; Acts 6:1-7.
 - a. Orphanages.
 - b. Asylums.
 - c. Hospitals.
 - d. Medical dispensaries.
 - e. Industrial service.
 - f. Educational service.
 - g. Serving the poor.

III. Our Duty in the Light of His Mercies.—Rom. 12:1-3.

SUGGESTIVE ASSIGNMENTS

For Children

1. Text-word, "Service."
2. Helping in God's Great Mission Field.

For Young People

1. My Place of Service in Our Mission Fields
2. Serving in Preparation.
3. Serving in Intercession.
4. Serving in Gifts of Means.

For Older People

1. Providing Means to Meet the Great Need.
2. Getting a Better View of the Work to be Done.

PERSONAL THOUGHT

Something, somewhere for the Lord and in behalf of the souls of men may be done by every Christian.

SEED THOUGHTS

If the world is ever conquered for our Lord, it is not by ministers, nor by office-bearers, nor by the great, and noble and mighty, but by every member of Christ's body being a working member; doing his work; filling his sphere; holding his own post; saying to Jesus, "Lord, what wilt Thou have me to do?"—Thos. Guthrie.

Christ seeketh your help in your place; give Him your hand.—Rutherford.

All our time, talents, money, influence, and whatever else God has placed in our stewardship, should be dedicated to the Lord, spent in the same cause which prompted Him to leave the courts of glory to bring to lost humanity the Gospel of salvation.—D. K.

TOPIC TO BE SUPPLIED BY THE LOCAL COMMITTEE

Topic for January 27

By this time those who are acquainted with the topics of the past two years will know what a vacant topic on the list means and will proceed to plan to use the time with some special subject which the local needs of the congregation have suggested outside of the topics already provided. The Topic Committee has felt that all the topics provided are important, and, as much as possible, should be used at some time during the year. Especially is this true of the Doctrinal and Christian Life and Consecration topics. We should hardly know when to say that a mission topic is unimportant; and all the others in the list are more or less a part of a completed list which we felt must somehow have a place. Special awakenings of conscience have resulted from following the topics of the past years. Do not lose the advantage of a regular topic which touches a vital need which might otherwise be considered a special topic for clubbing purposes, if otherwise chosen. But when there is a special need which a vacant topic space gives time for, frankly discuss it and place it on your list. May the Holy Spirit direct in all things.

LESSONS FROM THE LIFE OF JOSHUA.—Josh. 1:1-9. (Jr.)

Topic for February 3

MOTTO

"As for me and my house, we will serve the Lord."

MEDITATIONS ON THE TOPIC

I. Joshua was God's chosen leader after the death of Moses. He led the people into the land and to victory over the enemies of God and divided the land among the tribes of Israel. In all this great work he stuck to the commandments and statutes of the Lord and never turned to the right hand or to the left. We read in God's Book that he listened to God's voice when He spoke to him, and was always obedient to every commandment. As we study the Book which tells of his deeds and words we learn some splendid lessons for ourselves.

God wants to give us the possession of a promised land. Not a land of earthly things like Israel received, but a land of heavenly things with Jesus as our Joshua and His Holy Spirit as our strong helper. The enemy is the devil. He has settled himself into our selfishness and our pride and our evil passions and lusts and wants to hold the fort against our souls so that the Holy Spirit may not enter into our hearts and give us rest and peace. Like Joshua and the Children of Israel, we may go forth in faith and obedience to our captain and God's power will throw down the strong walls and drive back the power of the darkness of Satan and make us possessors of the good things which the Holy Spirit brings to us. These good things are not natural food such as milk and honey, and natural houses and lands with fountains of natural water and abundance of natural fruit. But He brings to us food for our souls in the understanding of the Words of God, and fills our lives with goodness and righteousness and truth, making us to enjoy the rich treasures from above and the blessing of the heavenly Father.

Joshua's faith, and courage, and obedience, and faithfulness, and purity, and prayerfulness and honesty, and humility, and diligent service are examples to us as to how we may overcome and possess the good things of God and help others to do the same. If we are true to God as

(Concluded on page 415)

CURRENT EVENTS

OUTSTANDING FEATURES OF COOLIDGE'S MESSAGE

Recommends:

Adoption of Mellon's tax reduction plan.
Entry into World Court with reservations.

Stimulated consolidation of railroads with reorganization of freight rates.

Government aid in disposition of exportable wheat.

Temporary Government operation of war-built merchant marine.

Strengthening of Coast Guard to prevent rum smuggling.

Enforcement of prohibition with rigid regulation of sources of liquor and suppression of interstate traffic.

Continuation of restrictive immigration.

Strengthening rather than weakening Army and Navy.

Action, under private ownership, to protect coal-consuming public.

Relief for farmer through lower taxes and freight rates; cheaper fertilizer.

Sale of Muscle Shoals.

Anti-lynching legislation.

Limitation on child labor through constitutional amendment.

Maintenance of retrenchment.

Gradual waterways improvement.

Opposes:

Granting of soldiers' bonus.

Price-fixing for farm products.

Revision of tariff law.

Cancellation of foreign debts.

Recognition of Russia at present.

Lloyd George in the United States.—

After a notable speaking tour in America former Premier Lloyd George has returned to his native land. The "little Welshman" received a great welcome in the United States. His reception in America was of the same hearty kind that President Wilson received in England in January, 1919. The hearty receptions were almost too much for even his robust constitution. His personality appeals to Americans, largely because he is a man of action. He held first place in the press, and dined with President Coolidge, Secretary Hughes, and others of America's notables. His wife and daughter accompanied him.

Lloyd George will doubtless have much to tell his countrymen about America.—Let us hope that he will urge less submarines and more factories; more love and less hate. He despairs of the future of Europe unless America casts her powerful influence in the scales on the side of

peace. This he will probably find America ready to do, but entanglements in European politics and age-old feuds will be dangerous.

An Adriatic Peace:—In the Mediterranean, Mussolini has received one check from Greece and two checkmates from the rest of Europe. It was his ostensible aim to annex the island of Corfu to the south and the seaport of Fiume to the north, so obtaining control of the Adriatic. He has done neither. For the moment, an aggressive Fascismo is no longer a danger to public peace.

What first upset Mussolini was the outburst of disapproval, both in the League of Nations and in the press of the world which greeted his seizure of Corfu.

Italy had pledged herself not to withdraw from the League, except after two years' notice, and membership of the League meant that in any dispute "likely to lead to a rupture," she must submit the matter to arbitration or inquiry by the Council of the League. And she also promised "in no case to resort to war until three months after the award by the arbitrators or the report by the Council." These were grave treaty obligations of which she was pointedly reminded.

Mussolini would have ignored them, however, if it had not been for other and more potent arguments than "scraps of paper." Among these was the British Navy.

For the murder of Italian officers, Britain agreed that Greece should make every amend. But the penalty was not to include a permanent command of the islands, recently seized.

Mussolini's face was saved by a reference of the issue from the League of Nations to the Council of Ambassadors in Paris. A few salutes were fired. There was a funeral service. And that ubiquitous cosmopolitan millionaire, Sir Basil Zaharoff—himself part Greek by birth—found 50 000 000 lire for Greece to pay Italy as compensation. But Corfu was evacuated. And Mussolini, keenly alive to the public opinion which had condemned him, handed back 10 000 000 lire to the Armenians whose children had been so courageously bombarded by his warships.

Welding America and Japan.—With the terrible catastrophe in Japan, when earthquake and fire brought that nation to its knees, there has come some good omens. America's battleship steamed into Japanese harbors with guns silenced, and with sym-

pathy in their hearts. The long looked for war is at least prolonged by this spirit of good-will. The American Red Cross drive for \$5,000,000 is heavily over subscribed. Ships have been steaming towards Japan to relieve its suffering. American builders have hastened to Japan to help rebuild its cities. May this spirit of good-will last, and may the Gospel of peace and good-will through Jesus Christ be brought to the land of Nippon, and then the welding will hold more permanently.

Summing Up the League to Date:—At Geneva the Fourth Assembly of the League of Nations has met and adjourned. When the proceedings opened the League consisted of 52 nations, the chief nations still outside being the United States, Germany, Russia, Turkey, Mexico and Ecuador—perhaps one may add Santo Domingo. Also Argentina, Peru, Bolivia, Guatemala and Nicaragua omitted this year to send delegates. On the other hand, Ireland was admitted. And Abyssinia applied for admission. At the instance of Italy, which country still remembers her failure to make Abyssinia a protectorate, there was raised the question whether that country does not practice slavery.

The League passed triumphantly through the Italian and Greece crisis. It probably averted a European war. The League has financed Austria successfully. The smaller nations are enthusiastically backing the League, since it protected in a measure Greece from Italy.

"Abandoned" Armenia—Isolation and abandonment are Armenia's reward for casting her lot with the Allies, we read. In the Lausanne Treaty no mention is made of the Armenian question, yet Armenia "suffered, proportionally, more than any other belligerent nation in the late war," sacrificing "one-third (about 1,500,000) of her people." As Mr. A. Aharonian, president of the Delegation of the Armenian Republic, declares in a letter given to the press by its recipient, former Ambassador Gerard: "It was in recognition of the sacrifices made by the Armenian people and in fulfilment of solemn pledges made to them by the Powers that the Sevres Treaty made provisions for and recognized the independence of Armenia." The letter continues:

"The Armenian people is the only one whose condition incontestably is worse than ever before, the only people wholly deprived of any of the benefits of the common victory—the only one that is suf-

fering the inevitable consequences of complete isolation and abandonment."

The Trouble Breeder—The Turk is back in Europe on his own terms. After all the promises made in behalf of human rights; in spite of all the expectations entertained by peoples of lesser national magnitude, the diplomats of Europe—aided and abetted by observers from the United States—have made a treaty between the European powers and Turkey which has established peace for the moment and which gives to Turkey not only all the substantial things that were in dispute but even more than she would have dared to claim as her own four years ago.

Good Friends Again—England and France have shaken hands and restored the entente to its former condition of intimacy. The atmosphere of restraint and distrust has been dissipated. For the moment the governments have hearts that beat as one and minds with but a single thought. It is all the outcome of the meetings between Premiers Baldwin and Poincaré in Paris. London newspapers, however, are sceptical as to the permanency of this new understanding. The British public sees too wide a divergence between the fundamental British and French policies to anticipate anything but more and more crucial "crises" in their relations. And at this distance it is difficult to see how the two capitals can work together on anything like an amicable basis for any appreciable time. Not with France in the Ruhr.

The Oklahoma Mess—We can heartily wish for the day to come speedily when the unpleasant situation in Oklahoma may be written up for the last time. Had Governor Walton possessed more of the Coolidge capacity for discreet silence, it is probable that the "invisible empire" of the Ku Kluxers would have been unmasked sooner. It is probably true, also, that if he had submitted to the dictations of this secret order that his present troubles would have been averted. But no nation can prosper where mob-rule goes unrebuked or unhindered. Probably when the funds have been used up and the novelty will have worn off, the Ku Klux Klan organization will lapse. May every Christian pray that God may give our rulers wisdom and judgment, and government by due process of law will be maintained; for organized government legally carried out will bring tranquility and peace.

Transplanting a Town—The Government dams, built to prevent floods at Dayton, O., would cause Osborn to be submerged eighteen feet during high water. Hence the migration of over a thousand people with their 400 buildings to higher ground a mile and a half distant. It's a two-year task.

Perhaps some husky European country would like to have a mandate for Oklahoma.—New York Tribune.

It isn't the style of the Bible that makes it unpopular with moderns, but the fact that it cramps their style.—Pasadena Evening Post.

Pittsburgh Gazette-Times—Because he presided over the Senate for two years and recognizes the futility of talk may be the reason President Coolidge is so silent.

Tobacco Chokes Football Player.—A Cleveland football player, Chester Mares, died of strangulation when a chew of tobacco lodged in his throat while he was playing at Willoughby, Ohio.

\$12,000 in Wooden Leg.—For many years Joseph McGarvey, who had a wooden leg, solicited alms outside the city hall at Hammond, Ind., and he always pleaded poverty to the passer-by. Recently an auto ran him down and smashed his artificial leg. Over \$12,000 was found concealed in the hollow portion of the limb.

A mixture of honey and water has been used extensively as an anti-freezing agent in automobile radiators and is declared to be effective even at temperatures below zero.

Nails in Cow's Stomach.—Over 140 pieces of nails were found in the stomach of a cow slaughtered at an abattoir in Lynchburg, Va. Dr. LeRoy Bowen, city veterinarian, said the nails weighed over seven ounces.

Religious services now are held regularly every Sunday at Ellis Island, the gateway to America, different hours being set aside for Protestant, Roman Catholic and Jewish worship. Several Protestant denominations are cooperating, each taking charge of the Protestant services in turn.

What many automobiles need is not four-wheeled brakes, but fore-sighted drivers.—Omaha Bee.

It is estimated that from 75,000 to 100,000 wireless telephone installations now are in service in New York City alone.

The annual cost to the world at large of locust plagues is put at \$100,000,000. In one year 5,000 acres in British Columbia were stripped and in the Orient, South Africa, and South America these pests descend on crops with deadly regularity. American scientists have collected 400,000 specimens of locust, representing 40,000 distinct species.

Twentieth century philanthropy gives five millions to stricken Japan and a million and a half to Dempsey, Firpo, Rickard & Co.—Cleveland Times.

Ah, well, when the churches discover they can't successfully compete with the theater, perhaps they will try religion again.—Baltimore Evening Sun.

It happens there are many bright newspaper men, and deviltry is news and goodness is not. The crowd at the prize fight is featured. New York newspapers featured one hundred thousand at the wet parade (there were only fourteen thousand by actual count), but forgot to record the Ridgway Christian Endeavor parade a week later.

A magazine writer says we need a new religion. But let's not do anything rash until we try the old one.—New Britain Herald.

Lloyd George advises his English friends to keep good-natured over the ruling of our Supreme Court in the matter of liquor on British ocean steamers. He pleads with them to let the United States give Prohibition, in its strictest interpretation, a "fair chance."

Very good of you, Mr. George! If Uncle Sam is given a "fair chance" to enforce the Constitution, not only by the English over there, but by our own citizens over here, it will not take long to show the world a dry republic. Give the law a fair chance, all you American anti-prohibition folk!

Heart beats now are made visible by the cardioscope, an instrument recently perfected. Its use will make possible delicate operations on the heart.

INTERESTING ITEMS AND COMMENTS

(Gleaned from Many Sources.)

A small balloon sent up by the Weather Bureau in connection with observation of upper air conditions reached a height of thirteen miles before it burst, and required 123 minutes to reach that altitude.

The Eiffel Tower in Paris is 985 feet high, as against 792 feet for the Woolworth building, America's loftiest structure.

The value of the property in New York City owned by the United States government is estimated at \$145,856,900.

"More people are dying every day from criticism than from cancer."—The Silent Partner.

Coolidge believes that silence, at any rate, can not be misquoted.—Asheville Times.

A Texas hunter, warring on predatory animals, recently caught 104 coyotes and 10 bobcats in twenty-four days' actual trapping operations.

MISCELLANEOUS

THE STOMACH OF AN OSTRICH

Mary Paula Chapman

To have the stomach of an ostrich has become proverbial, and with good reason; for this bird stands far ahead of all other creatures in its wonderful powers of digestion, which are scarcely inferior to its voracity. Its natural food consists entirely of vegetable substances, especially grain; and the ostrich is a most destructive enemy to the crops of the African farmers. But its sense of taste is so obtuse that scraps of leather, old nails, bits of tin, buttons, keys, coins, and pebbles are devoured with equal relish; in fact, nothing comes amiss. But in this it doubtless follows an instinct, for these hard bodies assist, like the gravel in the crops of our domestic poultry, in grinding down and preparing for digestion its ordinary food.

There were found in the stomach of an ostrich that died recently nearly a pound of stones, bits of iron and copper, and pieces of money worn down by constant friction against each other, as well as by the action of the stomach itself. In the stomach of one of these birds which belonged to a menagerie there were contained some pieces of wood of considerable size, several large nails, and a hen's egg entire and uninjured, perhaps taken as a delicacy when the ostrich's appetite became capricious. In the stomach of another, besides several large cabbage stalks, there were masses of bricks the size of a man's fist. These great birds have been known to swallow chickens whole and trample hens to death that they might tear them in pieces and afterward devour them. One author relates that a great ostrich was obliged to be killed on account of an awkward habit he had acquired of trampling sheep to death, and another declares that he saw an ostrich swallow bullet after bullet as fast as they were pitched scorching hot from the mold.

It is to its voracious appetite that the ostrich usually owes its capture. Those birds are generally met with in places where there is much grass and where rain has recently fallen. The Arab says that where the ostrich sees the light shine and the barley getting ready, wherever it may be, thither she runs regardless of distance, ten days' march being nothing to her. The hunters start in the morning. When they finally arrive near the spot where the ostriches are most likely to be seeking food, they halt the camp, and usually two advance guards reconnoiter.

As soon as the game is in view, one guard lies down to watch and the other returns to convey the information. The birds are frequently found in troops, comprising sometimes as many as sixty, but at pairing time they are more scattered, three or four couples only remaining together. The exact position of the ostriches being known, the capture is easily arranged, the horsemen divide and form a circle around the game at such a distance as not to be seen. The servants wait where the horsemen have separated, and as soon as they see them at their posts, they walk right before them; the ostriches fly, but are met by the hunters, who do nothing at first but drive them back into the circle; thus their strength is exhausted by being made to run continually around the ring. At the first sign of fatigue in the birds, the horsemen dash in, and presently the flock separates; each hunter selects his ostrich and runs it down. When the ostrich is on the point of being overtaken by the hunter, she is so exhausted that he can either kill her by a blow on the head with a stick, or drive her with the stick into captivity.—Our Young People.

WANTED: A NEW TAIL LIGHT

We have taken the red tail-light of the automobile as a fixed color, at first glance red appearing to be the logical color as it stands for danger. But there is nothing dangerous about the rear of a car providing you know it is there and any colored light would indicate that. The fact is traffic engineers and railroad men are coming to the conclusion that red is a poor color for the auto tail-light and that as such it is presenting a growing problem of concern. The thousands of red lights the auto driver sees before him on the boulevards and highways at night tend to nullify the value of this color as a danger signal. A driver with a vista of red lights ahead of him for mile after mile often is unaware that one of them may be on the lowered gate of a railroad crossing or an excavation in the highway till too late to avoid an accident. The railroads now have many cases on record where cars have failed to heed red lights on crossing gates the drivers thinking them the rear of cars till too late to avoid a

collision. Any paving contractor can testify to the many detour barricades that are wrecked at night presumably because the red lights were not recognized as danger signals. A contractor in eastern Washington had a barricade wrecked so often with the resulting loss of lanterns that he finally placed four red lights in a staggered position to indicate that it wasn't an automobile.—The Target.

THE DOLLAR FAMILY

Robert Dollar, president of the Dollar Steamship Company, is one of the most successful Americans in the shipping business. Incidentally, he is a Presbyterian elder and is, we believe, a lay member of the General Assembly. He is a man of strong personality, and has a way of his own in conducting business. One of his characteristic devices for establishing the morale of his employees is to distribute among them a card on which he gives the make-up of "The Success Family." Whether it is original with him, or not, we cannot say. It reads:

"Know the Success Family.

"The Father of Success is Work.

"The Mother of Success is Ambition.

"The Oldest Son is Common Sense.

"Some of the other boys are Perseverance, Honesty, Thoroughness, Foresight, Enthusiasm, and Cooperation.

"The Oldest Daughter is Character.

"Some of her sisters are Cheerfulness, Loyalty, Courtesy, Care, Economy, Sincerity, and Harmony.

"The Baby is Opportunity.

"Get acquainted with the Old Man and you will get along pretty well with the rest of the family."—New York Christian Advocate.

OAK OR SQUASH?

When James A. Garfield was President of Hiram College, a man brought up his son to be entered as a student. He wanted the boy to take a course shorter than the regular one.

"My son can never take all those studies," said the father. "He wants to get through more quickly. Can't you arrange it for him?"

"Oh, yes," said Mr. Garfield. "He can take a short course; it all depends on what you want to make of him. When God wants to make an oak, he takes a hundred years, but he takes only two months to make a squash."—The Christian Register.

A RICH PREACHER

An old German preacher had undeserv- edly gotten famed for being rich, because he lived like most of the preachers of all denominations in all lands have to live—temperate in all things, economical, on small salaries.

One day out in the country he met the assessor who at once began to examine him:

"Is it so, Mr. Pastor, that you have capital?"

"Yes," said the preacher, "in a way I am a rich man."

"In that case," said the assessor, inter- estedly, and pulling out his book, "how much is your possessions?"

"I'm enjoying good health," said the preacher, "and health is better than rich- es."

"Well," said the other, "What more have you?"

"I have a good wife and that's worth more than pearls."

"Congratulations," said the assessor, "but don't you own more?"

"Yes, I have healthy, well-shaped, in- telligent, well-behaved children, and it's a gift from the Lord which makes me rich."

"You own anything else?" asked the as- sessor.

"Yes, I own citizenship in Heaven and the Spirit gives that assurance in my heart, that I'm a child of God."

"Don't you own any other fortune?"

"No, otherwise I own nothing," said the preacher.

"Mr. Pastor," said the assessor, "you are a rich man, but your fortune cannot be taxed."

Rich and not paying taxes! "That beats all" Let's go and get rich.—Wesleyan Methodist.

If we abide by the principles taught in the Bible, our country will go on prosper- ing and to achieve; but if we and our posterity neglect its instructions and au- thority, no man can tell how sudden a catastrophe may overwhelm us and bring all our glory in profound obscurity.—Dan- iel Webster.

CHRISTIAN WORKERS' COLUMN

(Concluded from page 401)

c. John would not be worthy to stoop down and unloose the latchet of His shoes.—v. 7.

d. He would baptize the people with the Holy Ghost.

III. The preparation by the people.

1. They heard the word of the prophet.—v. 2.

2. They obeyed the voice of the mes- senger.—vv. 3, 4.

3. They repented of their sins.—v. 4.

4. They confessed their sins.—v. 5.

5. They were baptized by the messen- ger in the river Jordan.—v. 5.

6. They sought forgiveness of sins as a preparation for the coming Lord who would baptize them with the Holy Ghost.—vv. 5, 8.

7. They saw the Lord come, who was baptized by John in Jordan, and who was baptized from heaven and declared to be the Son of God.—vv. 9-11.

The Price of a Little Pleasure
Genesis 25:27-34

I. The Blessing which one may possess.

1. The favored position of Esau.

a. He was the first-born.—v. 25.

b. He was skilful in his calling.—v. 27.

c. He was loved by his father, whose possessions were to be inherited and whose blessing would indicate his successor in the family lead- ership.—v. 28.

d. He had the means of keeping his father's love and favor.—v. 28.

e. He had the great advantage over his brother Jacob.

(1) Jacob was a plain man.—v. 27. (Marginal reference indicates an "upright" man.)

(2) He stood less in favor with his father, but more with his mother.—v. 28.

(3) Maternal love could bestow no possessions or power.

II. The failures of Esau.

1. He failed in his skill, having taken no game.—v. 29.

2. He failed to provide any other sus- tenance for himself.—v. 29.

3. He failed in his courage to live and make an effort to maintain him- self by his own power.—vv. 32.

4. He yielded to the temptation of ease and pleasure.

a. Jacob's red pottage was ready.—v. 30.

b. His weakness and hunger called for satisfaction.—vv. 29-32.

c. The transfer of a birthright which he had not yet enjoyed was easy.—v. 32.

5. How the birthright was lost.

a. By the desire of one who appreci- ated its worth.—v. 31.

b. By the oath once made which could not be changed.—v. 33.

c. By eating and drinking to satisfac- tion the portion for which the birthright was exchanged.

d. By expressing no concern or sorrow for having had to lose so great and lasting a blessing for such a temporal pleasure. He rose up and went away. He had lost what he never again could recover, though he sought it earnestly with tears.

QUALIFICATIONS OF A SUNDAY SCHOOL TEACHER

(Concluded from page 409)

often individually. Each member of the class has a need peculiar to himself, take it to your Father in prayer.

The teacher who makes a success in his work prepares his lesson, not from lesson quarterlies and commentaries en- tirely, but from the Bible first and then after you have formed your own ideas see how your ideas compare with those who have made an extensive study of the Word of God. After you have studied the lesson make a lesson plan and follow it.

Finally, those of you who are teachers in the Sunday school, do not feel disheartened if your work does not come up to the standard set here. Use these suggestions as a "goal" towards which

we should all press. We cannot expect to realize all at first, but only by con- stant effort on our part and the compan- ionship of our Master may we hope to be a real success.

I close with the same thought with which I began. Believe the Bible, the whole Bible, with every fibre of your soul. Not a mere verbal faith, but a faith that shows itself in your life. This is the only sure foundation for a healthful Chris- tian character. Your influence over your pupils will then help to check the dry rot of unbelief which, they say, is rife among young people.

Leacock, Pa.

THE YOUNG PEOPLE'S MEETING

(Concluded from page 411)

Joshua was, we shall also inherit a heav- enly home after the trials of this earthly pilgrimage are over.

OUTLINE STUDY

I. Learning God's Power by Obedience.—Ex. 17:8-16.

II. Standing Faithful to God against the Majority.—Num. 14:6-10.

III. Taking up the Work of God with Courage.—Josh. 1.

IV. Crossing the Jordan with Courage and Obedience and Faith.—Josh. 3.

V. Overcoming Jericho by Faith.—Josh. 6.

VI. Learning how to Get Victory over Failure.—Josh. 7, 8.

VII. Joshua Commands the Sun and Moon in Answer to Prayer.—Josh. 10.

VIII. Joshua a Faithful Divider of the Land.—Josh. 13:22.

IX. Joshua a Faithful Teacher.—Josh. 23, 24.

SUGGESTIVE ASSIGNMENTS

For Children

1. Text-word, "Joshua."
2. Assign the topics of the Outline as suitable.

For Others

1. Let each bring an impression.

PERSONAL THOUGHT

Before we can really have the good things which God wants us to enjoy in the Christian life, Satan must be driven out of our hearts by the power of God. God will work for those who are fully given over to Him in obedience and faith.

SEED THOUGHTS

God gave Israel a Joshua to save them from their earthly foes. He has given us Jesus to save us from our sins.

Daily reading to know God's Word, and daily practice in doing what we know will make our way prosperous and give good success in our life.

No hidden sin can be covered in our lives without the knowledge of the all- seeing eyes of the Lord. Such hidden sin will be exposed by the Lord withdrawing His blessing and causing us to suffer de- feat from Satan.

"Blessed Bible, sacred treasure,
Precious Book of all the best,
There is comfort never-failing
And a calm abiding rest.

"Read with reverence and commit it,
Verse by verse and day by day;
'Tis the Word that God hath spoken,
And it cannot pass away."

—Fannie Crosby.



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Believe**

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has the
breath of
the Almighty—or the
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RURAL NUMBER

IN THE FIELDS

*"The little cares that fretted me,
I lost them yesterday
Among the fields above the sea,
Among the winds at play;
Among the lowing of the herds,
The rustling of the trees,
Among the singing of the birds,
The humming of the bees.*

*"The foolish fears of what may happen,
I cast them all away
Among the clover scented grass,
Among the new-mown hay;
Among the husking of the corn
Where drowsy poppies nod,
Where ill thoughts die and good are born,
Out in the fields with God."*

—Elizabeth Barrett Browning.

SELECT READING

WHY NOT?

1. Why not call on that old friend you have not seen for several weeks? He won't speak to you out at the cemetery.
2. Why not smile when you pay your gas bill? It won't cost any more.
3. Why not do your part to establish justice among men? Laws alone can not do it, unless there is love between men themselves.
4. Why not read one good book a week? The exclusive newspaper habit robs mentality of its digestion.
5. Why not overcome that old habit of fault-finding? You may be losing your friends on account of it.
6. Why not talk about something besides the weather and your neighbors? Rest your brain on the outside of it.
7. Why not be more careful about your children's habits? The Church can not do it all for you.
8. Why not bless God for the food on your table this noon? The high cost of living is not His fault.
9. Why not live today so that you will not be ashamed to-morrow?

—Dr. Charles M. Sheldon.

"THE LAND OF TIME ENOUGH"

I know a land of vast and silent places, a land where the mountains, pine-clad and well-watered, break up into foothills and go down to meet the desert; where the cottonwoods mingle with the pinons and cedars, and the sage grows rank on the mesas; a land of all-encircling and never-failing sun-lit skies, of sunsets that fling upward all the colors of the spectrum in faultless blendings to light the sapphire dome of God's own Taj-Mahal, and where the moon, like a galleon of enchantment, floats upon a shoreless silver sea.

A land of yesterday, whose forests are frozen in crystal and preserved in agate; where the paths of Coronado follow down a beaten way of peoples whose cliff castles were old when Egypt raised her pyramids.

A land of tomorrow, where presently a golden sea will flow across the sands and where orchard isles will raise their emerald shores above the flood of grain.

Here one may see the children of the past, a garish remnant of a race, and feel the furtive eyes of wild things that steal away along the trail. Here one may lose himself and dream.

Stand there upon some lava hill and look away a hundred miles to the south. A blue haze marks a tree-fringed crest, where eagles soar along the desert rim. Beyond is what the Indians called a garden of the gods, and our fathers, when they first beheld it, "A Valley of Paradise."

Streams flow from hidden deathless springs. Rich grasses grow along the floor of flowered, deep ravines. There are forests, nut-bearing vines, wild fruits and half a hundred kinds of game. As the wild life of the alkali desert seeks the scant shade of the rocks and moistens its parched throat with the slime of the brackish pool, it turns its burning eyes toward the rim of that valley, and man, caught in the dread heat of the plain, rides hard through the night to bring

SUNSHINE OF THE HEART

It's the sunlight of the heart that makes sweet the chosen way;
It's the sunlight of the heart, not the sunlight of the day.
It's the sunlight of the heart that keeps us toiling, cold or heat,
With the blossoms in our dreams and the robins singing sweet.

It's the sunlight of the heart that keeps the world from turning gray;
It's the sunlight of the heart that keeps the spirits fresh with play.
It's the sunshine of the heart, stored with beauty of the years,
Keeps the shadows from the soul, heals the heartaches and the tears.

It's the sunlight of the heart that makes us young along the line
With the touch of morning song in a world love makes divine.
It's the sunlight of the heart makes us laugh when troubles loom,
And leads us with its laughter on the way life walks to bloom.

It's the sunshine of the heart makes the sunshine of the day,
Just to help us chase the care and the dark and doubt away.
It's the sunshine of the heart that leads us, worn and pale,
To the beauty of the lilies in that last eternal vale.

—Baltimore Sun.

his beast to its rich meadows and himself to its fruit and its rest.

The tale runs that in times past only those found the trail that leads below, who had not finished their ride, who had yet much distance to cover, but who were spent with the heat and nigh to the death. These found the way, and to these came the strength to finish their course. Strange to relate, all who ever came out of that valley lived forever and were forever unhurried.

There is another Paradise Valley just

over the rim, and I have named it Land of Time Enough.

From the heat of the day, from the toil and the grind, from the long hours of pain, from the disappointment and sorrow, from the deep mystery of human existence, I lift my eyes where the eagles soar over the crest, and ride on toward the Land of Time Enough.

Time enough to do the many things we never yet have touched; time enough to finish all those things that are but half begun; time enough to read the books that call to us from out their shelves; to ramble in the fields of memory, with these we "lost awhile"; to know our friends; time enough to walk with kings of thought; to talk with Christ; time enough to do and dare, to live and love.

This is:

The land toward which I ride,
The land beyond the rim,
Beyond the Great Divide,
The land of 'Enter In,'

and I hear the voice that answers all my questions, say: "Let not your heart be troubled . . . In the Father's house are many mansions . . . I go to prepare a place for you."

This is the Land of Time Enough.

Daniel A. Poling.

GOD'S TREE

I think that I shall never see
A poem lovely as a tree.
A tree whose hungry mouth is prest
Against the earth's sweet flowing breast;
A tree that looks at God all day,
And lifts her leafy arms to pray;
A tree that may in Summer wear
A nest of robins in her hair;
Upon whose bosom snow has lain;
Who intimately lives with rain.
Poems are made by fools like me,
But only God can make a tree.

—Joyce Kilmer.

The imagination is a wonderful substitute for wealth, luxuries, and for material things. No matter how poor we may be, or how unfortunate—we may be bedridden even—we can by its aid travel round the world, visit great cities, and create the most beautiful things for ourselves.

No man is a failure until he has lost his cheerfulness, his optimistic outlook. The man who does his best and carries a smiling face and keeps cheerful in the midst of discouragements, when things go wrong and the way is dark and doubtful, is sure to win.—O. M. Sweet.

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No. 2

RURAL LIFE—ITS ADVANTAGES

Maud Yoder

And God said, "Let us make man in our image, after our likeness: and let them have dominion over the fish of the sea, and over the fowl of the air, and over the cattle, and over all the earth, and over every creeping thing that creepeth upon the earth."

"And the Lord God planted a garden east ward in Eden; and there he put the man whom he had formed to dress it and to keep it."

But after all God's plans were soon to be overthrown with all the beautiful things which He had made for man's benefit and comfort. With all these blessings man became dissatisfied and discontented and ate of the fruit of the one tree which they were forbidden to touch.

"Therefore the Lord God sent him forth from the garden of Eden, to till the ground from whence he was taken."

And the Lord said, "In the sweat of thy face shalt thou eat bread; till thou return unto the ground: for out of it wast thou taken: for dust thou art, and unto dust shalt thou return."

Discontentment: Man's Folly

We have often wondered how it could be possible that Adam, placed in the position that he was, could have ever wished for anything better. But can we not see the same discontentment and dissatisfaction creeping out in the hearts and lives of men today? Not quite satisfied with our lot if we live in the country, we wish we were in the city and vice versa. Every man sees what is hard in his own life and what is easy in the life of every one else.

Faulty Vision

The farmer hauling fodder to his cattle through the slush and mud of a thawed field in winter thinks of the lawyer sitting beside a warm fire in his office, with his books and clients. Straightway he wishes he were a lawyer; or he thinks of the merchant handing out his

goods on one side of the counter, taking in his profits on the other, and then he wishes he were a merchant. Again he sees the doctor riding at fifty cents or a dollar a mile, and wishes he were a doctor. Black leg breaks out among his calves, the grub kills his sheep, the cholera slays his hogs, his corn withers because of the drouth and his wheat rusts in the rain. Consequently he reviles the

road and wonders why he was so foolish as to go into the harassing, hazardous business of merchandising.

The doctor roused from much needed sleep on a cold, stormy winter's night thinks how happy must be the farmer, whose slumbers no loud, insistent voice ever disturbs.

If every one had followed the profession God intended for them, without a doubt there would be more people living in the country. But as it is, only forty per cent are rural people. This presents a serious situation.

Life Is What We Make It

Many young men and women are going to the shops, offices and factories. Some say there is too much drudgery, hard work, and long hours, and not enough time for recreation. Life on the farm as any where else is what we make it. We can make a life of drudgery out of it if we choose or it can be made one of the most pleasant occupations.

Wide Awake Parents Are Needed

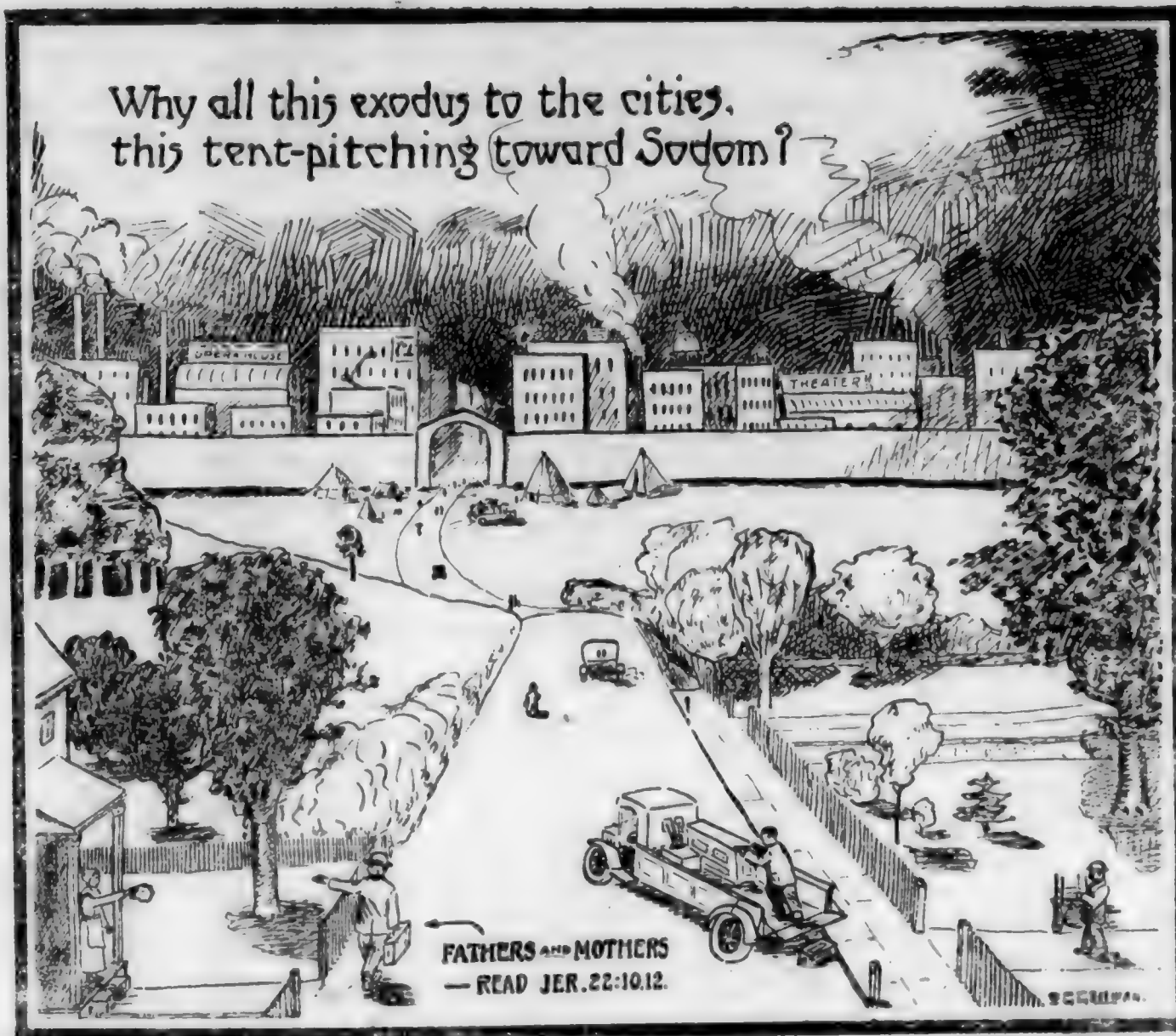
Fathers and mothers are often at fault. It may be that we are educating our boys and girls for the cities, instead of the country. What are you doing toward keeping them interested in the farm and showing them the advantages of rural life? Show them the disadvantage of living in the city

where many spend nearly all for living expenses. Likewise many are forced to live on stale meat, spoilt vegetables or out of tin cans.

What woman isn't proud when she can get her living out of her garden throughout the whole summer and then the surplus is either canned or dried, and stored away for winter's use. In this way practically throughout the whole year we are living from our gardens. But many of our city folks must go to the grocery store and buy their eatables very sparingly and meagerly.

Contrasting City and Country

Let me take you into the city and show you the many children that are underfed and undernourished and see their



fate that made him a farmer and declares that if he had his life to live over again he would be something else—just anything but a farmer.

But no more does the farmer deplore his fate than does the lawyer harassed in his office by trouble. Cases are fought all day by opposing counsel, with the smell of musty law books and foul court rooms continually in his nostrils and he envies the farmer whistling as he follows his plow and team with the scent of bloom borne to him on every breeze.

The merchant tormented by importunate creditors and laughed at by irresponsible debtors sees the farmer salting his fat steers in the pasture across the



Courtesy Massachusetts Humane Society

A Peaceful Scene

play grounds on dirty streets and stairways, with very little sunshine and nothing but foul air to breathe. What country mother's heart would not ache at the sight and want to gather them all into her arms and carry them out to the green grass, the sunshine and fresh air?

We become so accustomed to the green grass, the beautiful sunshine and the fresh air that we give them but little thought. But if we were deprived of these wonderful God-given possessions for one month, do you think we would take more notice of them? Talk about moving pictures! If people would have eyes to see and ears to hear the accompaniments to the every day scenes of life, there would be no need for the moving pictures. Truly, "All the world's a stage and men are actors." But we are so blind to the beauty of the scenes around us: we don't see or we don't care to see, and most of us go on and miss the transcendent beauties and are satisfied in doing so, and others go on seeking the artificial things of life.

Alcott Bronson, the philosopher says, "There is virtue in country houses, in gardens and orchards, in fields, streams, and groves, in rustic recreations and plain manners, that neither cities nor universities enjoy."

There is a seclusion, an ease, a quiet, an independence, a feeling of security and a cooperation of the whole family in rural life to be found in no other human sphere of activity.

The body, the mind, the soul may find a pleasure there existing no where else.

The Best Business in the World

"Young man ever remember," writes Goldthwaite, "that for health and substantial wealth, for rare opportunities of self improvement, for long life and real independence, farming is the best business in the world."

Neither is a woman's occupation short of honors and blessings if she fills her place as God intended that she should, as house-keeper and home-maker.

Thomas Dekkar says "Honest labor bears a lovely face." There is no danger that the country man's industry will move away from him forcing him to take up

some new work or to spend all of his savings to move his family to a new home. Hard times and strikes do not affect him so keenly. Besides he does not have to compete with an ever renewed supply of immigrant labor. Country people have hard times and struggles as well as the city workers; but are not likely to be forced into such dire straits. If crops are a failure the whole neighborhood feels it; but the fact still remains that of all men beneath the sun, the farmer is the most certain of something to eat and to wear, let the elements do what they may.

Forgot the Names of His Children

William H. Vanderbilt, struggling beneath the never ending and always increasing burdens of a railroad president forgot all the names of his children. All the bags of gold which his railroads were constantly throwing upon his desk could not keep him from leaning back in his chair, and putting his hands behind his tired head while he closed his eyes to think a restful while of

the little Long Island farm he had cultivated as a young man.

The Host of Great Men From the Country

Many of our presidents and other great men were born and reared in the country. One writer says, "I consider it the best part of an education to have been born and reared in the country." Look at the Bible patriarchs, Abraham, and many others who received an integral part of their education in the country. When Christ wanted to be alone with God he retired to the mountains or some secluded spot in the country.

Stay in the Country

The opportunities for developing the finest Christian characters are greater in the country than in the city, away from sin, vice and temptations of city life. However, in the country also there are temptations and sin on every side, but it is not comparable to the average small town or city. Young man, young woman, let me plead with you to stay in the country.

West Liberty, Ohio.

HOME ON THE FARM

Gertrude G. Nissley

Spring has come! It is the budding season of the year. Buds push forth from the trees until blossoms are abounding everywhere. Tiny flowers spring forth, and the returning birds warble their glad songs as if no longer able to withhold their message of cheer. Little streams ripple along with their happy songs. Bright sunshine and blue skies replace the gray firmament of winter, while occasionally they are swept by clouds that drop their refreshing showers, and again disappear leaving nature more beautiful than before. The trees flowers, grass and vegetation in general take on new garments of green. Everything is astir with life, joy, and hope, and gives promise of a bright summer and a fruitful autumn.

* * * *

"And what is so rare as a day in June?
Then, if ever, come perfect days;
Then heaven tries earth if it be in tune
And over it softly her warm ear lays:

Whether we look or whether we listen,
We hear life murmur or see it glisten;
Every clod feels the stir of might,
An instinct within it that reaches and towers,
And, blindly groping above it for light,
Climbs to a soul in grass and flowers."

Did you ever pause for a while on a warm afternoon in the late summertime and listen to the lazy "hum of bees" and the "rustle of the bladed corn"? Did you notice the quietness that is characteristic of the closing days of the summer season?

"The Frost is on the Pumpkin

and the fodder's in the shock." Fruit trees are giving their abundant crops and the nut trees respond to the visits of Jack Frost by opening their prickly burrs and dropping their nuts to the ground. The leaves are falling and the songs of birds are no longer heard. It will soon be winter. The general atmosphere of the season seems to be that of sadness, although it

seems we ought rather to speak of it as an atmosphere that is so "sweetly solemn."

The Snowflake Season

The snowflakes are falling, and the whole country for miles around, as far as we can see, is covered with "a silence, deep and white." The boughs of the trees bend almost to the ground with their burden of snow and ice. The snowbirds chirp and flit to and fro from one tree to another. The air is crisp and cold. Out come the delighted boys and girls, and their sleds are soon flying swiftly down the long hill, and a sturdy snowman quickly commands the place. They are off to school in the morning and back again in the evening. Then the chores are done, and supper is over, and the long winter offers an excellent opportunity for reading and quiet study. The farm, even in the dead of winter, is a pleasant contrast to the narrow boundaries of the city streets.

* * * *

Spring, summer, autumn, winter, each come and go in their turn. To those who enjoy farm life each season in its turn is the best. Each season brings a peculiar joy and pleasure of its own. The stirring message of spring may be in the warbling of the songbird, in the rippling sound of the brook, or in the growth and development of tiny plants and flowers. The peculiar joy of summer may be in the roses and daisies and buttercups that bloom at our feet, or it may be in the "lowing of herds at the close of the day." Autumn has its crowning joys and in its peculiar charm you will admit that there is nothing that can "rival for one hour October's bright, blue weather." Or, after "the summer is gone, and the days grow cold, it may be that with the first snowfall you will declare that winter is the best time of the year.

The Ideal Birthplace

The farm is the ideal place for the growing boy and girl whose developing body requires healthful exercise and wholesome food, and whose unfolding mind and character should be inspired with good motives and high ideals. It affords more independence than any other life. The quietness, the nearness to nature, the handiwork of God in the sky and on the landscape, are incentives to high ideals. It has been said that many of the business men of our large cities are men who were boys that grew up on the farm. Often when a man is wanted for a responsible position, the qualification of having grown up on a farm with its accompanying ideals of character and industry, is largely in his favor. That man or woman has had a chance in life who has not been placed in the contaminating influences of city life with its allurements and temptations. It is a good thing for character to be fortified before the various vocations of life make their strenuous demands on the lives of those who would be successful.

"Far from the madding crowd's ignoble strife
Their sober wishes never learned to stray;
Along the cool, sequestered vale of life
They kept the even tenor of their way."

Contrasting Capitol Hill with Farm Life

Henry W. Grady went to Washington one day. He stood on the Capitol Hill and beheld with wonder and amazement the great towers of marble, and was moved to tears as he looked at the great buildings and thought of their "tremendous significance, and the armies, and the President, and the Congress, and the courts, and all that was gathered there." Soon afterward he visited a friend in his quiet country home. "It was just a simple unpretentious house, set about with trees, encircled in meadow and field rich with the promise of harvest. The fragrance of the pink and hollyhock in the front yard was mingled with the aroma of the orchard and of the gardens, and resonant with the cluck of poultry and the hum of bees." The house was simply furnished, in fact there was not an abundance of anything except love, liberty, freedom and contentment. The whole place seemed doubly blessed with the luxuries of country life as it abounds on the farm. The occupants of the home impressed Grady as being of sterling quality of character, and they bore an air of contentment that is seldom found in the busy rounds of public life. Here they had time to read the Bible, they had time to pray, they had time to associate with each other and with visitors. And in the observation of these things he said he forgot the pomp and dignity of public life and resolved that in the hearts of the people who lived the simple life in the wholesome environment of God's creation, was the place wherein lay the strength of the Republic.

Memory's Casket Gems

Life on the farm is one of the blessings that many appreciate only after they may no longer roam over the fields and orchards of the old homestead. Perhaps the memory of it is more fully appreciated in later years, than the actual enjoyment itself. The memory of a happy spirit-free life on the farm is one of the finest and richest gifts to memory anyone can possess. There is more than one child, perhaps, that thinks that when he grows up he will not have so many things as his grandfather that he "will never forget," nothing to relate with a tear-dimmed eye, nothing that he can look back upon with the interest and affection of that aged man. But time will prove that his experience will be very similar. As a child, these things may not appeal to him. But there is something in memory which time alone can season, something that comes only with added years and maturing age, and the chances are that when he grows older he too will relate the things that happened "when I was a boy on the farm."

"A Dear Old Spot"

When an artist paints a picture of a

home he does not picture a giant structure in some great city, emphasizing its wide halls and gigantic pillars and the display of wealth and worldliness. He sketches a homely little house with a thatched roof, a small doorway, a nearby stream, and an old oak tree that spreads its wide boughs to give welcome shade to the tired laborer. Such is the artists' ideal of a home, and beneath it he writes, "A Dear Old Spot."

Many a poet has poured out his heart in little poems which seem as echoes that have been awakened by the memories of happy homes on the farm. And between the lines we can read the messages of cheer and contentment that could never be found apart from a life lived in close touch with nature and its God. Pope, in his poem "Solitude," expresses himself in these words:

"Happy the man whose wish and care
A few paternal acres bound,
Content to breathe his native air
In his own ground.

Whose herds with milk, whose fields with
bread,
Whose flocks supply him with attire;
Whose trees in summer yield him shade,
In winter fire.

Blest, who can unconcern'dly find
Hours, days, and years, glide soft away
In health of body, peace of mind,
Quiet by day.

Sound sleep by night; study and ease
Together mixt, sweet recreation,
And innocence, which most does please
With meditation.

Thus let me live, unseen, unknown;
Thus unlamented let me die;
Steal from the world, and not a stone
Tell where I lie."

IF WE ONLY UNDERSTOOD

Could we but draw back the curtains
That surround each other's lives,
See the naked heart and spirit,
Know what spur the action gives,
Often we would find it better,
Purer, than we judge we should—
We should love each other better
If we only understood.

Could we judge all deeds by motives,
See the good and bad within,
Often we would love the sinner
All the while we loathe the sin;
Could we know the powers working
To overthrow integrity—
We should love each other better
With more patient charity.

If we knew the cares and trials,
Knew the efforts all in vain,
And the bitter disappointment,
Understood the loss and gain—
Would the grim, eternal roughness
Seem, I wonder, just the same?
Should we help where now we hinder
Should we pity where we blame?

Ah! We judge each other harshly,
Knowing not life's hidden force;
Knowing not the fount of action
Is less turbid at its source;
Seeing not amid the evil
All the golden grain of good;
And we'd love each other better,
If we only understood.

—Kipling.

CHRISTIAN MONITOR PULPIT

ETERNAL VERITIES

MY BIBLE

By the late J. D. Charles

I wish to read two brief statements from the Scriptures:

1. "The grass withereth, the flower fadeth, but the word of our God shall stand forever" (Isaiah 40:8).

2. "The law of the Lord is perfect" (Psalm 19:7).

* * * *

In the first of these statements the prophet contrasts the transitory nature of human things with the permanence and everlasting certainty of the Divine promises. The Apostle Peter quotes this passage and then adds, "This is the Word which, by the Gospel, is preached unto you." What was **promise** to the prophet was **fact** to the apostle. These are the pillars on which our Christian faith rests—promise and fact. They are the two Testaments of the Bible. They embody the Word of the Lord. They tie the Testaments together. They have given to our Bible a history of its own. They have made our Bible a unique book. It is different from all others.

In the second quotation we have the Bible set forth as a perfect Book. It is the Book. It is the Book for all. It is the Book for all the races of the world. It is the Book for all for all the ages.

I. OUR BIBLE IS REMARKABLE FOR ITS AGE.

Here it is, and it has been here for a long time. Our fathers and mothers and all their known ancestors have held this book. Almost 300 years ago, 47 scholarly men, nominated by the two great universities of England spent nearly four years in making a new translation of this book for the use of the English speaking people. We know this as the Authorized Version. There had been several other English versions before this time. We note that of William Tyndal, which appeared in 1534. One hundred and fifty years earlier, John Wyclif translated the whole Bible from the Latin into the English. Alfred the Great must have had our Bible for he wrote a paraphrase of the Ten Commandments and gave other parts of the Bible in the Anglo-Saxon language. He died before the work was done. If we go another century and a half backward, we find the Venerable Bede was at work translating, and finished the Gospel of John while dying. Back further, to the very dawn of English literature we come to Caedmon who paraphrased parts of the

Bible in Anglo-Saxon.

Of course our Bible was in other languages before it reached England. The New Testament was so extensively quoted by the writers of the first three centuries that Lord Hailes, of Scotland, gathered from their writings nearly the whole book. Very early this book was attacked. Its enemies referred to our Gospels as accredited Christian documents. The Church Fathers, who began writing before John



THIS Book contains—The mind of God, the state of man, the way of Salvation, doom of sinners, and happiness of believers. Its doctrines are holy, its precepts are binding, its histories are true, and its decisions are immutable. Read it to be wise, believe it to be safe, and practice it to be holy. It contains light to direct you, food to support you, and comfort to cheer you. It is the traveler's map, the pilgrim's staff, the pilot's compass, the soldier's sword, and the christian's charter. Here Paradise is restored, Heaven opened, and the gates of Hell disclosed. **CHRIST IS ITS GRAND SUBJECT,** our good-its design, and the glory of God its end. It should fill the memory, rule the heart, and guide the feet. Read it slowly, frequently, prayerfully. It is a mine of wealth, a paradise of glory, and a river of pleasure. It is given you in life, will be open at the Judgement, and be remembered forever. It involves the highest responsibility, rewards the greatest labor, and condemns all who trifle with its holy contents.

had been dead a hundred years, make more than 5000 references to passages in the New Testament. Justin Martyr, in the first half of the second century, quotes and alludes to 180 passages which are found in the four Gospels. These Gospels were read in the Churches in Asia Minor, Syria, Northern Africa, and all the countries bordering on the Mediterranean. They were universally received as authoritative coming directly from Christ and the apostles. Polycarp quotes 36 passages from the New Testament in his short epistle, and he had been a Christian 86 years in A. D. 165.

So here we are according to this tracing back process, in the lifetime of some of the apostles, with men who quoted our Bible as we quote it, and who believed it as we believe it. Here we have in our hands the statements of men who lived when Jesus Christ lived, men who heard what He said and saw what He did. Here we have the record of what the apostles preached, and the truth for which they died—the Word of God which, by the Gospel, is preached unto you.

II. OUR BIBLE HAS BEEN BESET WITH STORMS.

It has withstood the changes of thousands of years, while every possible effort has been made to destroy it, and to undermine its authority. Nations by the score have disappeared from the maps of the world. Civilizations have changed from the most simple to the most complex, and proud institutions have withered as the grass. All these have perished but this book remains. It has been attacked by all forms of infidelity, from that of the scoffer to that of the scholar. Many men have prophesied that it would pass away before a certain date, but it has lived on. Decrees of emperors and bulls of popes have doomed it to destruction; it has been made fuel for bonfires; men have been forbidden to read it upon pain of damnation; but from threats, prophecies, and fire, it has come forth unhurt. Tyndale was compelled to flee his country in order to complete his translation, and such was the condition of affairs in Europe at that time that he was not even safe in Holland. Hunted, betrayed, imprisoned, and strangled, the dead body of this saintly man was burned in order to heap every possible indignity upon one who dared to give the Bible to the people in their own language. Like John of Patmos he suffered "for the Word of God and the testimony of Jesus Christ." He had done what he could to answer the prayer which he offered with his dying breath, "Lord, open the king of England's eyes." After Wyclif had been dead and buried for 40 years, his bones were taken from the grave and burned. The ashes were thrown upon the waters of the river Swift. The ashes were swifter than the stream; for they went from the river to the sea, the heralds of the Bible in a hundred tongues. The fires of persecution have been terrific, and the rack of criticism has been unsparing; but our Bible has lived through and triumphed over all.

III. OUR BIBLE POSSESSES LIVING ENERGY.

In this it is peculiar among books. And for some reason people love this book as they love no other. Those who study it never tire of it. Other books are read once or twice and then set aside never to be opened again. This one is read daily for a lifetime and its power to interest and enrich the reader increases. The Word of the Lord is "the sword of the Spirit" in personal salvation and Christian living. It is a mirror. In it every man sees himself. It strikes home. It is ancient, but it is young. It takes you by the throat and accuses and condemns. It relieves and exalts you. It hunts out every man's secret sins, but leads him to the One who "takes away the sin of the world." It gives consolation in suffering. A certain devout prisoner who, in his dark cell, was allowed a light only for eating his meals, chose to use the light for reading his Bible, though he ate his food in the dark. It is found on the breasts of dying men of all walks, and at the pillows of departing saints.

IV. OUR BIBLE IS ONE BOOK THOUGH A COLLECTION.

Viewed as we view other books we might naturally conclude that it is a volume of fragments, without unity of subject or plan. Between the earliest and latest portions at least sixteen centuries intervene. The writers lived in different countries; they had different customs; they were under differing systems of government; and few of them ever saw each other. A work of sixty-six parts, written by some fifty different persons, separated from each other widely in both time and place, and then with it all the varieties in mental make-up and training, we might easily expect a medley of themes and views. Of the writers some are in early manhood, and others in old age; they differ in vocation and social rank from the plowman to the king. Some were uneducated, others possessed the learning of their time. The book contains nearly all forms of literature. Here are prophecy and history, prose and poetry. It speaks in allegory, and is matchless in its parables. It deals with every-day life, and discusses the most profound subjects which have ever found place in the thoughts of men. It introduces speakers the most diverse in thought and character, speakers who talk from heaven and earth and hell.

And yet there is a oneness in this book that cannot be found in other productions. It has an historic track which it follows faithfully. We may call it a history of a chosen people, the history of other peoples being given only as related to the fortunes of the Hebrews. But in the broader sense it is the history of the development of the kingdom of God in the earth. And higher yet it is the history of the self-revelation of God to men. The Old Testament anticipates the

New. It closes with the long, loud blast of the trumpet of prophecy, sounding across four centuries of silence, and proclaiming, "Behold, I send my Messenger, and he shall prepare the way before me." The New Testament presupposes the Old; for who could understand the Gospel by Matthew, or the Epistle to the Hebrews, if Moses and the prophets had not written?

Then the doctrine of our Bible is essentially one. Everywhere man is a sinner; Christ is the Saviour. Its theme is God in Christ reconciling the world unto Himself. It begins with Christ in creation, and ends with His crowning. It has been well said that the several books of Paradise Lost give less evidence of having been

THE COUNTRY CHURCH

It is a Teacher, giving knowledge to the ignorant.

It is an Evangelist, bringing the good news to the lost.

It is an Altar, where God and His people meet.

It is a Servant, working for all.

It is a Minister, helping all who need.

It is a Co-operator, doing team work with school and home and farm organization.

It is a Uniter, making a neighborhood into a community.

It is a Landmark, by which travelers may shape their journey.

It is a Center, to which all country roads lead.

It is a Starting Place, from which the country sends new life to the town.

It is a Home, sheltering many children, who are one brotherhood in Christ.

It is a Sower, sowing seed of the Kingdom.

It is a Defender, stern and strong against all the foes of its people.

It is a Social Center, providing a suitable meeting place for the people.

It is a Financial Asset, increasing the value of real estate.

It is a Sanctuary, where the weary and worn and wayward and wicked may find rest and vigor and steadiness and love.—Epworth Herald.

the product of a single mind, than do the sixty-six books of the Bible. Just as in Nature all things are held together by the all-preserving presence of the only true God, so our Bible in all its parts constitutes the "sundry times and diverse manners in which God spoke in times past unto the fathers by the prophets, and hath in these last days spoken unto us by His Son."

V. THE BIBLE IS A PERFECT REVELATION OF GOD.

It is a book for all the races of the world, and for all the generations of the world, to the end of the age. The system of doctrine and duty which the Bible contains is a fixed and final system, no longer a progressive one and one intro-

ductory to a higher. The Bible will never become obsolete, and will never be supplemented by any other revelation in this age. We are commanded that we should "earnestly contend for the faith which was once delivered unto the saints." God has in these last days "spoken unto us by His Son."

Of course, I do not overlook the fact that this proposition has been most flatly contradicted. Nor is Fosdick the only one who makes bold assertions on this point. A few months ago I had the privilege of hearing a distinguished minister deliver a sermon on the Bible. His first sentence was this: "The old view of the Bible is fading away from the vision of the age;" and then he went on to argue that the prophecies of the Bible have never been fulfilled; that its miracles were incredible; that the characters it portrayed were forced and unnatural; that many of its narratives were indelicate; and that even the Christ that it revealed was, as he called it, "humanity's evolution of the divine ideal." If that be so, then I would echo the voice of the preacher, and say: Let the Bible fade. If it be true—if the Bible is nothing more than a collection of cloudy myths, and of unfulfilled prophecies, and of narratives that need censorship, and an expurgated edition—if this be true, then I say, let it fade. But the second of our texts says, "The law of the Lord is perfect."

I might fill up the limited time allotted to an address like this by quotations from eminent modern writers, who tell us that the Bible has accomplished a very good purpose in the world, and is still accomplishing a good purpose, but that it cannot long satisfy the world's need, because it does not keep pace with the world's progress; and therefore in the nature of the case, by-and-by the time will come when we shall need a broader basis upon which to construct what these writers and preachers are so fond of calling the religion of the future. The line of argument by which they sustain their position is a very plausible and ingenious one. They call our attention to the fact that the first revelations of God made to men were so exceedingly simple as evidently to be designed for the infancy of the race; but as the world grew, and as men became more capable of comprehending, God made other revelations according to the expanding capacities of mankind, until the time came when the last book of the canonical Scriptures was written. But they say the world's progress did not end with that event. All the sciences—physical, mental, and moral have been making advances, new literatures, new phases of political economy, new social problems, new forms of civilization—all of these have risen; and inasmuch as the old legal dispensation is not suitable now, nor the old patriarchal institutions, the time must come when the theological also will become too narrow

(Continued on page 439)



EDITORIALS



"God Made the Country"

"God made the country; man made the town; the devil made the city," some one has written. This is true only in a modified sense. Cain the first murderer started the city habit. The Editor dare speak plainly since he has always lived in town or city. In a future issue of the Monitor we shall stress the possibilities for good in a modern city. Thank God the cities have good folks who are the salt that saves the masses from corruption and the judgment of God.

Yes, God made the country, and may we all enjoy His handiwork. As we let our imaginations play we see visions of majestic mountains clothed with the stately sweet-scented spruce trees; murmuring brooks; dashing rivers, beautiful and fragrant flowers; waving grain fields, acres of corn, springs bubbling from the mountain sides, singing birds, fertile valleys, silent grandeur of the forest, odors of new-mown hay, sweet smelling clover, buzzing bees, virgin soil, beautiful gardens, fresh vegetables, many orchards, huckleberries on the mountains, strawberries on the plains, fresh ozone, the beautiful sunset, the cattle on a thousand hills, and glorious sunsets.

Before Adam's sin the Lord provided thousands of beautiful beasts to roam thru the forest. They were not ferocious but were for the enjoyment of man. The prophet speaks of a time coming when a little child shall again be able to lead them. We love the song,

"This world is good to live in,
It's sunny as can be,
My heavenly Father made it,
And it just suits me."

What we long to see is the banishment of Satan, the end of sin, and our Lord reigning over it! May we pray for His kingdom to come.

Speaking to Folks after Death

Spiritualism says this is possible; the Bible teaches that it is impossible. Christ says, "When they say He (Christ and Christianity) is in the secret chamber, believe it not." "It takes a dark room to hear from the dead," so they say. But our Bible states, "They are at home with the Lord."

But there is a way that is possible to speak to folks after they have left earth. Garfield used to say after President Hopkins' death that he met the dear old Professor at many corners of the roadway of his life.

Live and teach the Word of God so emphatically that after your departure, to be with the Lord, those who have known you, will find you at many turns in the roadways of their lives. "He (Abel) being dead, yet speaketh." Hebrews 11:4.

A Christian Monitor Acrostic

Cheap in Price.
Hits the High Spots for Busy People.
Reliable Church and Mission News.
Interesting Stories and Select Reading.
Short Editorials on Long Subjects.
Thoughtful Scripture Studies.
Interesting for the Young and Old.
Attractive make-up.
Newsy Current Events.

Many Departments.
Orthodox in Character.
No place for a New Gospel.
Interesting Sunday School Matter.
The Friend of any Good Movement.
Outlines and Helps for Young People's Meetings.
Read it Regularly.

In the Acrostic before you we have sought to give a few talking points for our friends in behalf of the paper. We heartily appreciate all your past efforts. We welcome the new subscribers into our circle. Likewise we appreciate the old subscribers for their prompt renewals. You will tell your friends that two cents a week, one dollar a year for 384 pages of good reading matter is very cheap. In each issue you will hear from fifteen to twenty contributors, coming from all walks of life, which should enlarge our vision. We also thank all for their appreciative letters, but pass a criticism to our contributors for notice, "Wouldn't a few more scriptural references in certain articles increase the force of the message?" We are glad their messages have the true Biblical ring however for this shows they have imbibed the text of the Word.

What Class of People Are Your Opposers?

Consider well the class of opposers that are arrayed against you. They are either a flattering recommendation or a stinging rebuke. If good people are opposed to you, be sorry; if the bad, be glad. If those love you who love the whole Bible, be happy. If the critics of the Bible are your supporters, beware. If those who are seeking to be separate from the world mistrust you, then ponder well your steps. If worldly church members are comforted by your life or teaching you can rest assured you are off the right way. Consider well, who it is that backs or opposes your mode of life and teaching.

This Mother Did Her Job Well

Lately, one of the noted preachers of America approached the operating table and a possible eternity. The doctor said, "We will do our best, but your case

looks rather hopeless. If you have anything to say, or if you want to pray you had better do it now." He was a great speaker, and could offer wonderful prayers, but before he took ether,—from which he never awoke—he prayed his childhood prayer:

"Now I lay me down to sleep,
I pray Thee, Lord, my soul to keep,
If I should die before I wake,
I pray Thee, Lord, my soul to take."

The Evangelization of the World

The evangelization of the world in one generation 1
would easily be accomplished, if each Christian would 2
win one soul annually. The Editor was born in 1891 4
when this became a slogan. By 1916, more than 67 8
million souls would have been saved. What a tre- 16
mendous possibility if every man would recognize his 32
personal responsibility. The scale of figures to your 64
right very silently but forcefully tells the story of 128
our failure in the generation that is gone forever. 256
Alas, this generation has seen millions go to Christ- 512
less graves. Let fail whoever will, but let us not 1,024
be asleep with such a colossal task before us. 2,048

May the Church be aroused to propagate the 4,096
faith, and win souls for Christ. May every young 8,192
person keenly feel the call of the Master to Chris- 16,384
tian Service. May every leader direct these forc- 32,768
es into avenues of service. 65,536

Let us not wait till we are lying upon our 131,072
death beds, and then wish for life again. Let 262,144
us bestir ourselves now, then we can say with 524,288
Paul, "I have finished my course." May the 1,048,576
Church of God awake, arise and move forward, 2,097,152
and some of the divisions in her camp will be 4,194,304
healed. Ease in Zion, lying by the camp fire, 8,388,608
and idle hours give the Enemy a chance. May 16,777,216
we marshal all our forces and cry, "Forward, 33,554,432
Forward, till the last son of Adam's race has
heard the Story of the Cross." 67,108,863

Sub Topic Divisional Points

If you will glance through this issue you will notice about seventy-five sub topic titles in the various articles. The Editor places these after close reading so as to be true to the contents of that division. Our writers are doing splendid work. The sub titles are placed there for several reasons. They set forth the contents more prominently. Besides this they are points for relaxation while reading.

The Editor took this privilege after wide inquiry among the constituency of the paper. The universal comment was, "They are easier to read if printed in that form." However if any of our contributors should not appreciate this work, we invite a note requesting the absence of sub titles.

A Young Christian Soldier

While enroute east from Chicago, I overheard a conversation that made my heart tingle with joy. The young lady behind me was speaking with a young man across

the aisle. He spoke very pleasantly but would frequently spoil it by irreverent exclamations. She nicely rebuked him for the way he spoke of her God, to which he laughed. She said firmly, "Don't laugh, I mean it." He replied, "Well, are you one of those church girls?" "Yes, Sir, I am, and I am not ashamed of it." Meet the devil that way, young people, and the strength of your manhood and womanhood will be increased abundantly.

Faithfulness and Sterling Honor

During a Bible Conference at Northfield, Mass., one of the lecturers denied the story of Jonah. The late D. L. Moody immediately cancelled all the other engagements of that speaker. Nevertheless he paid in full by check for all the messages contracted for. This surely shows faithfulness and sterling honor.

The Christian Monitor Pilot

The majority of our subscribers are Rural People and live on the farm. This number is especially prepared for them. But city and town folks also love the country. Let us truly serve God and help our fellow man in town and country. Sister Maud Yoder in "Rural Life—Its Advantages," says with strength of feeling, "Stay in the Country." Sister Gertrude G. Nissley writes beautifully on "Home on the Farm." Sister Iva Y. Burkhard tackled one of the greatest problems in the Church, the "Social Activity" question.

Bro. Yoder takes us out to see, "Riding an Outlaw," landing in prickly pears. Brother Slagel gives splendid information on the "Russian Land Problem." The veteran Rural Worker J. K. Bixler writes strongly on "Maintaining a Strong Rural Church."

You cannot afford to miss Brother Charles' second sermon, "My Bible." Read the message; keep it for moments of doubt and uncertainty.

The Old Settler Stories are continued by the contribution on the Eshleman Family.

Brother Lapp, Sisters Keeler and Shank, and others have supplied stirring Missionary Messages. Never miss reading this department.

Everybody should read Brother Glen Miller's Suggestions for Improving Our Young People's Meetings. There are many other features.

And we are also glad to announce a series of articles by Bro. Harold Bender on "Beauty Spots in Europe" and "Interesting Historical Sketches of Mennonitism," beginning in the near future.

The Best Book on Morals

The best book on good morals for young people still remains on the market in 700 languages. It is the Book of Proverbs. A wise son will peruse its pages. Ecclesiastes will tell the way fools act, and in its last chapters point youth to wisdom's way. This leads on to the Book of Proverbs. Jesus is the Book of Proverbs incarnate.

CHRISTIAN LIFE

THE OPPORTUNITIES OF THE RURAL CHURCH IN INFLUENCING SOCIAL ACTIVITIES WITH CHRISTIAN STANDARDS

Iva Y. Burkhardt

It has been said, "Mankind is incurably religious." For this reason man must have some means through which he may give expression to these instincts. The country, or rural life, offers great opportunity for man to get close to nature and to the God of the universe. His desires constantly bring him into relationship with the source of their satisfaction. The promptings of his inner spirit, to live and to share with others the products of his labors, is a natural instinct. All these instincts are centered, as we commonly think, in the activities of the church of his community.

Israelites a Rural People

We have heard the discussion of the needs of the rural church, so we may be certain that she has opportunities before her. In equality with the opportunities of the church to meet the purely spiritual instincts of man are her opportunities for ministering to the social life of her constituency or community. For as "mankind is incurably religious" so he also must give expression in some manner to satisfactory associations with his neighbors and people of the community. Since man is, or must be by force of circumstance, a social being, and in general craves for social activities there should be some means of satisfying those cravings. If the community has the proper influence man will in most cases respond to religious instincts, his social life adjusting itself accordingly. However, there must be a leadership and directing force in the social activities. We can readily understand that such leadership must come through the avenues of the Christian Church if the social life is to maintain a high standard. It is the Church which must see that which concerns country people as a whole. The Christian churches are rich in the experiences of country people. The Bible was written about a "Holy Land." The Old Testament especially is devoted to the building and organizing of an agricultural people in an Asiatic country.

The Problems of the Country must be Met

Practically every community has its own peculiar social problems; some being more acute in their manifestations. In certain places it is a question of morals, others

have questions of recreation or amusements. There are also those in which the social life is an outgrowth of other physical or economic causes, as poor soil, mismanagement, lack of educational advantage or lack of leadership. The latter, the lack of leadership, is the one cause to which may be ascribed the chief difficulties where problems are very great. The problem for the country is to develop a wholesome social life.

Directing the Social Force Properly

One of the greatest causes for the dearth of leadership, as revealed in many cases, is the decrease of population. Many have left the country for the city and town in recent years. Has the country less inviting and interesting things than the city? Young blood which was full of life found no suitable activity, they lacked leadership and encouragement, so left the farm for the city which appeared to have greater commercial and social advantages. In some communities is heard the cry, "Our strongest young people are leaving the community." Is it not sad when a community suffers for lack of leadership, when many such were once members of that community?

Also, there is a constant changing in the population, a moving about of families. The two institutions, the church and the school, which have the molding influences, must exert such influences as will tend to win for the country community all who come into it, then provide proper activities for development and life. The church should see that a proper spirit is awakened among young people.

This Home Failed

So it is in many communities. The father of a large family of young people living about three miles from town said he thought he might as well move to town for the young people were just keeping the road worn smooth to town. Yes, if recreation is not provided under wholesome direction in the country it will be sought and found in town in commercialized form and very often under unwholesome influences.

Play, well directed, has a high moral value for honesty, self-control, presence of mind, obedience, unselfishness and other virtues. Is it true that often older

people forget their youth and become "work slaves" who are unable to appreciate the love of the younger people for recreation? All healthy young people have a perfectly natural craving for social life, which fact is not always appreciated. The "work slave" outlives his social hungers. Where there is a constant grinding at daily labors without any opportunity for becoming acquainted with the other members of the community it is impossible to gain the best in life.

Why Some People Attend Sales

The great essential of recreation in the country is the opportunity to meet and to talk. Farmers will attend an auction without intending to buy or sell. They get an opportunity to talk. The exercise of the tongue is far more important in rural recreation than the exercise of the muscles. Why does everyone like to shake hands and talk with other people after church services? There is a certain instinct of the inner self craving contact with kindred spirits. If men were wholly spiritual there were no need of visiting. Man also has a physical instinct which Christ fully recognized. The physical and spiritual instincts are not wholly separable but they unite to make man a complete being, therefore both must be directed towards development. Would there be any advantage in wholesome gatherings in which these longings for social expression might be given freedom? Would the women and mothers take greater interest and cheer in their tasks by knowing one another, by sharing with each other common interests, and thus cooperating for the welfare of the community and above all of their homes? Could not the men and children find greater joy in really living while they work by getting a closer touch of sympathy, and mutual interest through well-directed gatherings? Would not an entire neighborhood be more enlightened and take more interest in each other if they had an opportunity of knowing each other? More misunderstandings arise because of not knowing one another than for any other cause. Cooperation, freedom, and interest are essential to true living with others.

The moral conditions in any community have as an index the relation between young men and women. Here the church has a special duty. It should seek to throw about these people in the mating period those wholesome religious influences that make for self-control and moral character.

The Social Instinct has a Place in Real Life

In a certain rural section of three adjoining townships there are twenty-one churches, of which only four are living. One of the leaders said, "We do not believe in any social life in our church. Socialism never saved anybody." But what of the social instinct in man? Who dares to think it should be ignored and crushed? Wholesome forms of social enjoyment are most essential for the development of high standards of morality.

There is a constant change in industrial life which affects the every day living of the farmer. In many communities it is safe to leave the door unlocked but it is not safe to purchase a quart of milk for a child. There is many a farmer from whom it is morally safe to purchase an acre of ground, but one cannot be sure in purchasing a cow from him that she will not be tubercular. The country church must give to the country man a message appropriate to the struggle in which he is actually attempting to do right. If the church is to do her duty she must keep her ministry and teachers well informed in all avenues of modern living. Young men and women must be taught that coarseness is wrong, and that cleanliness and reverence for the human body are of vital importance in life.

Resist the Bad with the Good

The church dare not discourage social life among its young people. If no avenues are provided, they will meet elsewhere. You cannot dam a stream and make no other outlet. Undoubtedly there are country activities which usually are bad social enterprises, but can they be fought successfully by mere opposition? No, they must be met by social competition wisely directed. The loyalty of young people to the church often begins when they discover that the church people really understand their social desires and are doing something to meet them. When Jesus said, "I came that they may have life, and that they might have it more abundantly," He meant every phase of clean Christian living should be more abundant. His spirit in the lives and hearts of His followers means transformation in every phase of life, and this includes all of man as a social being.

Spiritual and Social Needs Go Together

The community, then, must have the spirit of cooperation among its people if the greatest value is to come from social activities. The oft quoted maxim, "United we stand, divided we fall," holds no less true in this case. All must be interested in the welfare of others socially and spiritually. Then as a church which stands for clean, wholesome Christian living she will lead and inspire the community with those standards of conduct which Christ taught and God will bless with fruitfulness. The Church must have a living faith in the Gospel which it proclaims, to meet the social needs of her people. The

social life should make the country community a place of joy for the young, a place of contented labor for those who work on the farm, a satisfactory home for the women, and a preferred residence for the elderly people. These four classes are essential to the perfection and continuance of the rural church.

Roseland, Nebraska.

A WILLING SACRIFICE

Mrs. C. H. Spurgeon once told how, in the beginning of their wedded life, Mr. Spurgeon was frequently obliged to be absent from home fulfilling preaching engagements, and she felt these separations as a heavy burden on her heart, though anxious never to be a hindrance to him in his work for God. One day Mr. Spurgeon turned to his wife and said: "Wife, do you think that when any of the children of Israel brought a lamb to the Lord's altar as an offering to him, they stood and wept over it?" "Why, no," she replied, "certainly not; the Lord would not be pleased with a sacrifice grudgingly given." "Well," said he, "you are giving me to God by letting me go preach the gospel to poor sinners; and do you think He likes to see you cry over your sacrifice?" And so she learned her lesson.—The Christian.

AT THE PRAYER MEETING

There were only a very few of us
Who came to the place of prayer—
But for that we did not care,
Since after our hymns of praise were risen,
And our earnest prayers were said,
The Master himself was present there,
And gave us the living bread.

We knew His look on our leader's face,
So rapt and glad and free;
We felt His touch when our heads were bowed.

We heard His "Come to me."
Nobody saw Him lift the latch,
And none unbarred the door;
But "peace" was His token to every heart,
And how could we ask for more?

Each of us felt the load of sin
From the weary shoulder fall;
Each of us dropped the load of care,
And the grief that was like a pall;
And over our spirits a blessed calm
Swept in from the jasper sea,
And strength was ours for toil and strife
In the days that were thence to be.

It was only a handful gathered in
To the little place of prayer.
Outside were struggle and pain and sin,
But the Lord himself was there;
He came to redeem the pledge he gave—
Wherever his loved ones be,
To stand himself in the midst of them,
Though they count but two or three.

And forth we fared in the bitter rain,
And our hearts had grown so warm
It seemed like the pelting of summer flowers,
And not the crash of a storm;

'Twas a time of the dearest privilege
Of the Lord's right hand," we said,
As we thought how Jesus Himself had come
To feed us with living bread.
—Margaret E. Sangster in The Family Altar.

"DON'TS" FOR SUNDAY STAY-AT-HOMES

Don't stay away because company came; bring them.

Don't let the Sunday paper keep you; we have something better.

Don't stay away because it rains. That would not keep you from business.

Don't stay away because you won't be missed in the crowd. God misses you.

Don't stay away because it isn't your denomination; the same excuse would keep you out of heaven.

Don't stay away because you have no influence; the churchgoer preaches a sermon as long as the way thither.

Don't stay away because you know more than the preacher; God may have something to say to you worth hearing.

Don't stay away because the church does not need you; never did the church need more and better men and women.

Don't stay away because the church is imperfect; should you find and join the perfect church, its perfection would cease.

Don't stay away because you do not need the church; 'tisn't so. If you must look at the dirt six days, take one to examine the clouds.—Christian Age.

INCLUDIN' ME AN' YOU

When ye kind o' git t' thinkin'
Yo're the whole endurin' thing,
When ye think the world must have ye
Same's a kite must have a string,
Then it's time t' fix fer dodgin'
An' begin t' look around—
'Cause they's somepin' goin' t' hit ye
That'll surely take ye down.

When ye git t' livin' reg'lar
'Way up in the upper air,
An' when folks without a field glass
Couldn't find ye anywhere,
Then it's time t' git yer parachute
An' see it's workin' right
While ye glance tow'rd terry firmy,
Pickin' out a spot t' light.

'Cause most folks is lots like water,
Finds their level off an' on,
Though they 'vaporate occasional,
An' we wonder where they're gone.
But they're bound t' git back somehow,
Fog er rain, er coolin' dew—
An' when I say "folks" I reckon
That's includin' me an' you.

—Publisher Unknown.

DON'T BE A GLOOM GATHERER

When Old Man Gloom comes 'long your way
Put out your card, "Not Home Today;"
In other words just smile and smile,
Don' wear a face as long as a mile.
Our life has sides both dark and bright;
The latter seek with main and might;
Don' let the dark side bother you,
But chase Old Gloom in all you do.
If you do this you'll get along
And life will be a merry song.
So smile and have a word of cheer,
And Old Man Gloom will disappear.

—The Habit.

"Narrow faith and narrow hopes put fetters on the spirit, and small affections keep small the heart."

• MISSIONS •

FIRST IMPRESSIONS OF RURAL WORK AT ROARING AND SPRUCE MOUNTAINS, WEST VIRGINIA

Alice M. Keeler

A fresh impression of the beauties of God's handiwork in Creation will surely arouse in the Christian a greater interest for religious work. Looking out over the lofty mountains and observing their grandeur as they stand like sentinels guarding a narrow valley, our thoughts are drawn

there, there is a field of corn, and near the summit, winds a rail fence.

The Dashing River

Between Onego and Roaring post office is a winding road in which lay large loose stones which make travelling in an automobile considerably annoying. Along the narrow road winds a stream known as Roaring Creek. The rushing of these waters can be heard for miles, especially in wet seasons, because of the amount of rocks in the stream. At some places the bed of the stream is one continuous sheet of gray rock. In dry seasons, this stream at places goes dry. The waters may sink at one place and at another place come out of the side of the mountain with so great a force as to run a mill. We are told, that in wet seasons, when there is rain in the mountains and not in the valley, the water comes

down the stream in a great unexpected torrent.

Their Simple Life Appeals

While passing along and admiring this part of God's country, we also come into contact with the people, the inhabitants of the valley. Some one has asked, "Why do people live away back there, where they are entirely hemmed in with mountains and where they cannot get into contact with the outside world?" When one has been there and seen them, their manner of living, their contentment, their love for the mountains, their appreciation of what they possess and their willingness to share with others, this no longer remains a question. Their living is very economical, their homes are very simple. They are very hospitable and generous. Their doors are always open to strangers. Why should we not be willing to live and share with them their simple mode of living to bring to them Jesus? They are always ready to have you come in and take a meal with them or spend a night there. Jesus has died for them; He is mindful of them; brother, sister, are you doing your part?

Are you helping to lighten the burden for those who are so willingly giving their service there?

Souls Saved "In the Hedges"

Previous to this last half year the church at this place, Roaring, had been supplied by the workers coming from Job and by those coming over the mountains from Rockingham County, Virginia. Brother and Sister Rhine W. Benner are at present giving their service at this place. Through special efforts of the last half year nine converts have been added to the flock at this place. Workers must be in continual touch with them, as well as with the older members, in order to get them firmly established in the faith. There are at present twenty-nine members there.

Traveling to Higher Ground

Another charge of Brother Benner's is that of Spruce Mountain, where he goes once a month for services. Traveling five miles from Roaring (by foot, which is the most convenient way of traveling), we get to the foot of Spruce Mountain. The summit of Spruce Knob is 4,800 feet above sea level. The road up this mountain is narrow and steep. Wagons or automobiles cannot be taken up. By foot or horseback are the only ways to get up the mountain. After having gone about two miles one may stop and view the valley. Here is a picture that beggars description. Only those who have seen it can appreciate its beauty. The slopes of the mountains, seen across the valley, are dotted with fields bearing various crops, marking the land into blocks of different colors and shapes.



A Typical Mountain Home

to Him of whom the prophet Amos speaks. "for lo, he hath formed the mountains;" and the Psalmist, "with his strength setteth them fast."

Roaring valley is located about twelve miles east of Job, West Virginia, and about sixty-four miles west of Harrisonburg, Virginia. The grandeur of this valley cannot be expressed in words. There is no town there named Roaring, only a post office which suffices for a number of country people. A Mennonite church is located nearby. Onego, a small town, consisting of a post office, small store of a scant supply of provisions, a Brethren church, and a few homes, is located about two miles from Roaring post office.

God's Beautiful World

Roaring valley is very narrow, only about one-eighth of a mile wide at places. There is only space for a stream, a road and a house, between these lofty green sentinels. Along the road may be seen many plants and flowers, worthy of notice to the keen observer. Away beyond, in front, in back, on both sides—as though hemmed in—are these grand masterpieces of God's Creation. On the slope of the mountain can be seen the cattle grazing. Still farther up, the sheep. Along the edge, one can hardly see how it can be



A Group of School Children

The arranging of the land and the harmonizing of colors, draws one closer to the One who overlooks all. As we travel on further up the mountain the path be-

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MAKING CHRIST KNOWN IN THE OUT-OF-THE-WAY PLACES

By the Editor

Down in the southern mountains, among the hills of the Ozarks, in the Rockies and upon the rolling plains of the West are thousands of souls who do not know Christ. Beside a lake one hundred fifty miles from a large American city an open-air Sunday school was started. A boy attended regularly. Finally he asked the lady teacher, "Who is this Jesus you so

more lonely places where people are too few and poor to maintain a missionary, they simply do not see one belonging to

to get any money they have to spend Fall and Winter in the camps. No matter what church he was brought up in, he is always grateful for the missionary's visit, and eager to get one of the little pictorial Gospels that are given away free. Night after night, and on Sunday, when there is nothing else to do, he will thoughtfully read this, and then take it home to give to one of his children.

Mixed with these settlers, and in greater numbers than they, are men from the cities and from all parts of Europe. Among them are to



Courtesy Moody Bible Institute

Top.—A family out on the lonesome prairies of North Dakota, and their sod house. The nearest church is twenty-five miles distant.
Left.—This shack is home to these children in the wilds of Idaho. Their nearest neighbor is five miles away.
Right.—These homesteaders of Montana, eighty miles from the R. R., have gathered at their log school house for a service held by an itinerant missionary.
Center.—The sheep-herder's life is one of wearisome monotony. There are many scattered over the vast grazing lands of the West, living in wagons like this.
Bottom.—Ten years ago this family were church members "back East." But out in the snow-capped Rockies the children are growing up without Christ.

often speak about?" Has your heart been touched by the thousands of children brought up under similar conditions? Take a close look at the pictures accompanying this message. They certainly have appealing faces. They want to know about your Saviour. What will you do for them? This great army of souls is worthy of our best efforts.

"When such ignorance is found within such short distance of this city of churches, need we be surprised that similar ignorance prevails in the more distant settlements? In one case, a girl of sixteen or thereabouts, being asked if she knew what church was, answered, "No!" Did she know what Sunday school was? "No!" Had she ever heard of Jesus?

"Yes, that's the man that father swears by!" A hundred years ago when families were living in little clearings in the forests they would be visited by the circuit riders and thus kept in touch with spiritual things. Now, in the

any church. It is from these poor districts that the lumber camps get their best men. They live with their families on their clearings in the summer months, just able to raise enough for man and beast; but

be found open advocates of infidelity, and every sin. The long winter evenings afford plenty of time for them to do their work of discrediting the Gospel. Their pet argument is that everybody is after money and that this is all Christian preachers care about. To illustrate this they only need to clinch their argument by saying, "You see, nobody takes the trouble to come to preach to us, and if they did it would only be to get a good collection." When the missionary does arrive, after a hard tramp through the woods, carrying a heavy load of books on his back for free distribution, and announces that there will be no collection, and lets them know also that he has no guaranteed salary, he has already preached his best sermon.

This has demolished the infidel's argument and the men eagerly listen to the message he brings of a Saviour who loves them and has borne their sins. As he goes on, (Concluded on page 445)

MAINTAINING A STRONG RURAL CHURCH

Jacob K. Bixler

There might be some difference of opinion as to what constitutes a strong rural church. A large membership and financial strength, usually considered indispensable, are not necessarily factors. However, when they are present and are balanced with the necessary requisites, they are helpful. From our viewpoint, we shall define a strong rural church as one that fully and practically supplies the spiritual needs of each soul in the community and maintains in each Christian a constant consciousness of the need of service to others, whether in or out of the community.

We consider the following essential factors in raising and maintaining the above standard in congregations as we usually find them in rural districts.

Teaching the Whole Bible

The presentation, from pulpit and by lay members, of sound doctrine and all the doctrines. By this we mean, not only the ordinances and restrictions, although they must be included, but the groundwork of the Christian faith, or in other words, the Bible as a whole and as it is. It is surprising how small is the range of Bible instruction given in the average congregation. Whole books of the Bible and subjects are never taught, and as far as they are concerned, might as well be eliminated

from the Bible, yet many would raise their hands in horror at such a suggestion. The textual method of sermon preparation and delivery, now in vogue, in which some of the large themes are omitted, partly because they do not lend themselves easily to outline and to eloquence, and its twin evil, the omission of Scriptures that do not lend themselves to the story form, from the lessons of the Sunday school, are much to blame for the lack of Bible knowledge now so prevalent. The Word must be taught in its primitive purity. The attempt to spiritualize what should be literally accepted has dwarfed many a soul and prepared the soil for the incoming of false isms. If we spiritualize Scriptures concerning prophecy, or other subjects, why criticise others when they spiritualize the teaching of the washing of the saints' feet, the devotional covering, or even water baptism, communion, and eternal punish-

ment? No rural church can be strong and properly fortified against the encroachment of evil by teaching an abbreviated Bible. The strong rural church must be efficient in Bible knowledge, and use methods that impart Bible teachings the most effectively and impress the most deeply their spiritual import and practicability in every-day life.

A Passion for Souls

The maintaining of a strong missionary spirit. The teaching of missions properly belongs to the preceding paragraph, being one of the "all things," but it needs special emphasis. Missions must not be viewed as supplementary to Christian giving, but as fundamental. The Christian life must be presented as one of constant denial of

trinate or to raise the ideals of life of her members are but essential steps to prepare them for the larger task of making Christ known to the unsaved, at home and abroad, through practical living and teaching.

Scriptural Activities

The maintenance of scriptural and spiritual activities for the development of all its membership and the carrying on of its program of service to others. In this there need be and should be no compromise with the world in the adoption of exercises simply for entertainment. If entertainment is wanted, the play-houses, carnivals and circuses are beyond any competition of the Church. We sincerely question whether the adoption of special exercises and observance of special days and the giving of presents and prizes, as now practiced by many congregations, has not brought leanness of soul and its attending

evil, worldliness, and lowered in the estimation of many the Church to a social function. No activity should be adopted without having a legitimate reason to exist. Activities that cultivate the spirit of sacrifice, that help the participants to share the needs and burdens of others, while they are not so favorably received, are however in harmony with the spirit of Christ, and prove helpful. Good congregational singing is especially helpful. Of the semi-operatic kind we have too much already. Every activity of the Church, or its auxiliaries,

should have only the aim of helping souls to find the Saviour, or the preparation of the Church for more effective witnessing. The strong rural Church does not have a multiplicity of activities for activity's sake, but it does maintain all such as are essential to aid the Church to function as a soul-saving and recruiting station.

A Clean Church

The constant exercise of wholesome discipline. An Achan caused the defeat of all Israel. A little leaven leaveneth the whole lump. Every transgressor, continuing as such, becomes a liability to the Church instead of an asset. He becomes the stumblingblock to the unsaved, and a source of grief and discouragement to the Christians. The present tendency to avoid dealing with violators because of desiring to avoid the unpleasantness of the task cannot help but react on the Church and

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Courtesy Moody Bible Institute

This windowless cabin is not half so dark as thousands of young lives yet untouched with the hope of the Gospel.

self and yieldedness to God, one of service and ministering to others, and one of love for others to that degree that sacrifices for them are no longer viewed as such. This supplemented by an occasional missionary sermon, by the reading of missionary books and magazines, or attending mission study classes, and further encouraged by visits and talks by missionaries from their fields will aid much in helping the members to lift up their eyes and look on the fields. The rural church should begin at home by taking a vital interest in each soul of the community, whether Christian or unsaved. Even members of other denominations should be made to realize that there is a vital concern for their success in the Christian life, and if they need any help it will be forthcoming. The strong rural church views the propagation of the faith of Jesus Christ as her life-purpose, and every effort to better indoc-

EVERY MENNONITE A MISSIONARY

Crissie Y. Shank

There was a time when followers of the Lord Jesus Christ were generally put into two classes—Christians and missionaries. Today it is generally believed that every Christian should be a missionary and this phrase has become so common that many persons have become almost indifferent to its real meaning. Because they very earnestly espouse the faith and are in harmony with a church, that is carrying on some missionary work, many persons have come to imagine that they are missionaries, when in fact they have never made one real sacrifice to bring the message to the millions who have never heard.

The Task Will Not Be Easy

Faith is not a calm acceptance of a set of opinions and of doctrines but it is an active fellowship with Christ in His work of redeeming the world. Just what does it mean to be a missionary? Ask God, but remember He may tell you to do something hard. It was not easy for Paul or Peter to be missionaries. It is not easy today to be a foreign missionary; it is not easy to leave home and family and friends; it is not easy to live in a land where the climate is unfriendly to life itself; it is not easy to live among dirty, sinful, unappreciative people. But neither does

God ask easy things of the missionary at home, and if the hardest thing you have to do is to keep the faith it is time you are investigating the kind of Christian you are and the faith you are keeping.

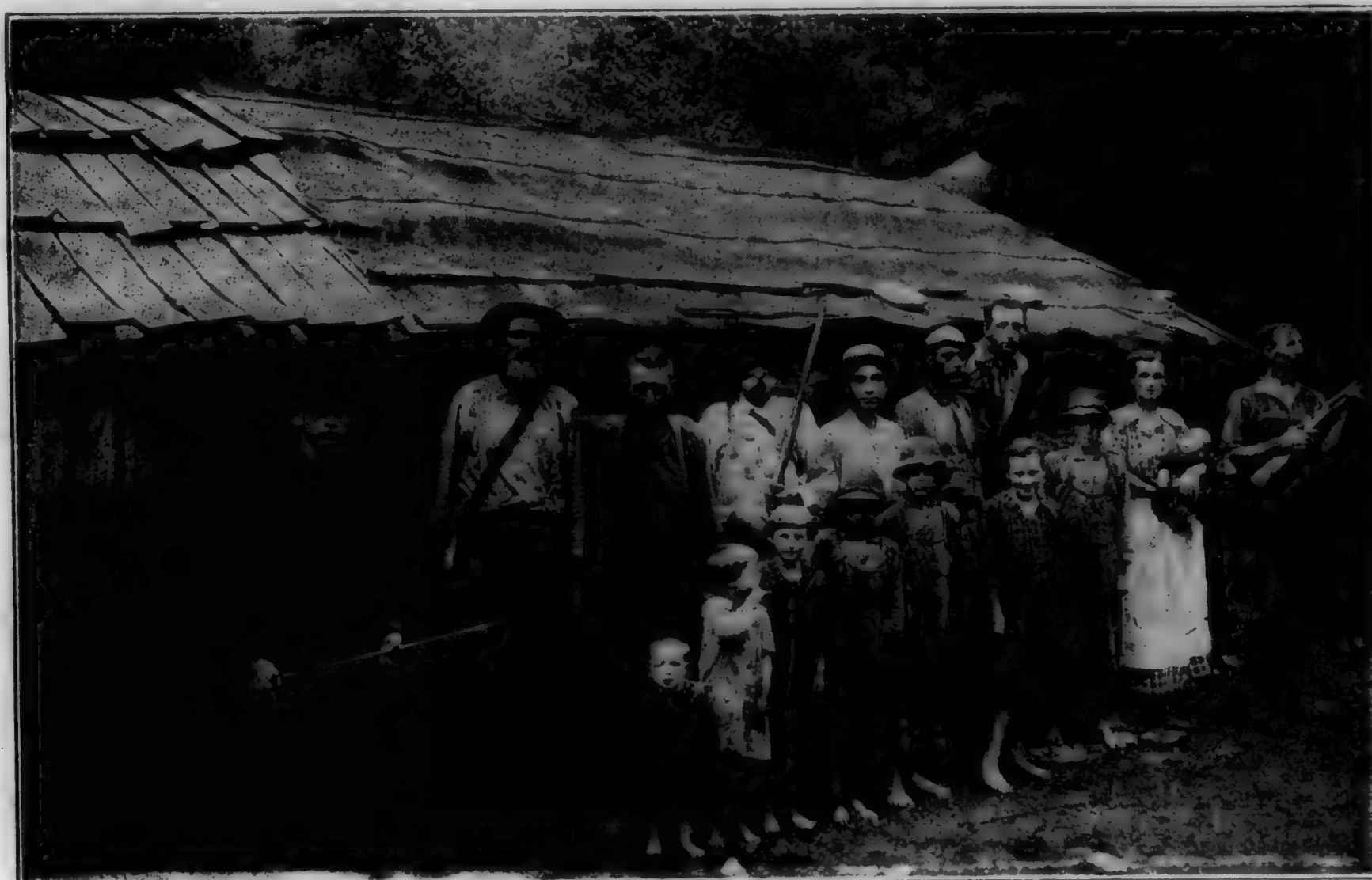
To Enjoy Blessings Brings Obligations

What does it mean to be a Christian? If each of us were to answer this question there might be named as many privileges and blessings as there are persons—things that come to us because we know Christ and shall know Him better in eternity. But let us look honestly at our own lives, each one of us, and see if we are actually living as if we were Christians. If I cannot live without knowing Christ, not a person in the world can do without Him. Am I living as if I believed this? Are you? The same Jesus who said, "Come unto me all ye.....and I will give you rest," said also, "Go ye into all the world." And if we accept the privi-

leges and blessings of knowing Him we must accept the obligations.

Are We Trifling When Souls Are At Stake?

Are we really sharing in His work? Perhaps we've given a little and prayed on Sunday at church, but most of us have been trifling, merely trifling with God's great burden of saving the world. Relief work has made a strong appeal to us and we have given money for suffering bodies as we have never given for suffering souls. What is back of this? Can it mean that "the faith" we hold so dear is not a vital, active, belief in Jesus Christ and His power to save man from sin and misery in this world? Are we missionaries witnessing to the power of God, or simply Men-



Courtesy Moody Bible Institute

A typical mountain family in the front row. The men in the rear have stopped over night. No matter how large the family there is always "room" and a "snack" for the stranger. Who can estimate the value of soul-stirring books in such a home?

nonites, or materialists, or what? If we are doing all we can and exerting all our energy in helping to make Christ known we are missionaries, but are we as Mennonites doing this? We certainly have no right to simply settle down and raise good crops to help ourselves and our children to acquire more land because we say we can be missionaries here as well as in South America? We certainly dare not refuse to do something definite for India because we say the need for missionaries in America is great and then make ourselves believe that we are missionaries because we hold the faith and are members in good standing of a church that does not ask even the tithe of our income.

The Active Mission Spirit Is Needed

Some of us God does call to stay here, some of us because of qualifications can best be missionaries here, so just where we are to be missionaries must be decided

by each one of us for himself after a careful and prayerful study of himself, the needs and his ability to meet the needs. But certainly we must spend both time and energy in being a missionary. Merely to passively hold the faith is a poor substitute for an active missionary life as was Jesus' life and Paul's life. The Gospel of John tells us that, "Many believed in his name, when they saw the miracles which he did. But Jesus did not commit himself unto them, because he knew all men." Today yet there are those unto whom Jesus cannot commit Himself because of their superficial faith and belief.

Know—Pay—Be—Pray

No one who claims to be a follower of the Lord Jesus Christ is free from responsibility in four things concerning missions. He must **know** missions, **pay** to missions, **be** a missionary, and **pray** for missions. These four things are not only for those

who are especially interested, for if Christ means anything to me I must do all in my power to make Him mean the same to others. If Christ means anything at all to you you must do all in your power to make Him mean the same to others. Christian life must be a life of service to the world, and a Christian in whose life the work of extending the kingdom of God has no vital place is a moral contradiction. "No man having put his hand to the plough and looking back is fit for the kingdom of God." A Christian is one who

lives and tells the Gospel of God. A missionary is one who lives and tells the Gospel of God. And the person who does not take an active interest in promoting God's Kingdom even though he hold the faith of a group or of a church—how can he believe in Christ when he does not share Christ's purpose or follow His calling?

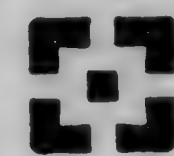
Follow Jesus All the Way

Our work is spreading the Gospel. Will we do it? Will we be missionaries? Is there any reason we can give our Father in heaven for not saying sincerely, "I will be a missionary for life? Master, I will follow Thee whithersoever Thou goest." Orrville, Ohio.

"A prayer with an 'if' in it which does not belong there, has no hook in it to call down answers from the throne."



BIBLE STUDY



FAITH AND PRACTICE—ACTS

XXXII.

As in Corinth, so in Ephesus, Paul continued his efforts in the teaching of the Gospel of Christ for an extended period of time. Not every occasion afforded or demanded a similar opportunity. Circumstances differed in localities. It was not possible for him to arrange an extended program for his work among the churches and in the districts to which the Lord called him. Programs of arranged times and localities may be a convenience for the minister of the Gospel but may not always answer the purpose of accomplishing the work of the Master. Paul's ambition was, to fully make known the Gospel, and time was required for such service. During the two years of his sojourn in Ephesus "all they that dwelt in Asia heard the word of the Lord, both Jews and Greeks"—Acts 19:9, 10.

The miracles of healing which were wrought by Paul on the occasion of his ministry in Ephesus were special ones wrought by God Acts 19:11. No mention is made of a similar method of miraculous healing on the part of the Apostle, although such miracles were accomplished through him at other times—Acts 14:3. In fact on no occasion, save this, is the method used in effecting cures of a miraculous nature given. Yet, how apt are men to follow examples and expect similar results to be wrought by the Lord. How often have men endeavored through the blessing of handkerchiefs and aprons to bestow healing upon the afflicted! It is true that the grace of God has availed at times to grant the healing prayed for, but, on many occasions the blessing desired was not received. Was it the following of the example or method of the apostle that wrought the benefit? Was it the failure of some detail of that method that caused a failure also in effecting a healing? As in the miracles of Jesus, so also in the miracles wrought by God through Paul. No particular methods were adhered to in order to manifest the grace and power of God in relieving distress and healing diseases. God works His miracles according to His will. He grants His mercies through faith. The means at hand or the method used to express that faith are but changeable human agencies made to accommodate the needs of men. The grace and power of Jesus are available for all men through any means, and He heals and performs

miracles according to His will and not always according to our desires. It is evident that the special purpose of the miracles wrought through Paul was to manifest God's presence with and approval of the Gospel as preached by His servant Paul. That the manifestation of God's power enabled the spread of the Gospel and the salvation of many is seen in the number who turned to the Lord—Acts 19:20. The failure of the following forms without the faith and love of Christ in the heart and life is seen in the failure of the seven sons of the chief priest, Sceva—Acts 19:13-17.

The terrible truth of the presence in this world of spiritual powers who oppose and destroy the work of God and of Christ is also declared in the instance of the attempt of the sons of Sceva to exercise the power of the Lord in the healing of the sick and casting out evil spirits. The evil spirit knew Jesus and knew Paul as a servant of Jesus and recognized the power of Jesus over evil spirits. The evil spirit manifested his power over the power and authority of man. No man has power of his own either to cast out the evil spirits from his own life or, by his authority or volition to cast out the evil spirit from the lives of others. Nor can this power of the Lord be reproduced by men who would copy the life and methods of Christ and the Christian Church. The power over evil spirits rests alone in Christ,—in His life and Word, by His presence and power in the hearts of men. Those who believe in and know Him have the power which casts out and saves from evil spirits, which destroy men and oppose God.—Acts 19:13.

As a result of the great power of God manifested through Paul and the Gospel, many believed, and there was a general forsaking of the worship of idols, and a separation from all idolatry and past superstitions. The books of curious arts, among which were, doubtless, such as were used by the sons of Sceva, were offered a costly sacrifice of the probable value of \$20,000. Such literature proven by the incidents of Sceva's sons to be closely allied with evil spirits, was neither safe for, nor consistent with the profession of faith in Jesus Christ and the holy life of those in whose hearts He lived—Acts 19:18-20.

The believers in Ephesus were not left

without their portion of suffering with Christ. Here, the heathen also raged against the Lord and His anointed.—Ps. 2. The makers of idols and shrines were losing patronage because the people were forsaking idolatry. The temple of God had no agreement with the temple of idols.—II Cor. 6:16. The temple and the idol did not suffer, but, those who were enriched through those sources.

The occasion of the uproar and opposition against the Christian faith was about the time of Paul's departure from Ephesus—Acts 19:21. His plans had been made and some of his brethren sent on to Macedonia where he intended soon to join them, having planned to continue his expedition through Achaia, Jerusalem and thence to Rome. But the storm broke before he himself had departed.

Demetrius was a leading silversmith in Ephesus. Those whom he aided through his influence and industry, influenced by his representation of losses through the great wave of Christianity which turned so many from the shrines of silver, at once raised the cry which rallied the multitudes to their religious standard and infuriated them against the new religion. The mob spirit prevailed, reason fled, and Ephesus was filled with the meaningless cry, "Great is Diana of the Ephesians." Sentiment, and not reason, rules the mob.—Acts 19:28, 29.

The claims of Demetrius for the worship of Diana admitted the vanity of that worship. The Christian said that there are no gods made with hands. Demetrius acknowledged that the claim endangered the craft which made the gods of Diana and the shrines. He acknowledged the damage to the temple and adornments of the temple of Diana. The temple and decorations were his chief concern and not the idol in whose honor the temple stood. His faithlessness in the idol and concern for his craft revealed the emptiness of his religion. Men whose selfishness dominates their activities and is prominent in their religious affairs may well consider the extent of confidence which they have in the Lord about whom their activities and interests center.

Paul himself escaped the direct conflict with the multitude. His companions in travel were caught and brought to the place of trial and escaped on account of conflicting and groundless charges. By the counsel of chief men of Asia, friends of Paul, he refrained from going to the multitude to make a defense for his friends. A Jew, Alexander, was put for-

ward by his people to make a defense of the Jewish faith as against the worship of idols. No hearing was allowed by the frenzied multitude. The town clerk, by reason of his authority, quieted the mass of people, quelled their fear by allusion to their superstitious tradition. He charged Demetrius and his followers to take the lawful course in matters of accusations, and dismissed the assembly, with a warning of the possible judgment from the government for the unwarranted disturbance. The judgment of Paul's friends proved to be the wiser course for him in this occasion. Their experience gave them an insight into the character of such passionate mobs. The Gospel had touched the hearts of those who were ready to think and accept the truth. It angered and hardened those who resisted the spirit and sought their pleasure and life in the interest of the world. Paul had finished his work and was ready to depart to other fields of service for his Master.

The Workers' Column

Joshua Remembering God.—Joshua 1.

February 3.

(Junior)

- I. Remembering the Word of the Lord.
 1. He was reminded of his work by God.—v 1.
 2. He was told of the need of going on to the Land of Canaan.—v 2.
 3. He was reminded of the promise of God to His people.—v 2.
- II. Things concerning the promised land to remember.
 1. It was promised to them—all of it.—v 3.
 2. Remember how great was the land promised.—v 4.
 3. Remember that God had sworn to give the people the land.—v 6.
- III. Remember what God would do for him.
 1. Make him able to overcome every man.—v 5.
 2. Make him as powerful as was Moses.—v 5.
 3. God would not forsake him.—v 5.
- IV. What he should remember concerning himself.
 1. To be strong and of good courage.—v 6.
 2. To be courageous to keep all of the Law of God.—vv 7, 8.
 3. To remember and keep, and speak the word of the Lord.—v 8.
 4. Not to fear or be dismayed.
 5. That he would have success by keeping the word of the Lord.—v 9.
- V. How Joshua was enabled to remember God and His word.
 1. By speaking it.—v 8.
 2. By meditating upon it day and night.—v 8.
 3. By observing to do what was written in the Law.—v 8.

Keeping the Trust of God's Temple.—
II Cor. 6.

February 10.

- I. The nature of the temple.
 1. It is the body of believers.—6:16.
 2. Believers are the dwelling place of God—a temple of God.—6:16.
- II. The character of the temple.
 1. A meeting place for God and His people.
 - a. God dwells in them.—v 16.
 - b. God walks in them.—v 16.
 - c. God is God of the people.—v 16.
 - d. The people and God's people.—v 16.
 2. A place for God's people only.
 - a. There is no yoke for the believers and unbelievers.—v 14.
 - b. There is no fellowship of the righteous with the unrighteous.—v 14.
 - c. There is no communion between light and darkness.—v 14.
 - d. There is no concord between Christ and belief.—v 15.

THE ANVIL OF GOD'S WORD

Last night I paused beside a blacksmith's door,
And heard the anvil ring the vesper chime;
Then, looking in, I saw upon the floor,
Old hammers worn with beating years of time.

"How many anvils have you had," said I,
"To wear and batter all these hammers so?"
"Just one," said he, and then with twinkling eye,
"The anvil wears the hammers out, you know."

"And so," I thought, "the Anvil of God's Word
For ages skeptic blows have beat upon.
Yet, though the noise of falling blows was heard,
The Anvil is unharmed, the hammers GONE." —Selected.

- e. There is no part for the infidel with the believer.—v 15.
- f. There is no agreement of the temple of God with idols.—v 16.
3. The characters of those who are the temple of God.
 - a. They are righteous.—v 14.
 - b. They are as the light.—v 14.
 - c. They are of Christ.—v 15.
 - d. They are believers.—v 15.
 - e. They are of God.—v 16.
- III. How to keep the charge of God's temple.
 1. By a separation from the fellowship of unbelievers, unrighteousness, darkness, devil, infidel and idols.
 2. By a fellowship with the godly.—vv 14-16.
 3. By dwelling with and walking with God.—v 16.
 4. By a separation even from the touch of unclean things.—v 17.
 5. By a love and trust and honor of God as His sons and daughters.—v 18.

God's Dealing With Sin.—Romans.

February 17.

- I. God's attitude toward sin and sinners.
 1. The wrath of God revealed from heaven against unrighteousness and ungodliness.—1:18; 2:3-11.
 2. His wrath revealed against men who hold the truth in unrighteousness.—1:18; 2:12-16.
- II. What God recognizes as sin worthy of judgment.
 1. Having or knowing the truth of God and being unrighteous in disobedience to it.—1:18.
 2. Refusing to accept the revealed knowledge of God.—1:18-20.
 3. Refusing the glory and thanks to the known God.—1:21.
 4. Creating earthly image of the incorruptible God.—1:22, 23.
- III. The effects of Sin as ordained of God.
 1. Men given to uncleanness and dishonor through lust.—1:24.
 2. Blindness to truth and distortion of the worship of God to the worship of creation.—1:25.
 3. The overpowering influences of lustful affections.—1:26-28.
 4. Reprobate minds which engage in every form of evil with conscience.—1:29-31.
 5. Perverted judgment that continues in sin in the face of known condemnation.—1:32.
- IV. The generality of sin.
 1. Those sin who have a law.—2:17-24.
 2. All men have sinned.—3:9.
 3. No man can be justified by the deeds of the law.—3:19, 20.
- V. The inevitable wages of sin.
 1. From the beginning—death.—5:12.
 2. Death for all who sinned though not after the similitude of Adam's transgression.—5:14.
 3. Death for individual sin.—6:1, 23.
- VI. An atonement afforded for sin.
 1. A redemption in Christ who is a propitiation for sin.—3:24, 25.
 2. A righteous remission of sin through faith in the redeeming blood of Christ.—3:24, 25.
 3. Salvation, by faith, in the death of Christ for sinners and in His resurrection from the dead.—5:8-11.
- VII. God's attitude toward sinners.
 1. He justifies them freely by His grace.—3:24.
 2. He loves them while they are yet sinners.—3:18.
 3. He gives them access by faith into His grace.—5:1.
- VIII. What He does for the believers.
 1. He has become dead for sin that they might become dead to sin.—6:1-6.
 2. In His body the body of sin was destroyed that believers need not serve sin.—6:6-12.
 3. He died to sin once and rose again that believers might rise in newness of life and live in righteousness reckoned alive unto God through Jesus Christ the Lord.—6:11.

Inspiration of Congregational Singing
Psa. 48.

February 24.

- I. The praise of God is incited by the gathering together of His people.
 1. They assemble in His city.—v 1.
 2. They gather together in His Holy Mountain.—v 1.

(Concluded on page 445)

EDUCATIONAL

RUSSIA TODAY

II. THE LAND PROBLEM IN RUSSIA AND ITS EFFECT

Arthur Slagel

Russia, ever since it began to figure in the history of Europe, has been an agricultural country, and it still is. The nature of the Slav, and of the absolute government which held sway over him for three hundred years, from 1613 to the revolution of 1917—in the persons of the Romanoff rulers, kept Russia far behind the rest of Europe in enlightenment and progress. This fact is nowhere more clearly seen than in connection with the land problem.

The Slavery of the Russian Peasant

For centuries the peasants in Russia had been serfs—virtually slaves—sold or given with the land, at the caprice of the Czar or his nobles, who had nine-tenths of the land in Russia. But there had been a growing unrest and agitation against this system, which came to a head in 1861, and the Czar, in order to save the situation, was virtually compelled to free the serfs and give them some land. But their condition was not improved by this change as much as one might suppose, because they received only a pitifully small amount of land—most of the large estates were left intact—and the serfs had to pay the government for the land they did receive—a very heavy burden for them, under the circumstances.

Most of the land the peasants received was not given to them as individuals, but as groups, or communes. The commune organized itself, divided the tract received into strips, and allotted the strips to the various families in the group. At that time each family received an average of about thirteen acres. But the land in the village plot was frequently re-divided, because of changes in the population. The more sons one had, the more land he received in a new allotment—which resulted in a very high birth-rate, and by 1900 had cut down the average amount of land from thirteen to seven acres per family—and those few acres constantly becoming poorer in quality.

The Mennonite Land Barons

It is no wonder that the peasants looked with envious eyes at the large tracts of land all about them, and began to ask, "Why do we not get more land? There's plenty of it." And they couldn't understand why the Mennonite farmers—who had settled first in the Ukraine in about the year 1800, and had received 155 acres each from the government—should have so much more than the Russians. The Mennonites had kept their farms about that

their land and wealth, and the possibility of being a menace to the government.

The unrest of the peasants and their envy of anyone who had more land than they, had been on the increase from the time of their freeing—which had by no means solved their problems for them—except that they had been quieted occasionally by concessions from the government when the Czars were in the mood, and by promises, most of which the Czars, after second thought, did not fulfill. There seemed to be hope that the situation would clear up after the revolution of 1905, which forced the Czar to create the Duma, to deal with some of the legislative

questions that wouldn't stay down. But Nicholas the Second no sooner created the Duma than he began to plan to make it powerless and keep it so, with the result that there was actually little improvement in the condition of the people.

The Passing of the Romanoff Regime

The coming of the world war had the effect—temporarily at least—of making the people forget their personal problems and grievances, and unite against the common enemy. But the war only served to show clearly how out of touch the

government really was with the interests of the people, and what unpardonable blunders were being made every day, each of which was costing many thousands of lives. And in spite of everything that the support of the nobles and the church, and the ignorance of the masses, could do to keep the tottering shell of a government from falling, the crash came. In March, 1917, in an almost bloodless revolution, the old Romanoff regime, that had held almost absolute sway for over three hundred years, went under, and a new provisional government was set up. Korniloff, the man who came to the front in the new order of things, knew that the land problem was one of the most burning questions in the minds of the large majority of the people. He was approached by delegations from the various Zemstvos (farmers' organizations), and asked what he was going to do about it. He hesitated, put the



Relief Tractors

same size, and in many cases doubled or trebled the number of acres, during the very time that the Russians' acres were getting less and less. There were even a number of Mennonites whose acres ran up into the thousands, and who were just as truly land-barons as any of the Russian noblemen. The world war, which naturally resulted in the Russian hating Germany, increased his envy of the Mennonites, who were German to the very core, and had never considered themselves anything else.

It is not surprising that even the Russian government watched the large settlements of Mennonites—compact, wealthy, well-organized—somewhat apprehensively, and was prevented only by the most vigorous diplomatic action on the part of the Mennonite leaders themselves to show that they were loyal to the government from taking drastic action to rob them of

men off, asked for time to consider, made no promises, and as a result lost the confidence and support of the then powerful Zemstvo leaders, and never regained it. I have talked with men who watched at close range that whole tragic chain of events after the March revolution, and they say that Korniloff's hesitation on the land question was the real reason for the weakening of the new government, which gave the Bolsheviks their opportunity.

The Bolshevik Dream Never Came True

The Bolsheviks staged their revolution in the fall of that same year, in the name of "the proletariat and the peasantry," and succeeded in getting the power and holding it to this day—to the surprise of the rest of the world. Under the new government everything, including the large landed estates, became the property of the state. "Now we shall get our land," the farmers said, "for wasn't this revolution for our sakes!" But the realization of their dreams was slow in coming.

The commune, or group method of doing things had long been in use in Russia. The purpose of the Bolshevik government was to carry this idea out even more fully than it had ever been, and much more radically. Farmers who were willing to organize the kind of a collective the government wanted were given special consideration and help. But most of the farmers did not like the idea of losing their liberties quite as fully as they did in a thoroughgoing collective, and so the government wasn't very successful in the application of its methods to farming. One other reason the peasants' ardor for Bolshevism cooled off somewhat was the method the government had to use to get anything out of them. What the peasants wanted above all after they had the land, was to be left alone; and the new government—which was in reality a city government—couldn't do that. The farmers found out that they were supposed to give their grain to feed the cities, without getting anything worth mentioning in exchange for it. The farmers didn't care for the paper money the cities were turning out—even from the beginning they mistrusted it—and the cities had little of what the farmer really needed—cloth, thread, and other manufactured articles. The government in the cities answered the farmer's protests by sending trucks, filled with soldiers, to get the grain—which didn't increase the enthusiasm of the farmers for communism, you may be sure.

It was only natural that the farmers should be more or less friendly toward the counter-revolutionary movements that developed and swept over the country—especially the South—from 1918 to 1920. But the farmers were too listless and disorganized, and too local in their sympathies, to make themselves felt. The government kept the army well fed, and therefore fairly content, and in the end succeeded in clearing the country of the last of the counter-revolutionary movements.

"Squatters" in Russia

Out of the chaos of these years came a promise and a plan for land division.



Mennonite Hospital at Halbstadt

The peasants had in the meantime taken advantage of the restless times and had simply appropriated the land that was lying idle—as were most of the large old estates. People from over-crowded villages "squatted" on the unoccupied land that suited them, determined to hold it, come what may. And it's pretty hard to oust "squatters" in Russia. Over there possession is about nine and a half points of the law.

The large tracts that had been held by some of the wealthier Mennonite families went the way of the rest, of course. They are now occupied by Russians from the surrounding villages. But that affected only a small percent of the Mennonites. What was serious for the Mennonites in general was the fact that they had always had so much more land than the average Russian farmer in the surrounding villages.

"Committees of the Poor" Were Poor Farmers

One of the first things that happened in the Mennonite villages was that the government wanted to give land to the landless people—who had formerly been factory employees or ordinary laborers—and often shiftless ones at that. These

families were organized under Committees of the Poor—"Komnezamozh" they call them in Russian—and received special help and consideration from the local Soviets. They were given some of the very best fields—land which had formerly belonged to the Mennonites. Some of the best farming tools were ostensibly "borrowed" from the Mennonites for the use of these people, the government loaned them money to buy horses, and from the grain tax collected in the village gave them enough for feed and seed and bread. You can easily guess that these new "farmers" are making

a failure of farming, and their collectives are going to pieces about as rapidly as they can be organized.

Russian Land Division Experiments

The actual legal re-division of the land has moved very slowly. The whole process is an experiment—as is everything else in Russia—and about the time one law was passed and sent out to be put into effect, some new problem would appear, the laws would be changed, and everything would have to be done over again. But the land is to be redistributed, even if it must be done over again later. The "boorz-

hooe" or "Kulak" (literally, fist; that is, oppressor), as the formerly wealthy land-owner is called by the Russians, gets nothing now, as a punishment for his past crime against the state. The man who is so fortunate as to have had only one farm of 155 acres, receives, under the new land laws, in some sections, 43 acres if he has a small family; if there are more than seven in his family, 86 acres. In many places that is cut to only 5 acres per person—very little in a small grain country like Russia. The old prosperity of the Mennonites in Russia seems doomed to be a thing of the past.

The Discouraging Outlook

The way it is actually being worked out in the Mennonite villages is that the block of land which formerly belonged to farmers in any given village is simply cut smaller and redivided. The piece cut off is reserved for new settlers. In some cases these new settlers are placed right between the Mennonite villages. There they put up their dugouts or shacks or mud huts in which to live until they can build better ones.

You can easily imagine how discouraging this all is to the Mennonites. And yet they could hardly expect any other

outcome under the circumstances. The land laws may be changed a number of times before a satisfactory solution is found—for that matter, the government will never find one that satisfies all con-

cerned. The Mennonites will simply have to change their methods of farming, adjust themselves to their new situation, and make the best of it.
Flanagan, Ill.

RIDING AN OUTLAW

S. C. Yoder

Out in the Columbia basin, where the sage-brush grows tall, and the horses run wild, lived a cow-boy that had "rode the range" ever since he was old enough to stay in the saddle. He was a middle aged man, and lived in a shack by the river, except when out on the "round-up" which usually took him away several months during the year. He had long ago laid aside his goat-skin "chaps" and many other trappings which are prized so highly by most men of his kind, and replaced them with ordinary trousers which could be bought anywhere for three dollars a pair. A broad brimmed sombrero, a silk neck scarf, blue shirt, silver mounted spurs, and high-heeled boots completed his riding outfit.

The "Wild Gooses."

When I approached the cabin, I saw his giant form standing in the door-way. His pinched, weather-beaten face beamed as he greeted me, and almost shouted: "Where do you think the 'Wild-gooses' are?"

The "Wild-gooses" were a band of eight horses that had never been corralled, the magnificent, black stallion who led the herd, was the coveted prize of the range, but year after year he eluded the round-up till he was finally given up as a hopeless case.

"I don't know," I answered, "unless they are in your pasture,"—little thinking that such was actually the case.

"That's jest where they are," he proclaimed, "and if you'll lend me a hand, I'll ride him today,"—referring, of course, to the stallion.

That just suited me. I had seen Brown ride bad ones before, and he had never failed to stick to them, but here was a horse that had been the leader of an outlaw band for over five years. No rope had ever fallen over his neck, no saddle had ever graced his back, nor had ever human hands touched him. He had grown up in freedom, unbridled and unrestrained. He had roamed the plains at will, and I was especially anxious to see what he would do under the saddle.

Landing Upon a Wild Stallion.

We walked out to the pasture, leading our horses till we got up to the herd. Then we mounted quickly, and drove them together in a body so they would be more easily controlled in case they should start to run. Brown, mounted

on his favorite horse—a tall strawberry roan—kept circling around the herd, lariat in hand, waiting for a throw, but the shrewd black fellow kept out of his reach, all the while working out to the edge of the herd, ready to break away if the opportunity should present itself. Suddenly he made a dash, but Brown was ready for him. A touch of his spur sent "Roany" after him. Brown gave the rope a whirl and landed it over the victim's neck. Then the scramble began. At the one end of the rope was a wild creature that knew nothing but freedom; at the other end was an experienced "cow-horse" that was on to all the tricks, and was well able to take care of himself and others too. The rope soon cut off the outlaw's wind, he went down. It was an easy matter then, to sit on his head and hold him down while Brown fastened the saddle, adjusted the hackamore, and got everything ready to mount.

Landing In "Prickly Pears."

Finally he announced that all was ready. He stood astride the horse with

one foot in the stirrup. With one hand he clung to the saddle, and in the other one he held the end of the hackamore. At a signal from him, I let the horse go, and as soon as he was released he sprang to his feet. Brown righted himself in the saddle. For a moment the horse stood bewildered, then he gave a snort, and began to plunge. He kicked, and reared, and pitched, and did everything that a horse could do, but Brown sat securely. When pitching failed to dislodge his rider, he started to run. When this failed, he began to pitch again. He went up and down stifflegged, with his head between his front legs. Finally he gathered all his strength, and made one great leap. Then the cinch broke, and Brown clinging to the saddle rose against the sky-line like a balloon. Before he came down the horse was out from under him, and he landed in a bed of "prickly-pears." Somewhere at the very outset, he had lost his hat; his three dollar trousers were a hopeless wreck; his leg was full of cactus thorns, but his temper was unruffled.

"Say!" he said as he scrambled to his feet, "them there stickers on them prickly pears is about as long as a porcupine's quills."

He began to pull the cactus thorns out of his leg and every time he got one, he paused and gazed after the "Wild-gooses" that had cleared the fence and were fleeing toward the Saddle mountains over to the north.

Kalona, Ia.

OLD SETTLER STORIES

The Eshleman Family

(Secured by permission)

This chapter has been compiled by J. Frank Eshleman, attorney-at-law, Lancaster, Pa., for which we feel our indebtedness in granting to the writer of this series of "Old Settler Stories," to insert the history of this old and honored American family (whose many members have been staunch pillars in the Mennonite Church for seven and eight generations), which affords us the pleasure to insert the following in the columns of this magazine and also many other interesting productions will appear in the future numbers from the pen of this most noted historian in the State of Pennsylvania, C. Z. Mast.

The following receipt is found in Rupp page 75, "Received September 29, 1731 of Martin Mylin 8 pounds, 11 shilling and 8 pence for passage and head money of John Eschellman.

Signed Thomas Lawrence."

This suggests that an item on the Eshleman Family might properly be entered at this point.

The Eshlemans arrived in America and in the Susquehanna Valley, much earlier than 1731; and perhaps the chronology of these annals would be better preserved, by this item having been entered under the earliest date of any Eshleman arrival here. But as that was omitted, this item may as properly be entered now as at any other time.

The earliest arrival of an Eshleman in what is now Lancaster County of whom there is reliable proof, is that of Daniel Ashleman, who came before 1718, as set forth in the Act of Naturalization which

embraced him, recorded in Vol. 4 St. L. 147. He is stated there as one of those who came before 1718 and as native of Lancaster County. (See also Rupp 125.)

John Eshleman, above named, arrived in Philadelphia as one of a ship load of 269 Palatines, (Swiss Palatines) from Rotterdam by way of London and Cowes on September 21, 1731, in the ship Britania and signed the declaration of fidelity to the Government of Pennsylvania that day. (3 Col. Rec. 414 and 415.) He lost no time in reaching Lancaster, for as we have stated 8 days later Martin Mylin settled his passage and head money. Mylin lived on Pequea Creek near Willow Street. According to the same record page 367 and 368, Jacob Eshleman arrived about Aug. 19, 1729, with a ship load of Palatine Swiss of 180 persons in the ship Mortonhouse, from Rotterdam by way of Deal; and signed the promise of fidelity, etc.

And Hendrick Eshleman (Ishelman) arrived about Aug. 24, 1728, in the ship Mortonhouse from Rotterdam by way of Deal, with a ship load of 200 Palatine Swiss immigrants (See Do. 327 and 328). It is evident, therefore, that the pioneers of the family here go back to the days of the first opening up of civilization in the Susquehanna Valley—near year 1710.

There were also Peter Eshleman, Aug. 28, 1733, in ship Hopé; Barbara Eshleman, and Jacob Eshleman, the same time—and several more in early years. (See Vol. 17, 2nd Ser. Pa. Archives pages 13, 16, 17, 29, 30, 85, 86, 88, 90, 282, 284, 433, 439, 440, and 494.

But mention is made in European records, of Eshlemans on the move toward Philadelphia and the Susquehanna Valley much earlier than above dates.

In the account given by Melchoir Zahler (Zeller) in 1710 of those who were being deported for America in the ship sent down the Rhine that year, he mentions Michael Eshleman, a Mennonite deacon and Margrith Eshleman. (See Ante 159 and 160.) They did not proceed farther than Nimewegen in Holland, however.

As to the old Swiss home and ancestry of the family, it appears from Ernest Müller of Langnau, Switzerland, (a noted historian) that about 1550 the Eshlemans were first known in the Langnau district—a short distance southwest of Berne. In the list of Mennonites driven out of Langnau in 1692 occurs the name Elizabeth Eshleman the old fish woman and her two daughters, Magdalena and Elsa, and also Ely Eshleman's wife Magdalena (See Ante 127). According to Kuhns in a letter written to Cyrus H. Eshleman of Grand Haven, Michigan, a few years ago, an infant Peter Eshleman, son of Benedict Eshleman, was baptized in Langnau in 1556. He states that there are few, if any, earlier Eshleman records in Switzerland than this. The Consul of the United States, at Berne states that there were 20 or more Eshleman families in Berne in 1917; and that the family may be of Bernese origin—that is in western Switzerland.

But the Eshlemans are numerous throughout the Emmenthal too, which is a short distance northeast of Berne. They are found in Trachselwald, Summiswald and Burgdorf as well as in Langnau. It seems that the family lived earlier than 1550 in the Emmenthal and embraced the Baptist or Mennonite faith during the migration of the Zurich refugees into the Emmenthal 1530.

The origin of the Eshleman name is not clearly established. Imobersteg who published a work on the Emmenthal in 1876 says that the Aeschliman (Eshleman) family originates from Aeschlen in "Gemeinde" (congregation) of Diesbach in the Emmenthal. And a certain Michael Aeschliman, nicknamed "der Bergmichael" or mountain Michael Eshleman was one of the leaders of the peasant war against the

industrial tyranny and landed tyranny of Switzerland, about Berne, in 1653. This I cite on the authority of Cyrus H. Eshleman of Grand Haven, referred to. He has a copy of Imobersteg's book.

Authorities give two or more derivations of the name "Eshleman." It is said by them that the name may mean one who came from the village of Aeschlen or Aeschi or Aeschli, receiving the name Aeschlimann to designate them after they removed to another town to denote their original home. Another theory is that an Aeschlimann was one who was an overseer of an Aesch, a section of cultivated land extending around a small town. In the old towns in Switzerland the land round about them was called the Aesch and the tenants lived in the center in a small cluster of houses. The overseer for the nobleman (owner of all the land the village was built on and extending some distance about it in all directions) was the Aesch-man, and the "li" is said to be a Swiss localism whose use made the name of the overseer the Aesch-li-mann.

Authors in the "Pennsylvania German" at different places give interesting history relative to the Eshleman family. In number for June 1910 page 373, Kuhns, commenting on Imobersteg, says that Aeschlimann comes from the parish Aeschli in Diessbach—he also says in number for Oct. 1906, page 311, that there are many Eshlemans in Langnau to this day—under Oct. 1906, page 610, he says he found Aeschlimanns also in the district of Meilin in Canton Zurich, etc. But the name

does not appear in the Lexicon of Lew (Switzerland).

There is an Eshleman family coat-of-arms too. Ernest Müller, of Langnau, Switzerland, has considerable knowledge upon it. The description of the coat-of-arms given, is as follows: There is shown upon it a man and an Eschbaum (ash tree), but it seems that in other instances there is described a man and a fish "Aesch." The name, however, seems to be older than the coat-of-arms. The Eshleman family hold family reunions annually.

A certain tourist has related that, heading the list of those who died in the old Switzerland wars, in long columns on tablets on Memorial buildings in Berne, the names of several Aeschlimanns are found at the top of the lists.

In 1917 in the County of Lancaster there were 180 Eshleman adults and heads of families noted, and in the city directory 53 heads and adults, total 233.

In America at large today there are perhaps four or five thousand of them. They are found, according to Cyrus H. Eshleman, of Grand Haven, Michigan, in the following large American cities: Boston, New York, Rochester, Philadelphia, Pittsburgh, Baltimore, Memphis, Washington, D. C., Columbus, Cincinnati, Cleveland, Toledo, Detroit, Minneapolis, Chicago, Springfield, St. Louis, St. Joseph, Kansas City, Indianapolis, Sioux City, Seattle and Los Angeles, etc.

Lancaster City, Pa.

IT IS POSSIBLE BUT IS IT PROBABLE?

I wish every father, mother and teacher would read the following message with a sincere heart. Bring the article to the attention of your boys and girls.—Editor.

A college girl, a senior, speaking in a young people's devotional meeting. The topic of the meeting was "Vision." The discussion was under three heads, "The Vision that Brought Me to College," "The Vision I have Gained in College," and "The Vision I am Taking into Life after College." This girl was speaking on the second heading, and the expression she used was a striking statement of the mental and spiritual condition of hundreds of college youths today. It sets forth the results of that mixing of evolutionary philosophy and Christianity which is going on in most of our church schools.

This girl said that in college she had received a fine physical training, a social poise, and an ability for intellectual appreciation. Then she paused. "Spiritually," she said, "it has been different. I came to college with certain well established beliefs as a result of my home training. I had no question concerning the truths of the Bible. But now, with reference to any truth I always say, 'It is possible, but is it probable?'"

That statement might seem to the casual listener a matter of little consequence, but to one who is constantly working

with college youth and observing their mental reactions to Christian truths it is a veritable thermometer. The teachers who were instrumental in introducing that idea "may" into that girl's spiritual thinking have clipped the spontaneity, freshness, and authority of her faith. "It may be so, but is it so?" Multiply her case by thousands, and you get some indication of the meaning of the present lassitude of the church. Such a condition accounts for a statement recently made by a Chinese student: "There is an increase of missionaries and a decrease of the missionary spirit."

The church in all its history has never faced a bigger task than now confronts her as she attempts to take that word "may" out of the thinking of the youth of today. To enable them to say, "It is possible and certain," when they speak of events and truths of the Bible is a task indeed. Preaching is a great instrument for accomplishing this, but much of the power of preaching depends upon the atmosphere in which it is done. People who have never had a positive Christian attitude to the acts and problems of life through the week will not appre-

ciate a prophet's utterances on Sunday. "What will this babbler say?" is about as far as they can get. They do not even have the basis for appreciation of a message growing out of the blood atonement of Jesus Christ. They look upon it as an intellectual enigma or the primitive statement of a forgotten priestcraft. "Be practical," they say; "what ideal are you talking about?" What can a prophet do in such environment but call the people to repentance? And the people have no basis for repentance!

In fact, when you put a question mark before the historic truths of Christianity there is nothing left but ideals, and even they are left without a foundation, and before very long will cease to have the dignity of ideals. Yet that is precisely the faith of thousands of our youths in Christian colleges who are to be the church leaders of tomorrow. Their discussions are consumed in the talk of ideals. They think of Christianity merely as an appeal to the better human self. Salvation by self-improvement is the order of their lives. Do they read their Bibles and pray? They certainly do. They do it to strengthen their better selves for the task of self-improvement. Do they enjoy it? They do. We must not forget that the ethical and intellectual content of the Bible has the capacity for marvelous stimulus. "Oh, how I love thy law," said the Psalmist, and the modern congregations at the foot of Sinai praise it the same way. All their talk of world

betterment and social reform and personal achievement is in the terms of human endeavor.

Moreover, there is a versatility about this modern idealistic religion—let us not call it Christianity—which deceives the casual thinker. But let us remember that the church leaders of this hour are the product of a generation that felt the power of Moody. He was the outstanding example of an evangelism that was definitely based on a redeeming Lord. His attitude was the prevailing church attitude. The fruits of that attitude are everywhere abiding. But what of the fruits of this hour? The mills of the valley will still grind with the water that fell many days before in the mountain heights, but sooner or later the water will cease in the valleys unless it continues to rain in the hills.

We can put question marks before the truths of historic Christianity and feel temporarily secure in resting back on Christian conscience; but Christian conscience is not self-determined. It must be fed on the eternal Book. Christianity cannot be handed down in text-books, or any other form of tradition. Every generation must get its truths first hand and from original sources, and the generation that destroys those sources is framing disaster for the race. Unless it stops, we are bound to go into disaster until some modern Shaphan rediscovers the book in our forgotten temples and reads it again to make us tremble.—S. S. Times.

THE SEASON FOR EVANGELISTIC EFFORT IN INDIA

Geo. J. Lapp

The cool season has arrived. In anticipation of a number of weeks' touring among the villages, preparations are being made in every Mission. Tents are being laid out to be aired and they with touring furniture, such as camp-cots, folding chairs, and tables are being put in good repair. Arrangements are being made for carts to transport the goods and the people who make up the party. Christian literature, Scripture portions, New Testaments, and whole Bibles, and tracts are being stocked. The medicine kits are being replenished and the missionary wives are looking well to their larders in order to have a stock of necessary eatables, camp dishes, and other utensils on hand.

Dire Slavery

A great deal of interest centres about all these plannings and proceedings and the one object of them all is to evangelize the unevangelized of villages both far and near. The task will be to make Christ known to these teeming millions most of whom know not the message and many of whom have never even heard it. Our hearts go out to them in pity as we see what havoc Hinduism, Brahmanism, Animism, idol-worship, superstition and ignor-

ance have wrought among them. Caste and fate have led them to meekly submit to their condition as slaves to their religious renegade priests, sadhus, baidis, baigas, ascetics, gurus, sanyasis, etc., and remain the unfortunate victims of exploiters of all sorts whether they be home-rule enthusiasts or unprincipled petty officials or commercial traders.

Superstitions

As we go among these simple villagers we find that many of them are suspicious of our motives. Distillery managers, priests, and a few village owners oppose us, fearing that their own influence, or authority, or business, may suffer. Very little open opposition is manifest however because of the power of the British Government and because of the respect some influential people have for the Mission. Mission schools, orphanages, medical dispensaries, and leper asylums, have done a great deal toward establishing the Missions in the confidence of the people. But too many of the poor ignorant villagers are so superstitious that they ascribe almost anything to the lower regions and are afraid.

The Regions Beyond

How shall we proceed to tour? Where the roads allow us to use our motor cars, we can reach many more villages in a given time. Literature and the medicine can be taken along and a number of villages can be reached in a day. But this is not possible in many areas so we generally choose some central place to put our camp and live there for several days or a week and systematically visit the surrounding villages then move on to another central place. We generally plan to camp near a large bazaar to make it easier to buy foodstuffs and where we are able to reach a large number of people. When cars were a novelty in this part of the country the writer took several workers and a large quantity of literature to a remote bazaar and had an audience of several thousand people for over two hours and sold a large quantity of literature and distributed many tracts.

If a missionary sister and one or two Bible women are in the touring party they visit homes and meet the women of the villages. Their presence in a public meeting generally helps the village women be less timid about attending. The women's work is an important part of touring.

The Giant Task

A careful outlook is kept for any who are especially interested in the messages. They are sought out for personal interviews and if possible they are led to a decision to accept Christ. One generally finds those who are willing to acknowledge the truth of the Gospel and their own need of more than they have but are afraid to openly espouse Christianity. Plenty are convinced of the folly of their own religious practices and their inability to obtain peace, pardon, and eternal life but their immediate interests, or relationships, or fear of social stigma hold them back.

Our greatest avenue of approach at the present time is through teaching Prohibition. If once India could become a sober Empire, free from "home-brew" and foreign "fire-water" and from the death-dealing cigarette one could have greater hopes of effectually winning India for Christ.

The Gospel the Lone Remedy

The Gospel in its simplicity is the only message we have for these people as we tour among them. Here is a people whose soul-search for centuries has been to find God and obtain emancipation from the thralldom of sin and superstition. The more intelligent of them have developed from (or rather in) natural religion a system of philosophical thought which has not only captivated leaders of thought in India but also many in England, Europe, and America. Simmer down many of the most modern teachings of today and you will find them very closely related to Oriental philosophy which has no anchor-

age in anything tangible and furnishes no foundation for saving faith. We have the awful results of all this reasoning, works of merit, self-torture, etc., woefully depicted all around us in the despair manifest upon every hand. We have it all in its crudest form coupled up with the most ridiculous deifying of monkeys, hogs, fish and monsters leading to the most disgusting religious monstrosities one can imagine.

Preaching Jesus

To present Jesus Christ as the Savior of the world, supernaturally born, endowed with supernatural attainments in miracle working, and establishing the message of Life and Light, His supernatural resurrection and ascension, His manifest love of a kind heavenly Father in seeking to save those who are lost, and save to the uttermost all who come to Him, His vicarious death and the Atonement by which we are reconciled to God and have the assurance of the life that now is and that which is to come, to present such a message so staggering to them and so opposite to their own views and practices and give it only once in a great while as we tour among the villages cannot bear the fruit it should. But we praise God for the hold it does take and we long to get out more and give it in as simple a manner as we know how that more may come to know of His redeeming love and saving power.

Therefore while touring is important and intensely interesting you can easily understand the difficulties we have to face in reaching the people, in getting the messages to them by word and deed that they may understand it and lay hold on eternal life.

Trusting God for Fruitage

We want to spend several months in touring but we shall do it with fear and trembling trusting that God may yield a great increase from such necessarily scant sowing.

Sihawa via Dhamtari, C. P., India.

MY BIBLE

(Continued from page 423)

in its range for the demands of the race, and too dogmatic in its tone for that more liberal, general, comprehensive religion of the future.

We are invited also to mark the universality of this beautiful law of progressive development in nature, in the fine and the useful arts, in human laws and institutions. And indeed, what a growth and what a development they all show.

Now, when, by a grand natural transition, we pass from human to divine law, naturally the question arises: Why should not this be progressive also? Why should the canon of Scripture, as we now have it, be the completion of God's revelation to the world, and why should the revelation be the exception to that law which regulates and prompts all other growths? All this is plausible enough,

and yet, how easy it is to detect the deception that underlies the whole argument. Why should revelation not be an exception? Why are water and a few other substances the exception to the natural law when it comes to the process of freezing. If water froze like most other substances, in a very short time all life would perish where it is cold enough to freeze. "The Law of the Lord is perfect."

Those who reason thus overlook, in the first place, one great distinction—a distinction which ought always sharply be made between the apparent and real progress of man. The true progress of man is the progress of man's self, apart from all organization, apart from all the outward appliances and embellishments of life, apart from everything that is external to him. But those who eulogize modern progress confine their attention to what man does to promote his convenience and comfort. Vast political reforms, vast national enterprises, great accumulations of capital, sanitary law, the inventions that economize labor—these are progress; and yet how plain it is that all this progress may go on while man himself is utterly debased and selfish! How absurd it is to mark the progress of a man by that which a man manipulates and moulds and makes subservient to his use! There is no progress to the individual except as he is impelled upward and onward by divine force until he succeeds in expressing within himself and developing everything that is pure and noble. But the fact is, however ungratifying it may be, that every man comes into this world with a debased nature; therefore every man needs regeneration; and, therefore again, if the Bible establishes the principles by which the individual soul may be regenerated, if it can regenerate one soul, all souls of that generation may also receive this life-giving power; and the book that establishes the principles that regenerate one age of the world is also the book that will suit the new generation as well, and all generations that come after it. The Bible is the book for the soul, and God put into it exactly those truths that He knew were calculated to regenerate the soul. Now the soul does not change. We are souls, but we have bodies. And unless the human heart receives new powers and faculties in future ages, what can regenerate one mind and heart in this age will answer for all coming ages. Unless the soul needs to be made over and given new faculties, you do not want a new Bible, or any annex to the old one, or a shorter Bible. And, therefore, the invitation, "Behold the Lamb of God, that taketh away the sins of the world," will be as full of celestial beauty a thousand years from now as it is to the inquirer after the way of life in this house to-day.

I remark, in the second place, that those who reason after the new theo-

logy, reason falsely because they overlook another great distinction. When we say that the canon of the Scripture is closed—that not another line will ever be added to the written record—we do not mean that the principles contained in the Bible, as we now have it, do not admit endless expansion, and, while the Bible is fixed and will never be supplemented, the principles contained in it are admissible of universal and endless application, and for that reason the Bible will never need to be supplemented.

When a boy I remember reading in Arabian Nights how a fairy one day gave Prince Ahmed a walnut. He opened the walnut and in it was a tent made of materials so elastic that it could be contained in a walnut shell, but when opened it could be expanded so as to extend over the whole palace yard, and, when opened still further, it covered the king's palace, the courtyard, and the whole of the king's army. Precisely so it is with the principles contained in this book. It is a little volume—you may put it in your pocket; and yet the principles can be so expanded as to embrace the whole world, mankind, and everything in human life. It is with this Bible as it is with nature. No new laws have been given to nature from the beginning. Is not that a very plain proposition, that in this vast material universe, so complicated and wonderful, not a new law has been added since God produced it out of nothing to what it is? No law has been added, and yet, how constantly are men discovering laws that for long ages were hidden from human eyes. And who can tell how many latent forces there are in revelation awaiting the occasion when, in the providence of God, they shall be discovered and receive their legitimate application? What the world wants is not a new Bible, or new principles, or new truths, but an appreciation of the old, the recognition of the old, the legitimate application of the old to the purpose for which they were intended. "The Law of the Lord is perfect converting the soul."

Our Bible is a book that is equally adapted to the eastern and the western mind; a book that can address itself to the reason of man and to the heart of woman, a book that has a message for all the different stages of life—from old age to middle age, youth, and childhood. Here is a book that is adapted to all the different divisions into which society is divided, by rank, and birth, and wealth; a book that can permeate all the trades of men—the merchant, the mechanic, and the professional man; a book that suits the sailor that is tossed upon the sea just as well as it suits the woman in the home or the scholar in the school; a book that fills the heart with happiness amid the sanctities of

(Concluded on page 445)

THE SUNDAY SCHOOL

JESUS, THE TEACHER

Jesse N. Smucker

When we open the Gospels and see Jesus at His work of teaching we at once observe how clear and convincing He is as a teacher. The value of our teaching today depends upon our likeness to Jesus, the Ideal Teacher.

The Matchless Teacher

Jesus taught by what He said. "Never man spake like this man" was the verdict of those who heard His words. His frank, crisp, pointed utterances compelled attention and pierced to the very heart of the hearer. It is not strange that His listeners were astonished at His teaching, they had never heard anything like it, "for he taught them as one having authority and not as the scribes." He did not proceed as did the scribes by rehearsing the sayings of others. His teachings flowed forth from the pure clear fountain of Life. "Verily, verily I say unto you" was a keynote of His sayings concerning God and man.

His method was not controversial, He uttered His truths fearlessly and candidly and was little disposed to argue about it. When it became necessary to correct or expose the errors of his opponents He did so with no evasion or the real point at issue and no taking of an unfair advantage. When criticized for associating with sinners His reply was "I came not to call the righteous but sinners to repentance."

But the parable is the most characteristic and striking method used by Jesus in His oral teaching. A parable is a narration of some event in nature or in life which will forcefully suggest a religious truth. Their vivid and clear character is especially adapted to impress lasting pictures upon the mind. The parables are more easily remembered than any of the other words of Jesus. Such pictures as that of the sower, the laborer in the vineyard, the prodigal son, the good Samaritan are lastingly stamped upon the mind of every reader of the New Testament. In all His words He was clear, using simple thoughts and feelings. He dealt with familiar facts and things at home. He talked about flowers, birds, salt, a sower, a shepherd, a housemother. The truths told so simply and levelled to the needs and understandings of plain men, at the same time dealt with the loftiest spiritual truths.

The Mighty Worker

Jesus taught by what He did. Constantly He "went about doing good." The simple deeds of love won the hearts of people in a way that words alone could scarcely have done. When His disciples disputed about who should be the greatest He took a little child in His arms in order to emphasize the necessity of childlikeness. Again when His disciples were in a similar mood during His last night with them He washed their feet and instructed them to continue the practice as an object lesson in humility. He treats with great respect the woman at the well and so gains her confidence. He takes meals with sinners that He might disclose to them His mission. He blesses little children and so discloses more of His wonderful love.

The miracles of Jesus may also be reckoned among His methods of teaching. They were not mere exhibitions of power, but were regarded by Him as a method of disclosing the grace and love of God. He had compassion on the multitude and fed them. His sympathy went out to the despised lepers and He touched them and healed them. He saw little gleams of faith and kindled them into flame by restoring sight or raising from the dead. He not only expressed His love and interest for man in words but by His deeds, by the things He did He taught even more forcibly.

But the supreme example of His teaching by doing, was what He did for all mankind through His death and resurrection. Jesus went to the cross that we might have life and have it more abundantly. He made the sacrificial atonement for our sins and thereby taught in agony and blood how great was the love of God who sent His Son into the world "that whosoever believeth in him should not perish but have everlasting life."

The Peerless Life

Jesus taught by what He was. What He taught was lifegiving; what He did made our salvation possible but what He was and is has been teaching all seekers after God heights and depths and riches of love unfathomable.

He was the Perfect Man, teaching His followers the real values of life and to what they should aspire: giving them a

perfect example in all things. He was and is the Savior of the sinful world. He came "to seek and to save that which was lost." He is the Son of God and one with God. He taught us by His life something of what God is like and how great is His love for a human soul.

The Triune Method of Teaching

"Go...teaching them," was a final request of Jesus. With special emphasis does this apply to the Sunday school teacher. The value of your teaching depends upon your likeness to Jesus the Ideal Teacher. As did the Master, so teach by what you say, even more by what you do and most of all by what you are. "Behold what manner of love the Father hath bestowed upon us that we should be called the sons of God."

Smithville, O.

THE COUNTRY BOY

"Now write a poem some convenient day,
And tell the boys to happiness the way,"
Said one who loves to see the boys do right
And live the Christian life with prospects bright.

They leave the country, skip for city life,
Where sin abounds and darkest crimes are rife.

The poem, The Country Girl, they all should read;

It tells of blessings country boys will need.
They think in town they make more—is it true?

They help to raise high prices, yes they do.
Ask saving boys what they clear on the farm—
"Sure, more than you and we receive less harm."

They'll tell you of the farm life's moral worth.
Yes, the most useful, cleanest life on earth.

Good country boys enjoy to work and save;
Yes, pretty country homes some day they'll have.

They envy not the short day's work and enormous pay.

Some boys love sinful pleasure—parents disobey.

Lord, rescue them, have mercy on their souls.
The boys in town have great expenses, their money rolls.

Farmers, be remunerative, pay more per hour;

Then you will do more good and have more power

To get the boys to love the country life,
And do good farming with a hustling country wife.

O, that would bring high prices down—it would.

Yes, boys, do right, stick to the farm—you should;

And be good mission workers for the Lord,
And you will surely have a great reward.

Joseph Metzler, North Lima, O.

"It is to 'them that love God' that all things work together for good."

PRACTICAL SUGGESTIONS FOR IMPROVING OUR YOUNG PEOPLE'S BIBLE MEETINGS

Glen Miller

Why does your community have a Young People's Bible Meeting? If every individual Christian who attends this Sunday evening worship would appreciate its full worth and import, and live up to that light, there would naturally follow a wonderful improvement in Young People's Bible Meetings. But it seems that at some places this phase of church activity is practiced simply because it is customary in churches where there are young people. No one seems to feel any responsibility and the meetings are consequently cold, formal and lifeless. There are undoubtedly places where a genuine revival is necessary, for old and young alike, before Young People's Bible Meetings can be what they should be.

Young People's Bible Meeting Ideals

While the curse of dead formality is surely upon some meetings, yet Young People's Bible Meetings are unquestionably beneficial. But let us not be satisfied with having something good. Let us form ideals concerning what our meetings should be and do, and then press forward toward the mark. Our kind of work is sure to be determined by our aims. If our aim is principally social, then our presence at the meeting will tend only to improve the social side of the gathering.

Have a Purpose in Attendance

If we have no aim, but go merely because every one else goes, making it a habit, our presence means nothing to the success of the meeting, except perhaps in a negative way. But let us once go into the work of the Young People's Bible Meeting with the determination to advance the cause of Christ and our work will certainly tend to make it more beneficial. We then see that we are holding our young people in the church, we are training them for service and young and old are learning to work together to the benefit of both, and all have a chance to worship, especially on the expression side, witnessing for Jesus Christ, a thing so necessary to the growth of Christians.

Pray Much

Prayer, as a suggestion to make our Young People's Bible Meetings more beneficial, might be regarded by some as not practical. It might be merely understood that prayer is good at all times. And so it is. But prayer, more prayer, is necessary to make our meetings successful. Let every one pray definitely for the success of a meeting and success and power are sure to be forthcoming.

Carry Your Bible With You

Carry your Bible with you. A Bible meeting demands Bibles, and for that reason every Christian should carry one.

Besides we are witnessing for Christ and will be blessed merely by showing our colors.

The Democratic Error

As regards organization, a capable leader is of prime importance. The democratic idea that every one should have a turn at being leader is often harmful in effect. This statement is well proved in the twelfth chapter of first Corinthians. We all have a part in worship and church work, but we cannot all be leaders. A-

THE LORD IS MY TEACHER

The Lord is my Teacher,
I shall not lose the way.

He leadeth me in the lowly path of learning.
He prepareth a lesson for me every day;
He bringeth me to the clear fountains of instruction.
Little by little He showeth me the beauty of truth.

The world is a great book that He hath written,
He turneth the leaves for me slowly;
They are all inscribed with images and letters,
He poureth light on the pictures and the words.

He taketh me by the hand to the hilltop of vision,
And my soul is glad when I perceive His meaning;
In the valley also He walketh beside me,
In the dark places He whispereth to my heart.

Even though my lesson be hard it is not hopeless,
For the Lord is patient with His slow scholar;
He will wait awhile for my weakness,
And help me to read the truth through tears.

—Henry Van Dyke.

lert, capable, and spiritual leaders should be chosen.

An Alert Leader

This leader will be prompt in opening the meeting as well as in closing it. On him depends a great deal of the life and change necessary to prevent the formal lifeless type of meetings. Of course he can do very little unless he has the full support of the congregation. After song service the leader need not read a certain portion of scripture, but as a change may call for Scripture verses bearing upon the subject, or for verses found anywhere in the Bible, or even verses following some letter scheme. It is not necessary to call on an older brother to lead in prayer. A young Christian should be called on, as well as older ones.

A number of prayers may be called for, either volunteer or otherwise. Not all the references given in the Christian Monitor are intended to be read in Young People's Meeting. Some may be for meditation only. Thus discretion must be used in giving references. Moreover the leader is at perfect liberty to substitute other verses than the ones given. These references can be given out in various ways and read at different periods in the evening's program. In their enthusiasm some leaders at times preach little sermons after each talk that is given. The best leader, however, usually says very little. He makes others do the talking, by pithy suggestions or questions. He never uses his position to preach to a certain individual, or to advance his personal opinion on a matter that might stir up controversy. Love prompts all his words.

A Live Program Committee

The program committee has also a definite responsibility in the work of successful meetings. Their work can not be done in a slipshod, haphazard, manner if young people's Bible meetings are to be a success. For instance they will not assign the subject of "The Overcoming Life" to an individual full of nicotine. Because of the interest that a leader has in the meetings, due to a feeling of his own responsibility, he would be a valuable asset to a program committee. Thus the committee could, to a decided advantage, work with each leader in arranging for programs. If the leader would so desire, room could be given for open meetings, in which all could take active part.

True, Heartfelt Expression

Many more suggestions could be given concerning ways of improving our meetings. Yet with the best leader, and the best program committee, the best attention and response, the best is not assured our Young People's Bible Meetings. Unless the meetings stress the true side of worship they are not functioning as they easily might. As the Sunday school is the side of our church work, whereby teaching the Bible is done, so our Young People's Bible Meetings should furnish a means whereby the expression side of worship should be established. The Bible should not be taught as it is in Sunday school, but it should be used. Its principles should be interpreted in terms of every day life, not as practiced by some ideal other man, but as practiced by every true Christian, certainly including the speaker. With this expression side of worship found in testimonial and behavior, and not in theoretic discourse, the best may be realized in our Young People's Bible Meetings.

Hesston, Kans.

"God's ways are higher, better and kinder than our ways."

THE YOUNG PEOPLE'S MEETING

THE TRUST COMMITTED TO US.— I Tim. 6:11-21; II Tim. 1:14.

Topic for February 10

MOTTO

"Keep that which is committed to thy trust."

MEDITATIONS ON THE TOPIC

I. **Our Trust.**—A trust is something of another committed to one who is expected to faithfully handle it according to the wishes of the owner. A trust may consist of money or property to be used in a certain way, or it may consist in a piece of work to be done. A trusted friend may receive a particular message from another to be delivered. A trusted servant may do business for a master. An ambassador does business for his country. Christians are ambassadors for Christ and are His representatives on earth to carry on the great business which He has committed to them. This great work is to bring about the reconciliation of men to God. Christ has completed His part of the great task by making atonement. He has committed to us the trust of bearing the good tidings of His love to all the world.

There are various phases of the Christian's trust. Not all have the same office in the work. "He gave some, apostles, and some, prophets; and some, evangelists; and some, pastors and teachers; For the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ." But with all the different tasks there is one great taskmaster who works out in unity all the work and desires that all are faithful to the trust committed to them. He gives us talents according to our ability and will some day call for an account of our work. How shall we face Him if we have been unfaithful?

Life is a trust. Our souls are under the choice of our wills. If we choose to let God have His way we commit them to Him in well doing. The result will be a happy eternity. If we choose to let Satan reign, we are unfaithful to our trust. We are responsible for our influence over others and must use that influence for the glory of God and the welfare of others. We are also entrusted with various phases of work, such as, Home life, Church life, community life. Knowledge is a trust. Health and strength is a trust. Friendship is a trust. Money is a trust. Every advantage is a trust for the Kingdom of Heaven: "Whatsoever ye do in word or deed, do all in the name of the Lord Jesus."

II. **The Text.**—I Tim. 6:11-21.—In this passage we note some of the things in our charge which we must be faithful in following and some tasks which we must perform. There are things to avoid as well as things to lay hold of.

II Tim. 1:14.—Timothy's ministry was a trust from God which he was to keep by the Holy Spirit.

OUTLINE STUDY

I. Our Natural Trust

1. Our bodies.—I Cor. 6:19, 20; Rom. 12:1, 2.
2. Our abilities.—Rom. 6:13, 19; Matt. 25:14, 15.
3. Our possessions.—I Tim. 6:17-19; Lk. 16:9-12.

II. Our Spiritual Trust.

1. Our souls.—II Tim. 1:12; I Pet. 4:19.
2. Our charge toward others.—
 - a. Preaching the Word.—II Tim. 4:1-5; Matt. 28:19, 20.
 - b. Assembling to help.—Heb. 10:24, 25.
 - c. Living for their good.—I Cor. 8:9-13.
 - d. Restoring the erring.—Gal. 6:1, 2.
3. Our special calling.—I Tim. 4:14; II Tim. 1:6.
4. The Gospel of God's grace.
 - a. The Word.—II Tim. 2:15.
 - b. Redemption.—Col. 1:21-23.
 - c. The Holy Spirit.—Gal. 5:16; Eph. 4:32.

III. The Faithful Steward's Reward.— Lk. 12:42-48.

SUGGESTIVE ASSIGNMENTS

For Children

1. Text-word, "Charge."
2. What God gave us for Faithful Keeping.

For Young People

1. The Highest Use of Our Bodies
2. The Soul for which We are Responsible.
3. "Am I My Brother's Keeper?"

For Older People

1. My Responsibility for the Church
2. My Responsibility for the Evangelization of the World.

PERSONAL THOUGHT

Whatever I have or may have from God is a trust for which I am to render an account. May I never forget my business but ever use the opportunities of life to their fullest service.

SEED THOUGHTS

Our children, relations, friends, honors, houses, lands, and endowments, the goods of nature and fortune, nay even of grace itself, are only lent. It is our misfortune, and our sin, to fancy they are given. We start, therefore and are angry when the loan is called in. We think ourselves masters, when we are only stewards, and forget that to each of us it will one day be said, "Give an account of thy stewardship."—Bp. Horne.

Have we been true to the trust He left us?

Do we seek to do our best?

If in our hearts there is naught condemns us,

We shall have a glorious rest.

—Fanny J. Crosby.

My hands, my feet, my head, my heart,
my property, my all is the property of

God committed to my trust. Let me use it according to the instructions of His Word, "Whatsoever ye do, do all to the glory of God."

BIBLE TEACHING ON SIN.—Rom. 5:12-21; 7:7-25.

Topic for February 17.

MOTTO

"The wages of sin is death."

MEDITATIONS ON THE TOPIC

I. **Sin.**—The Bible defines sin from the nature of its working.

"All unrighteousness is sin." This general definition shows that there is one general division between right and wrong. Right is good and wrong is evil. Evil is sin.

"Sin is a transgression of the law." This shows the relation of sin toward the law of God. Sin breaks the law. It does not regard the will of God nor seek to fulfill it when it knows it. This phase of sin is an expression of its lawlessness. "The carnal mind is enmity against God for it is not subject to the law of God, neither indeed can be."

Sin turns aside to its own way and is called "iniquity." Multitudes in this condition have lost God from their knowledge. They have no power to do the will of God when they know it because of the deceitfulness of sin which works in their members to cause them to wander from God's way.

Sin makes all to "come short" of the glory of God. Many things that ought to be done are left undone. It is not alone those who do acts of actual transgression who sin, but those who do nothing at all when they ought to be about the service of God. "He that knoweth to do good and doeth it not, to him it is sin."

Sin separates from God. (Isa. 59:2).—God hates sin and cannot look upon it with favor. His wrath is against it wherever it is. Those who fail to take His remedy for deliverance will have God's wrath abiding upon them (Jno. 3:36). Such sinners will be eternally separated from His presence (II Thes. 1:9). "It is a fearful thing to fall into the hands of the living God." "Whosoever shall not be found written in the book of life shall be cast into the lake of fire."

II. **The Text.**—Rom. 5:12-21.—This passage shows how sin originated in the human race and how it has been transmitted both in its nature and its dire consequences upon all mankind. It also shows how God has provided a remedy that reaches to the uttermost of Man's lost condition. Rom. 7:7-25.—Here we have the deceitfulness and power of sin over the life which recognizes a higher law but has received no deliverance from the law of sin. Such a soul is prepared to receive the news of deliverance with gratitude.

OUTLINE STUDY

- I. The Author of Sin.—I Jno. 3:8; Gen. 3.

II. A Definition of Sin.

1. "All unrighteousness."—I Jno. 5:17; Rom. 3:23.
2. "Sin is the transgression of the law."—I Jno. 3:4; Rom. 4:15.
3. "Iniquity."—Ps. 78:5; Isa. 53:6.

III. Sin is Universal in Mankind

1. "There is none righteous."—Ps. 14:3; Gen. 6:12; Isa. 53:6; Rom. 3:23; I Jno. 1:8.
2. Jesus alone the sinless man—God's Second Man.—I Pet. 2:22; I Jno. 3:5.
3. Satan holds all under bondage.—I Jno. 5:19.
4. All need a Saviour.—Jno. 3:3-7; Rom. 5:12, 18.

IV. Sin Brings Wrath

1. Its penalty is death.—Gen. 2:16; Rom. 6:23.
2. It separates from life.—Jno. 3:36; Isa. 59:2.
3. It dooms its victims to eternal punishment.—Matt. 25:46; Rev. 20:15.

V. Sin Can be Removed

1. One Who takes away sin.—Jno. 1:29; Isa. 53:6; Rom. 3:25; Tit. 2:14.
2. All who believe are justified.—Acts 13:39; Acts 3:19; Jno. 1:12.
3. Satan's dominion is broken.—Col. 1:13; Rom. 6:14; Rom. 8:2-4.
4. Redeemed souls have a right to glory.—Rev. 22:14; 21:27.

SUGGESTIVE ASSIGNMENTS

For Children

1. Text-word, "Sin."
2. The Wages of Sin.

For Young People

1. How we Get a Knowledge of Sin.
2. The Consequences of Sin.
3. Getting Rid of Sin.
4. The Deceitfulness of Sin.

For Older People

1. Sin's Terror as Seen in God's Wrath Upon It.
2. The Love that Redeems Us.

PERSONAL THOUGHT

O my soul, let not sin have a welcome within thee. Flee to the refuge Jesus Christ and let Him deliver and keep you.

SEED THOUGHTS

The wages that sin bargains for with the sinner, are life, pleasure, and profit; but the wages it pays him, are death, torment, and destruction. To understand the falsehood and deceit of sin, we must compare its promises and payments together.—South.

There are three things which the Christian desires in respect to sin; Justification, that it may not condemn; Sanctification, that it may not reign; and glorification, that it may not be.—Cecil.

The recognition of sin is the beginning of salvation.—Luther.

Little sins are pioneers of hell.—Howell.

Bad men hate sin through fear of punishment; good men hate sin through their love of virtue.—Juvenal.

Sin is essentially a departure from God.—Luther.

There is no fool equal to the sinner who every moment ventures his soul.—Tillotson.

REQUISITES FOR GOOD CONGREGATIONAL SINGING.—I Cor.

14:15; Eph. 5:19; Col. 3:16.

Topic for February 24

MOTTO

"Sing ye to the Lord."

MEDITATIONS ON THE TOPIC

I. **Congregational Singing.**—When many voices blend in a common sentiment, as the feeling of united hearts, there is a power and an influence that goes forth which counts for the uplift of souls and the glory of God. When our spirit is cast down by the many cares and burdens of life and the outlook of life seems dark, what is more inspiring than to meet in the congregation of saints and there sing with them the songs whose words give the sentiment of the Holy Scriptures in praise and promise and exhortation, or triumphant strains of victory and joy?

Good singing is made up of two elements: 1st.—**Good words.** 2nd.—**Appropriate expression in music.** When these two are united in a song it cannot fail to be edifying, unless the singer who voices them is out of harmony with that which is sung. The words to be good for singing must be words that touch the fountain of life. Such words are likely to live from generation to generation and touch the hearts of men and women of every clime and nation. They must not only touch the experiences of all generations but they must bear that healing balm which the Gospel alone bears before all men. The musical expression must bear such a relation to the sentiment of the words that it becomes the vehicle on which the words are borne to our ears and hearts without spiritual discord to our nature. Just as the words sweet in sentiment but spoken in harshness would lose their sweet meaning to the soul, so noble words of a song sung in tones of vulgar music will fail of the best effect.

Given the proper words and the proper music and the congregation whose spiritual condition is healthful and rich in experience, we shall enjoy **good congregational singing.**

II. **The Text.**—I Cor. 14:15.—This passage expresses the importance of having the singing both intelligible to the hearer as well as the expression of the Spirit within the heart.

Eph. 5:19.—This gives classes of songs and how to make them helpful in our lives.

Col. 3:16.—This gives similar truth about singing as that of Eph. 5:19. As the Word of Christ dwells in us and the songs we sing give expression to that Word as it applies to our heart's worship and service to God, so will we rightly enjoy our singing and build up others thereby.

OUTLINE STUDY

I. A Congregation

1. "Gather the people together."—Deut. 31:12, 13.
2. "Not forsaking the assembling."—Heb. 10:25.
3. "All of one accord in one place."—Acts 2:1.

II. A Good Congregation

1. Instructed in the Word.—Acts 2:41-47.
2. "Kept in the unity of the faith."—Eph. 4:1-16.
3. "Built together."—Eph. 2:19-22.

III. A Singing Congregation

1. With a new song of praise in the

heart and on the tongue.—Ps. 40:1-3.

2. Whose experiences have blended them together by victories, blessings, sorrows, and joys.—Ps. 34:1-10.

3. Who can tune the messages of the heart to song.—Ps. 126.

4. Who make more than mere noise.—Ps. 148.

IV. Songs to Sing Suited to the Atmosphere of the Singers.

1. Evangelical songs.—Eph. 5:19.
2. Expressive songs by the words and the music.—I Cor. 14:15; Ps. 137:3, 4.
3. Songs that instruct the mind and move the emotions to good deeds.—Ezra 3:11-13; Acts 4:24-31.

SUGGESTIVE ASSIGNMENTS

For Children

1. Text-word, "Sing."
2. Learning to Sing Good Songs.

For Young People

1. Congregational Singing Acceptable to God.
2. How Can we Make Our Singing Better?
3. Points of Power in Congregational Singing.

For Older People

1. The Place of Practice of Rudiments in Music and How to Apply It.
2. My Ideal of a Singing Congregation.

PERSONAL THOUGHT

What part do I contribute toward good congregational singing? Am I in that spiritual attitude with all my gifts and powers upon the altar to glorify God in singing?

SEED THOUGHTS

A song will outlive all sermons in the memory.—H. Giles.

The best sort of music is what it should be—sacred; the next best, the military, has fallen the lot of the devil.—Coleridge.

The highest graces of music flow from the feelings of the heart.—Emmons.

There is in souls a sympathy with sounds, and as the wind is pitched the ear is pleased with melting airs or martial, brisk or grave; some chord in unison with what we hear is touched within us, and the heart replies.—Cowper.

Congregational singing on earth is a faint foregleam of the great assembly of singers around the throne of glory where songs and music will harmonize with true hearts in eternal praises.

FORGIVING ONE ANOTHER.—Eph.

4:30-32; Col. 3:12-14 (Jr.).

Topic for March 2.

MOTTO

"Even as Christ forgave you, so also do ye."

MEDITATIONS ON THE TOPIC

I. **Forgiveness.**—Something we may receive and something we may give. We receive it when some one we have injured is willing to take us back into their favor and love as though we had not injured them. We give it when we are willing to receive those into our favor again who have wronged us. If we remember how the great and loving God planned to forgive us, long before we ever became
(Concluded on page 449)

CURRENT EVENTS

Great Interest in Peace.—"Remarkable interest is shown in Edward Bok's \$100,000 offer for the best plan for securing peace. It may be that the interest is in the \$100,000 rather than in peace, but undoubtedly the offer has given wide publicity to the peace idea.

Nearly 250,000 individuals have applied for the conditions. Of 1,390 editorials on the subject, all but 89 distinctly favor the plan, and express hopes in its possible results. The colleges and schools of the country have taken a great interest in the matter.

Over eighty national organizations are cooperating, and as soon as the selection is made by the Jury of Award, the plan chosen will be submitted to the people through the more than eighty national organizations and the newspapers for an informal referendum.

Mr. Root is the chairman of the Jury of Award. The jury is already at work, although the closing date of the competition was midnight, November 15. The proposed plans have come from every part of America, and from widely scattered foreign points."

The Remarkable Election in England.—The present Premier, Mr. Baldwin ordered an election. The main question was Free Trade or Protective Tariff. Premier Baldwin's plea was that protection would settle the acute unemployment problem in Great Britain. However, the appeal was lost by more than three million votes. Despite such an unmistakable defeat he remains in office. His opponents promise to overthrow his government. The House of Commons will stand as follows: Conservatives, 256; Labor, 189; Liberals, 158; others, 8. The prospects are that the Liberals and Labor will unite their forces.

The plank, advocating wealth taxation, in the Labor Parties Platform had much to do with the result. Fortunes of \$25,000 would be exempt. Forty per cent of this levy would be taken from people whose fortunes are below \$500,000. The tax begins at 5 per cent and rises to 60 per cent.

A man worth \$25,000 would be robbed of \$2,500. If he has \$100,000 he would lose \$14,000. And if he had \$2,500,000 he would lose \$1,200,000.

Washington clogged by Politics.—Unfortunately the Senate and House are at a deadlock; some very important legislation and business must stand aside and

give way to political rivalry. The plea is heard that the Presidential campaign should be shortened since our present mode of communication is faster. The Senate is deadlocked over the matter of a chairman for the Interstate Commerce Committee.

The Christmas Release of War Prisoners.—For ages rulers have sought to add to the joys of Christmas the pleasure of releasing prisoners. This time the doors swing open for some with sentences of 20 years, and fines as high as \$20,000. Thirty-one were released after examination by the following committee: Secretary of War Newton Baker, Maj. Gen. James G. Harbord, and Bishop Charles H. Brent. The majority recommended clemency. President Coolidge believed they were punished sufficiently. These men were political objectors, the religious objectors being released some time ago. Free speech advocates rejoice in their release.

Dawes to Head Allied Inquiry.—Chas. G. Dawes, Chicago banker, has been invited by the Reparations Committee to serve as chairman of the international committee of experts which is to investigate German finances. The Commission side-tracked a request by Germany for permission to float a \$70,000,000 loan for the purchase of foodstuffs, by referring one part of it to the Allied governments, and the rest to the Committee on Guarantees for a report on food conditions in Germany.

Henry Ford Backs President Coolidge.—The Ford boom for President is ended since he stated "that the country is perfectly safe in the hands of Coolidge" and in "the present situation I am for Coolidge." This endorsement makes the road rougher for all other would be Presidents. He likewise stated that he believes "90 per cent of the people feel safe, and if this is so, why change?"

Uncle Sam declines the Hand of Russia.—Secretary of State Hughes rejected the Russian Government's offer for negotiation. He said:

"There would seem to be at this time no reason for negotiations. The American Government, as the President said in his message to the Congress, is not proposing to barter away its principles.

"If the Soviet authorities are ready to restore the confiscated property of Amer-

ican citizens or make effective compensation, they can do so. If the Soviet authorities are ready to repeal their decree repudiating Russia's obligations to this country and recognize them, they can do so.

"It requires no conference or negotiations to accomplish these results, which can and should be achieved at Moscow as evidence of good faith.

"The American Government has not incurred liabilities to Russia or repudiated obligations.

"Most serious is the continued propaganda to overthrow the institutions of this country. This Government can enter into no negotiations until these efforts directed from Moscow are abandoned."

Secretary Hughes announces, he has an original copy of the Izvestia, official organ of the Soviet regime, which shows close connection between the Soviet Republic and the Communist Internationale, which he alleges has been conducting propaganda against the American system of government.

Klansmen Conference Called.—E. Y. Clarke, imperial giant today (Jan. 2) issued a call for a national congress of the Ku Klux Klan.

The proclamation of Clarke calls attention to the organization of the Klan on July 4, 1916 by William Joseph Simmons, now emperor, and says that "the laudable aims, ideals, principles and purposes have apparently been abandoned by the klan and the organization has become one with lawless tendencies and political design" and that the end of the "bitter war" between the emperor and imperial wizard is not in sight.

"With the above conditions existing and with the federal government and the courts of the land becoming increasingly alarmed over the situation," Mr. Clarke's proclamation says that it "behooves klansmen of all ranks and station to gather together and consider means of eliminating existing evils or else the disbandment of the organization."

All Christians and true citizens sincerely hope that the Ku Klux Klan will pass into history, and be forgotten. One respectable Government is sufficient. May God grant such to this country.

The Leviathan Goes Aground.—The Leviathan, largest of liners, went aground in the mud while entering New York harbor but was pulled into deep water again six hours later by a score of tugs, apparently having suffered little damage.

MY BIBLE

(Concluded from page 439)

our Christian homes, and comforts the wanderer in a strange land; a book that gives its benediction to fast and festivity, to baptism and marriage; a book that ennobles life and tranquilizes death, and gives to man the hope of glory, which no human genius can bring.

Suppose you were permitted to select from the writings of all the best authors of the world whatever was sweetest in song, whatever was wisest in proverb, most instructive in biography, most suggestive in parable, most profound in philosophy—would the result of the whole book be comparable to the Bible? Could you select from Homer and Plato and Thucydides, from Newton and Bacon and Locke, from Baxter and Bunyan and Butler, and from all this world's greatest authors, and produce a volume that would so speak to the world's reason, and so sing to the world's sadness? No; we could not frame another book that has this universal adaptation. "The Law of the Lord is perfect."

I remark again, in a positive argument, that the Bible is sufficient for the world's need, and always will be, because it goes down to the very foundation of man's mental and moral structure, and takes hold of that which is sinful in his soul's life. And so when it tells us how sin came into the world, and the connection between sin and sorrow, if it stopped there we would not care much for the information; but it goes on to tell how our very sorrows may be sanctified and made serviceable to our everlasting joy. And, therefore, as long as sin and sorrow are in the world, as long as unrest has its home in the human bosom, as long as the desire to peer into the future stirs the soul of man, as long as hope overleaps the boundaries of the seen and visible—so long will this book take hold of that which is deepest and truest and profoundest in the soul's immortal life. Here is the book that gives us the most perfect ideal that human power can conceive, the most perfect standard that the human mind can form—a standard beyond which there is nothing more perfect. "The Law of the Lord is perfect."

Let the world make progress, and may God bless and speed its progress! But the world will never get beyond the Bible. The Bible will always march in advance of the age. I know not to what sublime heights the human speculation may ascend; but I know that human thought will never conceive of anything grander in the religion of the future than the definition the Bible gives of God, as a spirit, invisible, eternal, unchangeable. I know not what success may be attained in the researches of the coming years but I know that in man's passion for research he will find no ideal higher than Christ which this book presents to us.

I know not what form of beauty the heavens may contain; but I know that it contains nothing sweeter and diviner than the crucified Jesus. I know not what pictures the heart touched by sorrow may draw; but I know there is no scene more calculated to fill and thrill the heart of man than the scene of the dear, dying Lamb of God upon the cross. I know not what conceptions bereaved affection, untaught by revelation, may form of the future life of recognition and communion in the glory everlasting; but in the deep sorrow and anguish which come when the tender ties of love are severed, and when the heart in its anguish cries out, "What and where are now my beloved ones?" I know of no answer that falls on the listening ear of the heart, so full of heavenly beauty as this:

"Therefore are they before the throne of God and serve Him day and night in His temple: and He that sitteth on the throne shall dwell among them. They shall hunger no more, neither thirst any more; neither shall the sun light on them, nor any heat. For the Lamb which is in the midst of the throne shall feed them, and shall lead them unto living fountains of waters: and God shall wipe away all tears from their eyes." (Rev. 7: 15-17.)

That is the final vision; a new Eden at the end, as Eden was at the beginning of human history. "The Law of the Lord is perfect."

MAKING CHRIST KNOWN

(Concluded from page 429)

heads are bowed to hide from others the tears that come unbidden to eyes of men that are unaccustomed to them. When pressure becomes too strong a young man here and there will make a sudden dive into his berth and pull the blankets round as if he were going to sleep; but when the address is over and Gospels offered, he is discovered to be wide awake and reaches out to get one.

In Canada alone are estimated to be 300,000 to 500,000 men living in such conditions; and in the United States over a million. Pray then the Lord of the harvest to thrust out more laborers, and whoever He sends will also be taken care of by Him."

Eureka, Ill.

Why is it that most people think that the glory of life does not belong to the ordinary vocations—that this belongs to the artist, to the musician, to the writer, or to some one of the more gentle and what they call "dignified" professions. There is as much dignity and grandeur and glory in agriculture as in statesmanship or authorship.—Orrison Sweet Marten.

WORKERS' COLUMN

(Concluded from page 433)

II. Helps to the praise of God by His assemblies.

1. The beauty of the situation of Mt. Zion the temple of God.—v 2.
2. The joy which the earth finds in God's house.—v 2.
3. The joy in the dwelling place of the great King.—v 2.
4. The refuge of souls afforded by the Lord.—v 3.
5. The praises of the people of the world for the glories of God's house and people.—vv. 4-6.
6. The power which God manifests in nature and spirit.—v 7.
7. The testimony of the saints of God concerning His glory and power.—v 8.

III. Personal inspirations to the praise of God among His people.

1. Meditation upon the loving kindness of God.—v 9.
2. Meditation upon the constancy of God as revealed in His works among all men.—v 10.
3. The thought of God's bountiful righteousness.—v 10.

IV. Encouragement of others to join in God's praise.

1. By calling upon all to join in His praise whose duty it is to praise Him.—v 11.
2. Calling the attention of others to the many characters of grace in the Lord.—v 12.
3. Noting the power and glory of the Lord before the children.—v 13.
4. Assurance of the faithfulness of God even unto death.—v 14.

What is Needed in Order to be Forgiven.—Luke 17.

March 2.

(Junior)

I. Why men should forgive.

1. Because offences continually occur.—v 1.
2. Because persons who offend are under terrible judgments.
 - a. The Lord has pronounced a woe against offenders.—v 1.
 - b. A terrible judgment rests upon those who offend one of the Lord's children.—v 2.
 - (1) It were better that a mill stone were hanged about his neck and he cast into the sea.—v 2.

II. A warning to the person that is offended.—v 3.

1. He should seek the salvation of the offender.
 - a. By rebuking him for the trespass.—v 3.
 - b. By forgiving him when he repents.—v 3.
2. He should exercise patience and love in order to save the offender.
 - a. By not being impatient at repeated offences—seven times a day.—v 4.
 - b. By forgiving seven times a day when forgiveness is asked.—v 4.

III. Possessing more faith in order to be a profitable servant of the Lord.

1. Men need more faith in order to be forgiving as the Lord requires.—v 5.
2. Men may do greater things than they know by having more faith.—v 6.
3. When men do the things that the Lord asks them to do, even forgiving their offenders many times, they are only unprofitable servants.—vv 7, 10.

MISCELLANEOUS

A DAY WITH NATURE AND THE POETS

A. L. Rowe, "The Log Cabin Naturalist"

"The little cares that fretted me,
I lost them yesterday
Out in the woods with God."

Many of our poets have lived in close touch with nature, and their highly wrought imaginations have aided them in describing objects more vividly than it would be possible to do in prose. It was with a desire to find some of the things which they describe and enjoy their sentiment at the fountain source, that I forsook the farm one dry August morning and plunged into the cool retreats of the forest.

I know of nothing more appropriate to read before starting on a journey of this kind than Bryant's "Inscription For the Entrance to a Wood." Just to read it gives one a keen relish for the day's feast.

"Here thou wilt find nothing of
all that pained thee in the
haunts of men;
These shades are still the abode
of gladness."

I had not visited this region for about a year, and every tree and bird and wayside flower seemed to greet me with a happy good-morning. The downy heads of the rabbit's-foot clover, the nodding plumes of the goldenrod, and the feathery fern,

"That groweth wild and groweth free,
By the rippling brook and the
wimpling burn,
Where the wren and the wood
thrush sweetly sing,
And the blue jay makes the
woods to ring,"

each had a charm of its own.

As I rambled on, I came to the place where "the ground pine curls its pretty wreath." One always feels a thrill of pleasure to come unexpectedly upon this pine-like trailing plant. It nestles close to the ground, often among the dead leaves, and has that peculiar charm that causes one to desire to pluck it and carry it home to share its beauty with the home folks. But this is always a failure, for as with the shell that Emerson took from the seashore and found that it had left its beauty with the sand and the waves, so

this gem of the copse is marred in its beauty when it is removed from its native haunts.

At the border of a marsh the wand-like spikes of the cardinal flower were in bloom. It is said to be the most brilliantly colored flower native to this country. The early French explorers sent



it to France to show the people at home what the wilds of America could produce. Holmes, speaking of its striking appearance, says:

"As if some wounded eagle's breast,
Slow throbbing o'er the plain,
Had left its airy path impressed
In drops of scarlet rain."

My way led through a long, deep ravine,
"O'er which the towering tree tops lean
With just a rift of sky between."
Though it was August and the earth was

parched with the drought, yet a little brooklet still trickled among the boulders, reminding one of the brook Cherith, where the ancient prophet had his abode. It was just the place for a quiet rest.

"Here, lying beneath this leaning tree,
On the soft bank, it seems to me,
The winds that visit this lonely glen
Should soothe the souls of sorrowing men—
The waters over these ledges curled
Might cool the heart of a fevered world."

A stalk of ginseng near by, that had escaped the keen eyes of the "sang" hunter, was an object of interest. No other native American plant has been sought for so persistently. From the time of the early French explorers to the present day the woodlands of America, from Maine to Arkansas and from Canada to Florida, have been searched for it. Tons upon tons of its roots have been shipped to China, and millions of dollars of their hard-earned gold have been sent to this country in return, simply to gratify a whim of John Chinaman. They believe these roots are possessed of some potent medicinal virtue, while our medical fraternities have a different opinion. I decided this root should not be sent to China, so I lifted it carefully and carried it home to plant in my wild-flower bed.

Then I found an orchis with just two large green leaves, round as a dollar and much larger, lying close to the ground, with a flower spike between them, beautiful indeed, but far too delicate to remove for home culture.

The next surprise was to find an old friend, the box or land turtle, which I usually find on the dry uplands, snugly cuddled in a little pool of the brook. I gently tapped him on the back

with my cane and said, "Old neighbor, you are sort of out of your element, are you not?" But he only drew in his head and shut himself up, as much as to say that it was none of my business. Like myself, he was simply having a day of recreation. It is a common trait of this creature to seek the water at this season.

A mother grouse had brought her brood of chicks to the brook for a drink. They all went scurrying away almost from the place where I stood, yet I failed to see

any of them until they were on the wing. No other creature more truly represents the spirit of the woods, timid and secretive. With a coloring that blends closely with its surroundings, it is very difficult to observe until it rises.

One of the most elusive sounds that one hears in the woods is the drumming of this bird. You can never be just sure where it is located. It may be there, or a hundred yards beyond, or that much nearer, one can never exactly tell. Be as stealthy as you may, you will likely try a hundred times before you observe him in the act. I never hear one drum but I recall that fine description by Bryant:

"I listened, and from 'midst the depth of woods,
Heard the love signal of the grouse, that wears
A sable ruff around his mottled neck;
Partridge they call him by our northern streams,
And pheasant by the Delaware. He beat
'Gainst his barred sides his speckled wings, and made
A sound like distant thunder; slow the strokes
At first, then fast and faster, till at length
They passed into a murmur and were still."

He stands on tinfoe when in the act, and I once observed one strutting, after the manner of the turkey gobbler.

Here I also found the Indian pipe, or ghost flower, that strange, white, wax-like parasitic plant which is seen only by those who search for it in the dim-lit fastnesses of the forest. One of our poets has paid a fine tribute to its charms, but, lest I become wearisome, I forbear to quote.

Where the glen that I was following opened into the larger valley of the creek there was a large rock, well out in the middle of the stream. In a small recess on the top a colony of yellow hornets had their house, a real poem in itself. I sat down close by to watch them. The color of the nest was ash-gray, similar to that of the rock and not to be distinguished from it at a little distance. Here was a paper mill, laboratory, and home combined.

Hornets always begin with a small nest, then, as the family increases, they enlarge it by removing the inner walls and pasting them on the outside. The cover over the brood combs always consists of several layers of paper, with air chambers between each. I know of no other insect that constructs such a perfect home, a door at the base to secure sanitation, and walls that are the very best possible to maintain an even temperature, which is essential to brood raising. As I sat watching them, there chanced to be a funeral in this paper-made home. It consisted of the corpse, and one pall-bearer and funeral director combined. The one in charge came hustling out of the door with a dead larva and attempted to fly away with it, but the burden was too heavy. It struggled along with its

load until it reached the edge of the rock. As they tumbled over the edge, it took wing and sailed for some distance over the water, being borne down with its heavy load. I expected to see them both plunge into the water. Just as this tragedy was about to occur it dropped the larva into the water and sailed aloft, leaving the murky waters of the creek to complete the task. No mourners at this funeral, for, "No tears dim the sweet face that nature wears."

Beneath a ledge of rocks I quarried some fossil ferns, and, strange as it may seem, they very closely resembled the polypods that were growing on a bluff near at hand. Talk about your ancient tombs and monuments; here were the finger prints of God, or better, perhaps, his handwriting that had remained sealed up for eons and eons. Ye who may, read your hieroglyphics of Egypt or your cuneiform tablets of Babylon, but who will read for me this writing from the hand of God?

"In a valley, centuries ago,
Grew a little fern leaf green and slender,
Veining delicate and fibers fine,
Waving when the wind crept down so low;
But no foot of man e'er came that way,
Earth was keeping holiday.

"Earth one time put on a frolic mood,
Heaved the rocks and changed the motion
Of the deep, strong currents of the ocean;
Crushed the little fern in soft moist clay,
Covered it and hid it safe away
Oh, the long, long centuries since that day!
Oh, the changes! oh, life's bitter cost!
Since the useless little fern was lost.

"Useless? Lost? There came a thoughtful man,
Searching nature's secrets far and deep;
He withdrew a stone o'er which there ran
Fairy pencilings, a faint design.
Leafage, veining fibers clear and fine,
And the fern's life lay in every line!
So, I think, God hides some souls away,
Sweetly to surprise us the Last Day."
Smithton, Pa.

MAINTAINING A STRONG RURAL CHURCH

(Concluded from page 430)

in the end bring still greater unpleasantness, and possibly disaster. To overlook the offense, without correction or restitution being affected, destroys the morale of the congregation and forfeits the power of His presence in the Body of Christ, which must be kept pure. Every legitimate effort should be made to lead violators to see their error and to bring them to repentance, but when this fails, the Church should charitably yet firmly exercise her God-given authority, and discipline, even to the expulsion of the violators. The strong rural Church cannot and will not harbor sin, either for its own sake, or for the sake of the unsaved world which it hopes and labors to win.

The Divine Presence of God

Many other factors generally considered essential for a strong rural Church, such as, good agricultural conditions, nearby markets, educated and eloquent ministers, a sufficient number of both sexes, and unrelated, to solve the social and marriage problem, and a host of others, sink into insignificance when the Church is honestly following after God. Both Divine and human leadership in the Church are necessary, but if the Church is true to the Divine, she may be certain of having the proper human leadership. While human leaders may not always excel in some lines as might be desired, no real loss will result to the Church, as the lack will be supplied, through God's grace and unfathomable ways in some other way, many times even beyond what we expect. A rural Church yielded to God's will, earnestly and constantly in prayer, bound together in the bonds of unity and charity, faithful in her search for the truth as it is in Christ Jesus, separated from and making no compromise with the world, and willing to share her blessings with those less fortunate, will be filled with the Holy Spirit and be one of power which the gates of hell cannot move—a strong, God-honoring rural Church.

Elkhart, Ind.

FIRST IMPRESSIONS OF RURAL WORK IN WEST VIRGINIA

(Concluded from page 428)

comes almost lost to view. We know these forests are the homes of wild animals, such as bears and wild-cats, although they are few and seldom seen. Snakes and lizards also live there. We travel on for another mile until we get to the place where farming land is seen. There are a number of farms on this part of the mountain. The knob is still about three miles farther.

Worth Going Up This Mountain For God

The inhabitants of these mountains live very economically, for all that they cannot raise or make for themselves must be drawn up the mountain, three or four miles, by sleds. This is mostly done in winter time when snow covers the ground. Some provisions are taken up on horseback. Some of the people own sheep. This wool they themselves make into yarn from which they knit sweaters, stockings, gloves, etc. They also make their own woolen blankets and their own carpets. There are six families living on this part of the mountain. They are very hospitable. They have a small school house where they send their children. Their school is composed of twelve or more, bright-looking, husky little youngsters, and a fine young woman who comes from another mountain to teach them. Into this schoolroom Brother Benner goes once a month for services. It is the only church of any denomination to which they have access. Our brethren have been going up

there for seven years and now there are six members.

Mission work in this rural field is not altogether an easy matter. There are seven workers in the West Virginia field beside the native workers, but five of these are located at Horton and Whitmer, a distance of fifteen miles across the mountains. Practically their best way of getting together is by foot. Brother Benner and family are the only workers in the large field of Roaring and Spruce Mountain. It means seventeen miles of traveling mostly by foot for Brother Benner every time he goes to Spruce Mountain for services. Yet the workers are willing and glad to do it for Jesus' sake. The people greatly appreciate these efforts. Eternity alone will reveal the good that has been done and is being done at this place. Will you pray that souls may be drawn closer and others won for Christ's kingdom?

Pray! Pray!! Pray!!!

Souderton, Pa.

YOUNG PEOPLE'S BIBLE MEETING (Concluded from page 443)

sorry for our sins, and made the way all ready so that He might, we should not be slow in finding a reason to feel the same way toward people who even now are hating us and mistreating us. It is for Jesus' sake that God forgives us. But even before Jesus died, He was willing to send Him here on earth that He might be made a sacrifice for our sins so that God could forgive.

The same love that made God seek after sinners before they were ready to seek after Him should be in our hearts to make us willing to forgive others even before they are willing to be sorry. Such love in us will make us kind to the unthankful and the evil even as the Father is when "He makes His sun to rise on the evil and the good and sends His rain on the just and the unjust." After He has warmed our hearts by His goodness and made us ashamed and sorry for sin, we soon are ready to take the pardon which He long ago made ready for us. So after we have overcome evil in others with good by feeding our enemy when he is hungry and giving him drink when he is thirsty, we too shall have the joy of having him receive our forgiveness and become a real friend to us instead of an enemy. And then when we have wronged another we shall find it easy to humble ourselves and ask for their pardon because we know how Jesus saved us from sin and how sweet it is to be pardoned by Him.

II. The Text.—Eph. 4:30-32; Col. 3:13-14.—These Scriptures show what kind of hearts are in people who can forgive one another. Hearts that have put away all bitterness and wrath and clamour and evil speaking and have in its place kindness, tenderheartedness, humility, meekness, long suffering, forgiveness, and over all else LOVE, these are like the Lord who loved us and gave Himself for us.

OUTLINE STUDY

- I. How a Forgiving Spirit Does.
 1. It acts like God acts toward us.—Col. 3:13; Matt. 18:23-35.
 2. It forgives often.—Lk. 17:3, 4; Matt. 18:21, 22.
 3. Hatful treatment does not quench its love.—Matt. 5:39-45; Rom. 12:14, 17-19.

II. Occasions for Forgiveness of Others.

1. When others transgress against us.—Matt. 18:15.
2. When we come to God to pray.—Lk. 11:25.
3. When sinners are sorry.—Lk. 17:3; II Cor. 2:6-11.
4. When enemies are in need.—Rom. 12:20, 21.

III. Examples of Forgiving Others.

1. Jesus.—Lk. 23:34.
2. Stephen.—Acts 7:59, 60.
3. Paul.—II Tim. 4:16.
4. Joseph.—Gen. 50:15-21.

SUGGESTIVE ASSIGNMENTS

For Children

1. Text-word, "Forgive."
2. The Great Example of Forgiveness.
3. Forgiving as We are Forgiven.
4. When I Need to be Forgiven by Others.
5. When Others Need my Forgiveness.
6. How we All Need the Forgiveness of God.

For Others

1. The Forgiving Spirit and How we Get it.
2. Illustrations of Forgiveness and its Blessings.

PERSONAL THOUGHT

How much I need forgiveness from God and my fellowmen, for all my sins and failures! How ready I should be to forgive others who sin against me!

SEED THOUGHTS

For still in mutual sufferance lies
The secret of true living;
Love scarce is love that never knows
The sweetness of forgiving.—Whittier.

A more glorious victory cannot be gained over another man than this, that when injury began on his part, the kindness should begin on ours.—Tillotson.

Nothing in this lost and ruined world
bears the meek impress of the Son of God so surely as forgiveness.—Alice Cary.

Love ever gives,—forgives,—outlives,—
And ever stands with open hands.
And while it lives, it gives.
For this is Love's prerogative,—to give,
and give, and give.—John Oxenham.

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THE TORCH BEARER

An old man going a lone highway,
Came at the evening, cold and gray,
To a chasm vast and deep and wide.
The old man crossed in the twilight dim,
The sullen stream had no fear for him;
But he turned when safe on the other side
And built a bridge to span the tide.

"Old man," said a fellow-pilgrim near,
"You're wasting your strength with building here;
You never again will pass this way;
You've crossed the chasm deep and wide,
Why build you this bridge at evening tide?"

The builder lifted his old gray head.
"Good friend, in the path I have come," he said,
"There followeth after me today
A youth whose feet must pass this way.
This chasm has been as naught to me,
To that fair-haired youth may a pitfall be;
He, too, must cross in the twilight dim;
Good friend, I am building this bridge for him."

—Selected.

SELECT READING

REMINISCENCES OF LIFE ON THE PLAINS

THE CABIN BESIDE THE TRAIL

S. C. Yoder

"Crash" went the glass as it struck the floor in front of the bar in the "Bracket H" saloon, and burst into a thousand pieces.

John "Gib" was in an ugly mood. He had been drinking—they all do when they come in from the round-up. All day the little "pug-nosed" bartender had been taking a "dig" at the proprietor of the "Two-Bar" saloon across the way. He had just sputtered some more of his sarcasm across the bar, when John "Gib" stepped up, ordered drinks for the crowd, emptied his glass, threw it to the floor with a crash, that rose above the din, and confusion of the smoky room, filled with carousing cowboys, and openly championed the cause of the other saloon. Then he walked out, took his place in the middle of the street, threw his hat on the ground beside himself, unbuckled his gun and challenged the town to come and get him. He "caved" and "tore," but no one came. They all knew him, he had acted that way before, and they knew too, that when he got over it he would be a fairly peaceable citizen; but now he was a dangerous man. He crossed into the other saloon. Things got worse. Several fights ensued. All day John "Gib" was the central figure in the trouble and carousal as they stormed saloons, cleared the streets, and in general held possession of the town. No one interfered. What could a few officials of a little frontier town do with a lot of half drunken cowboys, who had turned themselves loose after several months on the range with no companionship, except horses and coyotes.

The Woman He Left at Home

"Gib" kept up with the boys till late at night, but he did not feel altogether easy. Now and then the image of his wife standing in the doorway of the ranch-house, came to his mind. He had left her so rudely, and she looked so disappointed. He felt mean, "ornery," despicable, and even remorseful, but he kept on till the rest rolled in their blankets and turned in for the night. He did not sleep

well, his head ached, and the next morning he got up with no desire to join the crowd, so he filled his saddle-bags with crackers, sardines, and some bacon, and his water sack with water, and started home alone.

As he rode across the sage covered plain, his headache increased, but thinking it was the result of his carousal, he kept on going, but it kept getting worse and he began to feel sick all over. His head throbbed, and at times his eyes seemed so blurred he could hardly see. Home was still eighty miles away, and he realized that it was useless to try

OUT WHERE THE WEST BEGINS

Out where the handclasp's a little stronger,
Out where the smile dwells a little longer,
That's where the West begins;
Out where the sun is a little brighter,
Where the snows that fall are a trifle whiter,
Where the bonds of home are a wee bit tighter,
That's where the West begins.

Out where the skies are a trifle bluer,
Out where friendship's a little truer,
That's where the West begins;
Out where a fresher breeze is blowing,
Where there's laughter in every streamlet flowing,
Where there's more of reaping and less of sowing,
That's where the West begins.

Out where the world is in the making,
Where fewer hearts in despair are aching,
That's where the West begins;
Where there's more of singing and less of sighing,
Where there's more of giving and less of buying,
And a man makes friends without half trying—
That's where the West begins.

—Arthur Chapman.

to make it. But where could he stop? He could lie down beside a sage brush, and take chances on some of the men coming along and finding him, but they likely would not be along for several days and the hot sun beating upon him would mean almost certain death. He didn't care much about living anyway; he had a hard fight in life to make it go, and others could round up those "pesky" cayuses as well as he—that wasn't what he cared for, but he wanted to see his wife again; her saddened face haunted him as he rode along.

Miserable Days in a Deserted Cabin

He recalled that there was a deserted cabin to the left of the trail, about a mile or so, and he would try to make it if possible. After a hard ride, during part of which he hardly knew where he was going, he drew up beside the shack, dismounted, tied his horse to a sage brush, staggered to the door, and looked in. There was nothing on the inside, except in one corner a rudely constructed bunk, at one end a little stove, and several boxes scattered over the floor. He cared for nothing but a place to lie down, so he spread his blankets on the bunk, hung his water sack where he could reach it, lay down and fell asleep. Once during the night he awoke, and the moon was shining in through the window. He was so sick that he could hardly move, but he tried to make himself believe that it was the result of his carousal and he would be better by morning. He sipped some water from his water sack, and fell asleep. When he awoke again, the sun was shining on the floor of the shanty, and his headache was worse. He was hot and his head throbbed as though it would burst. What was going to happen? People seldom passed this way and if they did it was not probable that any of them should go out of their way to stop at this deserted cabin. He was too sick to care much whether he lived or died, but he wanted to see his wife. He saw her in his dreams last night but he could not speak to her. What was wrong with him anyway? he thought. Perhaps his fever was caused by the water he drank out of the ditch the day they took in the herd. He staggered to his feet, but his limbs refused to carry him. He sank back into

his bunk. All day he lay there. Sometimes he slept, then again he was awake. His condition alarmed him. He fancied he saw his wife standing in the doorway—where he had left her so rudely the morning they started to town with the herd—looking across the prairie for him to return. If he could only send for her. He noticed that he had left the door open. What if wild beasts should come in? There were bobcats and rattle snakes and other "varmints" on these plains and he was in no shape for a combat with any

(Continued on page 452)

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No. 30

Conscientious Objectors Respected by British Officials

Lord Hugh Cecil of England in his speech to the House of Commons on June 26, 1917, plead for an amendment of the bill for Conscientious Objectors.

"I am satisfied that the state can only act wisely in respect to opinions, allowing freedom of exercise to Christian Religion.

"I believe that if a person sincerely thinks a thing wrong then to him it is wrong. That seems to be very plainly taught in St. Paul's Epistles and to be quite an indispensable part of Christian belief. I want the Conscientious Objectors not to fight in war, as I think it would be wickedness, holding their opinions that they should not fight in war.

"I wish the country were attending with like particular devotion, to the cause in which they believe, I earnestly hope that we will adhere to the old doctrine, that much as we love our country, we love something better and that when an appeal is made to that, our answer is clear, firm and without hesitation."

Captain Stephen Grivynn spoke in a short address to the House of Commons the same day, as follows:

"These are people who are not a blight upon the community. They may very probably prove to be, in my opinion, the very Salt of the community. I am speaking now as one who has seen war. I think that every one who has seen war has one governing desire, and that is to see war abolished from the world.

"I am not at all sure that these people whom we propose to reject as an outcaste of the state, may not be the best people to help in the fight to make an end of war. There is one thing sure that nobody can deny them.

"I am speaking now of real conscientious objectors. Let us put the other people aside."

Commander Wedgwood made this statement:

"Unlike other honorable members who have taken part in the debate, I believe that most of the conscientious objectors are honest people, and I feel the greatest sympathy for them. I think I am prouder of my country than I was before. Because it has people who have sufficient conscientious scruples to enable them to face a long term of imprisonment. It is something to be proud of even, to pro-

duce martyrs of this sort as well as martyrs on the battlefield."

Following this debate the Conscientious Objectors were treated better in many ways and at a later date were released from jail.—Selected by Menno Reicher.

THE STRANGE WAYFARER

Pessimist and Optimist met one day, and they began to discuss the merits of their respective philosophies. "Everything that is, isn't," said the Pessimist. "Nothing can be set to rights."

Optimist replied, "You are wrong, friend, everything that isn't, is. From nothing everything was created. For everything wrong there is a remedy."

Then Pessimist challenged him, "Come, let us take the open road together; we will see what we shall see."

They had hardly started before they were overtaken by a stranger. His face had no trace of bitterness. Pessimist felt indifferent toward him. He was very silent; no inviting smile illumined his countenance. Optimist felt no attraction toward him. But he seemed civil enough, so they invited him to join their philosophic walk.

The three were only an hour or so on the road when they came upon a car stalled in a ditch.

"That fellow will never get that car out of that ditch in this forsaken place," said Pessimist.

"Oh," replied Optimist, "he will get clear all right. Some farmer with a team will come along by and by."

They turned to their new companion for his opinion, but in the same moment they saw him get down under the car. They watched him for some minutes. Soon he rose, covered with the dirt of the road. He said to the owner of the car, "Friend, if you will get in and take the wheel I'll shove from behind, and I think you'll pull out all right." In a few seconds the car started off. The willing stranger began to dust off his clothes with his palms. Then it occurred to the two philosophers to ask his name, for hitherto they were unaware of his cognomen.

"Friends, my name is Peptimist, I am by occupation a doer, not a talker. What is not, I cause to be. What is wrong, I

right. My tools are thought and action."
—Walkover Shoe Prints.

GOD'S WIRELESS

A few years ago, when the Bell Telephone Company completed its coast to coast lines, a formal opening and dedication of this most marvelous achievement of man's ingenuity was arranged. The company invited two groups of prominent citizens, one group to assemble in the New York office of the company and the other group to assemble on the Pacific coast and meet in the company's headquarters in San Francisco. Both groups, as guests of the Bell Telephone Company, were to be given the privilege of talking to each other with the stretch of the continent—three thousand miles—between them. Mr. Wanamaker was invited to sit with the New York group. The guests assembled at a given hour, in harmony with the arrangement, and, seated around a table, each man with a receiver to his ear, heard voices and music coming from somewhere, presumably from San Francisco. Mr. Wanamaker was a bit skeptical and said, "I will not believe I am hearing a voice from San Francisco unless I can hear the voice of my friend" (mentioning the name of a man in the San Francisco group). It was then arranged that these two men should talk alone with each other. Mr. Wanamaker recognized the voice of his friend, his doubts were removed, and he was satisfied. "Isn't that the most wonderful thing you ever experienced?" said one of the group to him. "It is, indeed, wonderful," said Mr. Wanamaker, "but it is not the most wonderful experience I ever had." "Why," said his inquirer, "what can be more wonderful than talking over a wire three thousand miles long?" Mr. Wanamaker quietly pulled out his pocket Testament and Psalms and, turning to Psalm 34:6, he read, "This poor man cried, and the Lord heard him, and saved him out of all his troubles." "That is more wonderful, for it is God's wireless and reaches to heaven."—S. S. World.

"I conjure you to read and meditate upon the Bible; do not throw it aside for a play or a novel.—Dr. Samuel Johnson, on His Death-bed.

Separation never comes from His side.
—J. Hudson Taylor.

THE CABIN BESIDE THE TRAIL

(Continued from page 450)

of them now. He tried to stagger to the door and close it, but he could not. He fell asleep again, and when he awoke the sun was still shining on about the same spot on the floor. Was this the same day or was it the next day or how many days had passed since he fell asleep? He managed to reach his water sack and drank of the water. Again he fell asleep. He saw demons and fought with them, beasts came in the open door, snakes—rattlesnakes—crawled over his body. He fought them all. When he woke up the sun was once more shining in the window. On the other side of the room lay a huge rattler that had crept in out of the sun and was staring at him with beady eyes. He tried to get his water sack but his hands would not move. Sometimes he fancied he saw his wife but when he reached for her she was gone. Then again his disordered mind wandered to the plains, where among the horsemen he was a king of kings. Sometimes for a few moments his mind seemed clear; then the clouds came again, and he was again unconscious.

Nearly Dead But Found by Friends

The sun was far up in the sky when two horsemen came riding along the trail, headed for the "Running W" ranch. The sun beat upon them, and the dust rose out of their tracks, hanging lazily on their trail as they rode along. They noticed a lone horse standing outside the cabin to the left of the trail. It was not a range horse because he would not stand for any length of time on the sunny side of the house. Then too it looked as though the horse were saddled, so they decided to ride over and see who was holding forth at the place. As they approached they recognized the horse belonging to "Gib." The marks on the ground showed that he had been standing there for several days. He was gaunt, hardly able to stand. He had had no water since he was tied there and no feed except what he could reach from the end of the rope. The saddlebags, and lariat were still in their place on the saddle. They looked inside the door. In the corner on the low bunk, lay "Gib." His eyes were sunken in his head, his hair was matted, his cheek bones stuck out. His breathing was easy now, but large drops of sweat stood on his face and his body felt cold and clammy. Here was their old friend; one of the kings

of the range. He was rough on the outside but he had a big heart. He was stern at times when he was boss of the round-up and hadn't always treated them the best, but they couldn't let him die without an effort to save him, so they decided that one should go back to the railroad for the doctor and the other one should go on and bring his wife. Chances were he would be dead when they returned but they would do all they could.

The Wages of Sin Being Paid

Once more he opened his eyes. He was still alone. The sun still shone in the window. He looked at his water sack, but cared no more for it. His body seemed cool now. He fell asleep again. He walked through beautiful fields,

doctor said, and there was hardly a chance that he would live, and if he did he might never regain his mind. The doctor gave directions and left the patient in the hands of Bill till his wife should come.

Waiting and Watching in Vain

In the door of the ranch house at the "Running W" ranch, stood a little woman, looking across the plains to the northeast. She had been watching in that direction for days, and now that she saw a streak of dust rising along the trail over that way, she felt sure it was John who was coming home. This had been a long, hard wait. John had often been out of patience with the men, but he had never talked to her like he did the morning he left for town. She knew that this had been a hard season for him. He did not get the horses he thought he should have, and besides "Hy," who was boss of the round-up this year, did not work with his men the way he thought they ought to work, and then on top of it all, on the morning they left they had allowed a bunch of horses to get away as they brought them in from the big pasture. When John left her, he swore as though she were to blame. She knew he would feel badly about it and was waiting for him to return, and now when she saw the dust rising over in that direction she felt sure he was coming. She fixed his meal, for she knew he would be hungry from the long ride, and got ready to go out to the corral to meet him. As the horseman rounded the hill at the mouth of the coulee she saw that it was not John, but Tony from the ranch over at the river. She knew him well. He had ridden for them several years during the round-up and she saw as he dismounted at the corral gate that there was something wrong. When she met him he told her the story of how they found John in the shack beside the trail. He was helpless and his body felt cold and clammy but he was still alive. Bill had gone for the doctor and he had

come to get her.

The Sad Drive by Night

It was nearly dusk when the buckboard with the little woman sitting beside the driver left the lonely ranch house, headed for the cabin beside the trail. It was a long drive. Once during the night they stopped at a spring to feed the team and make a little coffee; then they were off again. Would he be alive when they got there? Could he speak to her or could she speak to him? She saw him, the rough and ready man, al-

UNEXPLAINABLE STUPIDITY

By Strickland Gillilan

What should you think, friend, of a man who sat on his front porch with a loaded rifle in his hand, and shuddered to think what in the world he'd do if that wolf now howling in the forest were to come and attack him?

What should you think if that same man were to yell loudly for help, and even to offer a rich reward to somebody who could devise some way to keep him safe if that hungry brute did actually venture out of that forest and tackle him?

Shouldn't you have a pretty low notion of that man's intelligence? Should you waste a great deal of sympathy on him? Should you feel eager to hasten to his side with a stuffed club or a handful of confetti with which to fight off that ravening beast?

No, I think not.

Yet the world today is paralleling the intelligence of that very man.

With the doctrine of Christ in its hand, ready for effective and fatal application to the war-threat, many persons are casting about and trying to devise some scheme to prevent war. One worthy citizen is even offering a hundred thousand perfectly good dollars for a scheme to prevent war!

The Bible tells exactly how it can be done. Nobody doubts that method. Every nation is waiting for all the other nations to adopt it first.

If a reward were offered specifically for a plan to apply Christianity to the world's affairs, that would at least be a step toward intelligence.

Roland Park, Md.

by cooling waters, among shady trees. His wife was with him now and they walked and talked together. The saddened look on her face was gone and she seemed happy.

When the doctor came, he stepped inside the cabin, and made an examination of his patient. Brain fever was the verdict. His mental condition, the wild carousal and the ride through the hot sun had done the work. But the fever was gone now and John "Gib," was almost gone too. He could not be moved the

ways able to take care of himself. He had battled against circumstances and won, he had held his own with men and made good, but now he was helpless and could not speak and perhaps he would be gone when she got there. O those last haunting words! Could she but speak to him once more!

The Sad Vigil by His Bedside

Late in the day the buckboard drew up at the shanty. The little woman dismounted. Bill sat on a box outside the door, and nodded his head to her inquiry as to whether John was still alive. She stepped inside. There in the corner he lay. She went up to the bed and laid her hand on the clammy forehead, but he did not respond. She stood there as one in a trance, looking at the wasted form of her husband. Nor did she move till Tony came to the door and inquired if there was anything he could do. Then she got some water, washed his face and hands, and bathed his body as best she could. She combed his matted hair,

changed his garments and bedding and did what she could to make him comfortable. **The Eyes Erased the Errors of the Lips in Part**

Then followed the long, lonely days of watching and waiting. Sometimes she was hopeful; then again her hope fled. When she spoke to him there was no answer. Yet he lived and perhaps after all would recover, and speak to her again. One morning he opened his eyes and looked around. The sun was shining on the floor and his wife stood beside his bed. He could not speak or raise a hand, but the look in his sunken eyes told what his lips could never express.

* * *

"How many a man goes forth in the morning and never comes back at night." How many words are spoken in haste that are never corrected because the penalty for sin is executed and all the agonies of the "parting hour" can not heal the wounds that have been inflicted. "Be not hasty in thy spirit to be angry," and "be not rash with thy mouth, and let not thine heart be hasty to utter anything before God."

Kalona, Iowa.

only one or two but handful. By this time Father Scott awoke, but to complete the program, the father had to be turned up side down, the sons did this gently, and a stream of gold commenced to flow from his pockets and clothes, till the ground was literally a mass of gold. They gently turned father back again, and set him in the midst of glittering gold. The boys turned to their father, but by this time could hardly suppress their tears, for they dearly loved their father, saying, "why, father, do you always try and make us believe you were so poor, when you and your farm is full of gold."

The climax of the unusual experience of old Father Scott was too much, standing in the midst of his treasures, speechless, dumbfounded, too good to believe. He felt as though he had awakened from a dream; a dream or a fairy tale. It took some time before he regained his composure, to realize that he was only in the presence of his loving, and thoughtful sons, and that the gold was his as a birthday gift, from a set of sons, that had vowed a vow, never to forget their father and mother as long as they lived.

The closing scene of this little but true story is that the old Scott folks have gone to their reward; the home torn down, and obliterated.

It was only last summer, that one of the Scott sons, now also a man up in years, made a special trip from New York, having longed once more to look upon the scenes of his early home, and happy boyhood days, standing on the trolley tracks, with longing eyes and veneration, pointing out the many changes that have taken place; the house gone; the barn; all is changed except a few gnarled trees, where the foregoing event took place. The son, turned his back on the scene, with the words, "It is not home as it used to be."

We are changing, and scenes are changing, and saddest of all, what goes out with our parents, will never return.

So after all, the conclusion of the whole matter is, "Honor thy Father and thy Mother, that thy days may be long upon the land which the Lord thy God has given thee." Remember now thy Creator in the days of thy youth, that it may be well with thee all the days of thy life, and to fear God, and keep his commandments, and receive in this world a hundred fold, and in the world to come,

everlasting life.

Telford, Pa.

Painting the pump does not purify the product.

Time is my estate.

PHILOSOPHY OF HAPPINESS

Edna A. Souder

Once upon a time, there was located, on the outskirts south of our town—Telford, near the Trolley Junction, a little farm called the Scott home. It was an humble little home; the couple living there, though poor, had raised a large family of boys. As years passed by the sands of time drew heavily on the old couple, and as the boys grew to manhood, they were obliged, by circumstances, to seek their fortune away from home, and finally landed in the large cities of Philadelphia, Baltimore, and New York; where, by thrift and perseverance, they grew to men of wealth, power and influence. They were an exemplary bunch of boys, and soon became quite wealthy, while their parents remained poor.

The Scott boys, as they were known, soon adapted themselves to the high life of the metropolitan cities. But the old parents; the old homestead; the scenes of their boyhood days, remained steadfast, and dear to their hearts, and the brothers vowed a vow, among themselves, that one of their number was to go every Sunday at least, and see how the old parents were faring on the old homestead. This vow was kept, as long as their parents lived.

The home; the house, only a shack, yet full of enchantment and dear to their hearts; a retreat from the turmoil and busy city life, was a sacred blessing to their souls, although the home was so humble.

Once on a Sunday in June, the brothers agreed on a family reunion, the day being their father's birthday anniversary.

All were to come home, and give father a surprise as best they knew how.

They finally agreed on gold, that even gold was not too good for their dear parents; each one supplied with a good supply of gold pieces, the brothers arrived at a set time, on the old home-



WATCH THE NEXT GENERATION UNDER SUCH INFLUENCES

stead at high noon, found Father Scott sound asleep under his favorite shade tree, in his big arm chair. The brothers prepared for the occasion, got busy at once and proceeded by slipping handful of gold in father's vest pocket, in his trousers, in his boots, and all over, not

CHRISTIAN MONITOR PULPIT

ETERNAL VERITIES

JESUS, MY SAVIOR

By the late J. D. Charles

What we think of Christ creatively determines our attitude toward the entire range of Christian doctrine. Where you place your center in describing a circle decides the relative position of every point in the circumference. And Christ is the center of the Christian faith. He is the very heart of it. If you take Christ away, the life of Christianity is gone. Just as in the days of the Roman Empire the most distant provinces were in connection with Rome by means of the great paved roads along which the legions marched and commerce rolled, so here. What we may call the outlying regions of Christianity—doctrines, ordinances, restrictions—are still in direct communication with Christ; and what we think of Him, what account we give of Him, will inevitably influence for better or worse the position we assume in thought and practice toward them.

Everything centers around the person of Jesus Christ. Christ Himself recognized this fact, and constantly emphasized it. When He called men to be His disciples, the call He gave them was not a call to the acceptance of a theological system or a doctrinal scheme—it was to faith in **Himself**. The apostles took precisely the same view of the matter. Paul, for example, defines his Christian life as the life of Christ in him, and when the Philippian jailor asked what he should do to be saved, the answer came swift and straight from the apostle's lips, "Believe on the Lord Jesus Christ." The enemies and the critics of the early church very soon perceived the same great fact of the importance of the person of Christ to Christianity. A striking proof of this is given by the name which the Gentile mob of Antioch gave to the disciples of Jesus when they called them Christians. And from those days down to our own there has ever been, both in the church and outside of it, full recognition of the significant and central place held by Christ in the Christian faith. We, today, amid all that is taking place in the world of Christian thought, and even, perhaps, just because of it, are finding out with the utmost certainty how everything stands or falls with the answer we give to the question, "What think ye of Christ?" Everywhere in Christianity, it is the person of Christ that is supreme.

With this fact fully in view, then, we must all admit the cardinal importance

of the question, Who is Jesus Christ? What account are we to give to Him? Whose son is He? What was His origin? There are only two views that can possibly be held of Him. One is that He was simply a man, of purely human parentage, of merely earthly origin—a man whose life, no doubt, showed many marks of goodness and moral excellence, and yet simply a man after all. The other is that He was more than man; that His origin was directly human on one side, and directly divine on the other. This is a mystery. The first of these views is what is called the naturalistic view; the second is the supernaturalistic view. They are as far apart as the Poles. They are absolutely irreconcilable. A great gulf stretches between them which no ingenuity can ever fill up. Which view is right? If you abide by the teaching of the New Testament, you must believe Christ to be what Evangelical Christians believe Him to be—the Incarnate Son of God. He is the God-man.

The word "divinity" has been very much cheapened of late. There are those who admit the divinity of Christ, but who deny His deity. That is they say He is divine, but not God. There are those who admit that Christ is divine, but who claim that man is also divine in the same sense. If Christ is divine only as we are, then He was a good man, but no more, and He has no more claim on our remembrance than thousands of others who have loved and served and suffered and died.

And yet there is the other and human side which cannot be neglected. Christ's first act as my Savior and as the world's Redeemer was to lay His Godhood aside. It is a strange and striking word said by Paul in his letter to the Philippians; in speaking of Christ he declares: "Who being in the form of God, thought it not robbery to be equal with God." The American Revision translates this "Being on an equality with God." And Dr. Moffat uses the rather full and brightening expression: "Though He was divine by nature, He did not snatch at equality with God, but emptied Himself." All these translations are but different ways of saying that in His earthly ministry Jesus deliberately laid His Godhood aside. He did not draw on His divine powers to protect and sustain Himself during the period of His temptation and

suffering. So then His human experiences were real. His agony on the cross was actual. Jesus was not an actor playing a part. He was a self-elected sufferer vicariously bearing the penalty of sin for the human race.

Jesus was "tempted in all points like as we are." He was widely human. His experience covered the whole range of human life. Therefore our Savior can be touched with the feeling of our infirmities thoroughly. He can feel as we feel, and, feeling thus, He has compassion. This, it has seemed to me, is the greatest lesson of the incarnation. It is Godhood becoming human. As a certain converted Jew expressed it to me shortly after his conversion when he said, "Jesus has humanized the religion of the Old Testament." What a fine characterization of the purpose of the incarnation this is. Christ did not found a new religion, but He did humanize the religion of the Old Testament. Many people are living back there. They are nearly 2000 years out date. They are censorious and denunciatory and critical. They are hard, hard as Sinai. Jesus did not repeal the moral law, but He did humanize it. He did say: "Love is the fulfilling of the law."

Because Jesus laid aside His Godhood in facing His passion, we must not hastily come to the conclusion that He had any doubt about His deity. He was so certain of that that He could afford to empty Himself. Nor must we hastily conclude that He ceased to be God. This He could not have done. But one can refrain from exercising certain powers which he possesses. By doing this he does not cease to be himself. Nor does the incarnation mean that Jesus did not exercise His Deity for others. Indeed it was just this Christ did in His divine nature, and this constituted the pathos and grandeur of His ministry. He fed the multitudes, but He declined to change one stone to bread to end His own fast. He healed the wounds of others, but He refused to soothe His own. He raised Lazarus from the dead, but He declined to protect Himself from death. This course was not accidental. It was planned. It was intentional. Christ was not a victim. He was a victor. And this victory is complete in the resurrection.

And so these wonderful lines in Philippians telling of the descent of a God into the valley of humiliation does not stop with the descent. It also chants His ascent towards the heights of exaltation. Indeed, when we understand aright Christ's descent, it was itself an ascent. Jesus was none the less God in the valley

than on the heights. The human Christ being so wondrously human, could be none other than the divine Christ. And so Paul paints both pictures "Who being in the form of God, thought it not robbery to be equal with God, but made Himself of no reputation, and took upon Him the form of a servant, and was made in the likeness of men, and being found in fashion as a man, He humbled Himself and became obedient unto death, even the death of the cross."

"Wherefore God hath still highly exalted Him and given Him a name which is above every name, that at the name of Jesus every knee should bow, of things in earth, and things under the earth, and that every tongue should confess that Jesus Christ is Lord to the glory of God the Father."

The Godhood of Jesus is something for us to recognize. Some ask: "How do you know that Jesus is God?" I might answer: "I believe it. I believe some things I do not know. My faith is that Jesus is divine as well as human. But if this faith is not to be condemned as narrow and fanatical, it must prove its reasonableness. I think it can."

I believe in the Godhood of Jesus because of the teachings of the Bible. It is sometimes said that the Bible does not anywhere say that Jesus is God. The Bible does not argue the deity of Christ. It assumes it. It takes it for granted, and in certain passages, like the prelude to John's Gospel, it declares it in the clearest and most unmistakable language.

The Bible is trustworthy. It has been tried and tested and assailed as no other book, and it has come out of the conflicts victorious. What shall we do with its testimony? Shall we decline to accept it? Shall we accept what pleases us and reject of the Book what we dislike? Shall we accept what it says about the human Christ and reject what it says about the divine Christ? You cannot treat the Bible that way. You cannot claim what suits you and repudiate what disturbs you.

I believe in the Godhood of Jesus because He says things which only a God has a right to say. "I am the way, the truth, and the life." "I and my Father are one." "I am the bread of life." "I am the resurrection and the life." "If ye abide in me and my words abide in you, ye shall ask what ye will and it shall be done unto you." These words do not sound well on the lips of a mere man, but if Jesus is God, they are what we would expect of Him.

I believe in His deity because He did the things which only a God has power to do. He worked miracles. He healed disease. He cast out devils. He raised the dead. He rose from the dead. Sometimes people tell us that Jesus did all these things because He had a profounder insight into the working of nature's laws. I doubt not that there is a grain of truth in such a statement. Probably if we knew what Jesus knew we might do many

of the things He did. And we might find that much which now seems miraculous was merely the working out of higher laws. But is it not strange that Jesus was the only man with this knowledge? How did that poor Jew, unlettered, back in that dim age, acquire all this knowledge? Where was ever a school that could teach what Jesus knew? It taxes faith more to believe that He was a mere man who did this than it does to believe in His deity.

I believe in His Godhood because no

"BREAKING THINGS UP"

There was a brother got the thought
That he was strictly "it";
Just to get even with his church,
He quit.

The church folks bore it wondrous well,
They never wailed, nor moaned, nor tore,
But said, "As you go out, don't slam
The door."

The brethren round about the place
Did not go moping all that day,
They smiled and said good-by and went
To pray.

He thought: "They do not realize
That I have left them to their fate,
So much the better: let them go—
But wait!"

And then he ambled down the street,
And confidently told the town,
"Now fellows, watch and see the church
Fall down."

Somehow or other it went on:
The whole thing did not go to smash.
They just felt sorry that he was
So rash.

And every day the fellow met
Some friend who didn't know he'd quit,
And didn't care, and wasn't sore
A bit.

It rather stunned him that the church
Went calmly on through day and night,
As well as when he used to keep
It right.

Somehow there isn't any one
For whom the whole creation moves,
And good folks cluster round a church
Like doves.

And when you up and leave your place,
And think that everything will stop,
You're not the most likely one to be
On top.

—Selected.

other man has ever been what Jesus was. He is admitted by all, friend and foe, to be the one perfect man in human history. There is a moral grandeur about His character that has never been matched. He towers high above all other teachers. He had a self-effacement that is the despair of others. If He is only human, why is He the only human to be this? Why are we not growing other men bigger and better? I believe in His Godhood because He is unmatched among men. Jesus is doing what no other man

can do. He died on the cross over 1900 years ago and was buried, but He arose and in His name men now leave all, endure all, attempt all. Through faith in Him men are being converted. Human nature is regenerated. Sorrow is comforted. Calamity is courageously faced. Defeat is changed to victory. Why are not other men able to inspire this in their followers? Mohammed, Confucius, Buddha, have left a dead world in their trail, but Jesus is the light and life of men. In other religions it was a method and a system; with Christianity it is a man and a life.

It is enough to vindicate one's faith against the charge of narrowness and fanaticism to reverently say: "I believe that Jesus is God." But this is not all. There comes a time when those who do His will can say: "I know whom I have believed." I am as certain of the Godhood of Christ as I am of any fact not susceptible of mathematical demonstration. In short, I know He is God through experience. This is the highest certitude. The sense may deceive us, the soul never.

"What think ye of Christ? Whose son is He?"

The argument for the deity of Christ is simple. Either He is God or He is not. If He is not, He was either deceived about Himself or He was deceiving others about Himself. He was either mentally unbalanced or an impostor. No one who studies the teachings of Jesus, friend or foe, can accept either of those alternatives. Then Jesus was God. But the soul wants more than argument. It wants conviction and assurance, and these come not as the result of a mental process but of a life-experience.

The Godhood of Jesus is something to experience. It is something to claim. Let us not be so absorbed with trying to prove that Jesus is God that we shall fail to appropriate the glorious truth. The Bible does not attempt to prove that Jesus is God. It grandly proceeds on the assumption of His deity. On the last great day of the feast Jesus stood and said: "If any man thirst, let him come to me and drink." He would have us come to Him, recognize Him that He is very God and abundantly able to save and to supply all our needs.

If Jesus is God, He can and will keep His promises. We can depend on them. All that He taught is true. All that He said about God is true. All that He said about the hereafter is dependable. If He is only man, He may be mistaken, but if He is God, there is certainty.

If Jesus is God, He can save us. He can forgive our sins and change our natures. He can give us power to become the children of God. He can underwrite destiny. If He is merely a man, His influence is vague, but if God, He is the mighty Redeemer.

If Jesus is God, His cause will triumph. Nothing can defeat it. If Jesus is merely
(Concluded on page 471)



EDITORIALS



Our Passing Presidents

Within a short period of time Roosevelt and Harding have passed from time to eternity. Now Woodrow Wilson steps out of the Chamber of the Present. They have held responsible positions. All Christians should have prayed for them.

We are glad they encouraged the nation to have faith in God, believe in Jesus Christ, adhere to the Bible and follow in the way of righteousness. They respected the consciences of the people of this great nation. As Mennonites we appreciate the statement of Woodrow Wilson concerning the conscientious objectors: "Your convictions shall be respected." With all the mistakes he may have made, as Mennonites we remember him gratefully because of his hatred of war, and love for peace.

One of his latest statements is worthy of notice:

"In these doubtful and anxious days, when all the world is at unrest and, look which way you will, the road ahead seems darkened by shadows which portend dangers of many kinds, it is only common prudence that we should look about us and attempt to assess the causes of distress and the most likely means of removing them. * * * * The sum of the whole matter is this, that our civilization cannot survive materially unless it be redeemed spiritually. It can be saved only by becoming permeated with the spirit of Christ and being made free and happy by the practices which spring out of that spirit. Only thus can discontent be driven out and all the shadows lifted from the road ahead."

The Future of Goshen College

In a measure the future of Goshen College is in the hands of the Educational Board and the newly elected president of the college; but in a larger sense it is in the hands of those who have called these men into service.

There is no question in the Middle West as to the need for Goshen College; that is settled. We need a school in this section that is an ardent champion of the Mennonite Church and the scriptural standards which it maintains. We have suffered this year by a closed school. We would probably have suffered fully as much had it gone on in its past condition. What is needed now is not so much the placing of blame for past shortcomings as the assurance of the future operation of the school in a way which will be satisfactory to the Church at large.

The need of the hour calls for concerted action and hard work. Watchful waiting of ministry and laity will not solve the problem. May we as a Church work hard to put Goshen College on its feet. It can be done.

The Christian Monitor has offered the new president of the college the support of this magazine in his great task, since the Educational and Publishing Boards represent the same body. We are working at present on an educational number for June. In the meantime, may we

all labor to help solve the educational problem. Bro. Yoder replied to this offer as follows:

"Personally I feel like this: Our periodicals will have to do some sensible agitation in favor of education within the next few years if we are going to make things go. We can no longer sit down and let a few school men try to work up the enthusiasm and the rest keep quiet. In the past there was a good reason for this but the time is here when we must get our educational institutions straight and all help. The public school is bringing grave dangers into the church and we must awake to them sooner or later or be willing to pay the price and the cost will be greater than we can afford to bear."

One of the greatest problems confronting Goshen College is that of finances. Other schools have closed lately because of the same situation. It costs three times as much to operate a college today as it did years ago. When Eureka College faced the same situation twice a farmer saved it from closing by a \$50,000 and \$17,000 donation. Just lately J. A. Leaman, the president, saved it again from closing by burning out his life force in four years. He cared little for that; his only anxiety before death was: "Did the Church get the vision?" He died, but this sacrificial death stirred the constituency and they endowed the institution with \$600,000. This was largely gathered in small contributions. The Mennonite Church can operate her central institution of learning. It is up to us to do our part.

Our Busy Ministers

"Busy" seems to be the middle name of most people in this part of the globe. The minister who is faithful is more than crowded with opportunities for service. Many ministers appreciate outlines upon Biblical themes that will help their minds to a larger grasp of the truth. Deprived too often of the fellowship of other ministers the pastor is liable to get into ruts of thinking and speaking. At times these faithful servants have neither the time nor the library to do extensive reading.

Recently while pointing out to a useful young minister the amount of sermon material and inspirational thoughts one issue of the Christian Monitor contained, he was surprised, and remarked: "Why isn't that pointed out to us?"

Material for sermons on the following themes may be found in the January Monitor on the pages indicated:

- New Year Sermon, pages 386, 393.
- Eternal Verities—My God, 390.
- True Christian Character, 387, 394.
- The Promotion of Purity, 395.
- The Missionary Challenge, 396, 397.
- The Rest to the People of God, 401.
- Preparing the Way of the Lord, 401.
- The Good Shepherd, 401.
- The Price of a Little Pleasure, 415.
- Our Thought Life, 410.

Avenues of Service on Our Mission Fields, 411.
The Life of Joshua, 411.

This would mean about twelve sermons. With prayer and faithful effort, God will bless them to the good of our congregations. God bless our busy ministers.

The Fearless Theology

The Modernist preacher of today has a dry-eyed message. The preachers of days past were men of tears. Since future punishment is not preached, and only morality is set forth, men do not weep for the lost as did the Savior. If the sinner's misery only lasts for time, then why waste tears? It will soon be over. This is one of the reasons why Modernist preaching does not produce genuine results. Real Gospel preaching melts the heart. Paul warned men "day and night with tears." He writes, "I wrote unto you with tears." I have never seen a Modernist preach with tear-stained eyes. His theology is unscriptural and does not produce lasting results. No wonder that the Japanese editor Kanzo Uchimura uses such straightforward language in an editorial:

"Time was when we sent our sons and daughters to America and Europe that they might grow in faith and be established in it. Time is when we are afraid of sending our children abroad, for many went away as good Christians and returned home as reprobates and apostates. It must needs be that offenses come, but woe to that man by whom the offense cometh.

"Woe to America! Woe to Europe! who by their apostasy from the faith of their fathers are causing our beloved ones to fall from the faith of their fathers, who make them children of hell like themselves. It were better for any such that a millstone were hanged about his neck and he were cast into the sea."

An Omission

We regret the omission of the Bible Study Department in this issue of the Christian Monitor. Bro. S. F. Coffman, who conducts this department has been engaged for the past six weeks in a Bible Normal held annually at Kitchener, Ont. On this account he was delayed in the preparation of copy for this issue, and the same did not reach us until after the forms had been closed and the paper put on the press.

One Hundred New Homes

Two brethren recently added one hundred new subscribers to our list. This constituted only several days of faithful work. May the Lord reward them accordingly. We hope that these new subscriber-friends will enjoy the fellowship and inspiration that the Monitor affords. We also trust that our contributors will continue to give us helpful and inspiring messages, and that the Monitor may continue to grow both in numbers and usefulness. May God bless us to this end.

The Voice of Uncertainty

"We can't be too sure of anything," a young high school student commented in my presence about a speech

by a minister. He said, "The sum total of all that he said was, 'We can't be sure of anything.'" This is the voice of uncertainty and breeds doubt. However, that is the correct attitude to take in the field of science, for there we have man reasoning after God, and this is always faulty. But the impression left on the mind of the student was that the speaker included the Bible as well. This was unfortunate.

In Revelation we have more certain tones, such as, "We have a more sure word of prophecy." Thou hast heard and been assured of." "We know." I am persuaded." "He shall guide you into all truth." This we know by the word of the Lord." "Ye shall know the truth." "The Lord open the eyes of your understanding."

Beware of the tone, "We can't be too sure of anything." When a man is on the defensive as to ignorance he may be a "blind man leading the blind," and both speaker and hearer may fall into the ditch of their own digging.

Reading Circles or Circulating Libraries

Books are expensive, but reading is necessary for development and for the enjoyment of the best in life. Every Christian community could have a circulating library or reading circle for a very modest sum.

Here is the plan: Let each of any number from five to twenty purchase a good book, read the same, write the whole list of names on the first page, then start the book around the circle. As soon as the book is read the reader should place a check mark in front of his name, then pass it on to another. When the book has been around the owner receives his book. In other words, you read twenty books for the price of one. This is a splendid project. If your library is a book prison, release them to help someone else. Let your books go on a winged mission of helpfulness. If they never return, they may have rendered better service than if they had remained enslaved behind glass doors.

The Obituary Notice in Hebrews 11

"These all died in the faith." So reads the Pauline record of those heroes of faith. The other day I noticed at the top of all the death notices in a certain paper the same words, "These all died in the faith." What ought to concern us more than both these lists is, if 1924 would find our death notice posted in paper or wrought upon marble would the same six words suit at the heading? A faith and "the faith" are not the same thing. "The faith" is a scriptural setting forth of all Christ was, and the work of redemption He accomplished for us in His perfect life and substitutionary death. Have you surrendered to Him, and accepted His proffered grace?

Recently we laid to rest a beautiful young girl in the vigor of her youth. She suffered bravely, and faced death heroically, because we believe she, too, "died in the faith."

"Make Jesus your friend/ ere the shadows grow dark,
O accept of this peace so sublime!"

CHRISTIAN LIFE

SUGGESTIVE USES OF SPARE MOMENTS

Ruth Yoder

Who is there among us who does not work hour after hour and day after day at regular assigned tasks? Tasks that we would not think of shirking because we consider it a duty to our God and fellowmen to do them. But when our regular tasks are done are then all our duties and obligations fulfilled? Does God ask us to give Him part of our time in doing our set duties and give the rest of the time to us saying, "Do with it whatever you please: it is all for yourself?" No, we are not our own, neither are the precious moments which come to us day by day. They all belong to our Father and Creator; they are given to us to use and not to waste in idle foolishness or selfish satisfaction. What do we do with our spare moments? Are they really our own or do they belong to God? He claims them not because He does not want us to have any enjoyment but because He knows our enjoyment and real satisfaction will be fuller and more complete if we give them to Him.

Spare Moment Occupations Indicate Character

Some one has said "Show me what you do in your spare moments and I will tell you what kind of a character you are." We can not always tell what a person is by knowing what his occupation is for Christian and non-Christian may engage in the same work. But what do I do when my assigned work is done? That is what tells. Do I enjoy pure idleness which is nearly always accompanied by unwholesome thoughts; do I love trashy literature or degrading society? If these are the things I love, where is the depth of my character? What will our great Master say, whose stewards we are, if we spend the time, which He gives us, for ourselves when it is His? Surely we would be unfaithful stewards. We would say of a steward who uses of his lord's money for himself that he is neither honest nor devoted to his master.

Who is there among us that has not enjoyed the completion of an assigned task? Who has not had the happy experience of being all done or of having an afternoon off or perhaps even only an hour or less? Now let us examine ourselves and ask what we love to do

most, and let us see what are some purely wholesome and upbuilding diversions. In this discussion I shall leave out everything that might in any way be considered a duty.

The Refreshing Bible

The thing that will probably help and refresh us spiritually and mentally more than anything else is reading our Bible with an eager hungry heart. Oh, what a store of wealth is there! It is a mine of gold whose confines are ever receding and enlarging to the diligent searcher after truth. The amount of joy and peace and real rest and refreshment gained from it is inestimable. No one has nor ever will come to the place where he will have reached the limit of joy from his study of the Bible. Would you like an interesting story after a hard day's work? There are none more interesting, wholesome or enduring than those in the Bible. Are you weary and downcast? Nothing can cheer you more than the many beautiful and precious promises of the Bible. Are you happy? Here is something that will make you happier still. Do you love beauty of expression and real poetical utterances? Then nothing compares with the Psalms of David, the great musician and poet. Listen to his words: "Oh how love I thy law," and again, "More to be desired are they than gold, yea, than much fine gold; sweeter also than honey and the honey-comb." If they afforded such joy to David, the king, they certainly should for us. But do you think this is irksome? Then you have never found the real value of it. Try it and see whether this does not bring more joy than the following of selfish interests. Certainly no person has ever been able to fathom the depth of joy hidden back of an honest heart seeking after truth.

Good Books

Beside the Bible for spare moments there is also much other good literature which is delightful and upbuilding. One of the greatest blessings that God has given us is good literature and the ability to read. Not many people in past ages have had this splendid opportunity. Great masterpieces of prose and lofty poetry reflecting high and pure ideals are wonderful for furnishing real pleasure and at the same time building up our character.

Do we make use of these opportunities or do we say we do not have time? Oh yes, indeed we have. Every person has spare moments sometimes, tho they may be few.

The Great Outdoors

Another opportunity for spare moments is in God's great out of doors. How much joy can be gained from a short time spent outdoors enjoying the beautiful things our Father has created for us to enjoy. True He has given us work, but He has not made the great blue sky, sunshine, brooks, birds, trees and flowers for nothing. They are given us to enjoy. He has not left us here with nothing to divert our own troubled thoughts from work, worry and care. No one can endure this without rest and so to provide recreation God has given us Nature, His great Art Gallery, and Oh! how much better are the things that God has given us to relieve our overworked selves than man's poor devices which only furnish fleeting pleasure and mar our physical health and create remorse. No one can go out and take in the beauties of God's great work without having climbed a little higher in the scale of usefulness to others. How it cheers us and how much more kindly we feel toward our friends and enemies and with how much greater zeal we again resume our duties!

Have you heard the story of the old priest who spent his life in much hard work and faithful service? One night he dreamed that he had died. To be sure he was rewarded but found himself very much confused and abashed when he was asked by the Lord how he had enjoyed the beautiful world which He had created. Tho this is only a dream I think it has a meaning for us. Every thing in God's universe is perfect except man. Therefore we should at times get away and meditate and feed our spirits on the beauty of His marvelous works as these are the actual products of His hands. It brings serene peace and joy and love over our whole being that can be experienced in no other way.

Music as a Diversion

For others music is a pleasant diversion. Indeed if we have any love for song or appreciation of music we should seek to develop that talent, for who has ever estimated the power of song? How many people have started upward thru the light that came to them thru song!

Sociability

Another thing we should by no means

neglect which affords us much soul refreshing happiness is the habit of forming associates and acquaintances. May we spend more time in trying to get acquainted with our neighbor. May we learn the lesson of cheerfulness and allow the overflowing joy of God's sunshine to enrich the lives of those around us. It is a paying proposition. Surely many of us are missing a great deal of the joy of living by not making use of the spare moments. Let them not go to waste. They are so precious and if used aright will make us better fit for service and more God-like. If not used properly they will make us weak and unhappy, discouraged and careworn. A wasted opportunity can never be regained. Let us not spend our spare moments in idleness for that would be tying our talent in a napkin and burying it in the earth.

"Lost, yesterday, somewhere between sunrise and sunset, two golden hours each set with sixty diamond minutes. No reward is offered for they are gone forever."

Goshen, Ind.

"CRITICISM KILLS MORE THAN CANCER"

Dr. John D. Burkholder

Some one made the remarkable statement in the Christian Monitor, that "criticism kills more than cancer," probably because they had a very clear conception of the disastrous effects of negative influences through the mind, body and spirit, of criticism. No one can estimate the number killed by criticism with accuracy, for there is no way of tracing it in the lives of the people. Criticism is referred to as deadly and compared with cancer because cancer is the most dreaded and probably the most difficult disease to overcome. Its beginning is only a few misplaced cells that multiply, and must be looked at through a powerful microscope in order to detect the difference between cancer cells and the healthy cells of the body. Yet they multiply rapidly and replace normal tissues, with a deadly effect to the health of the surrounding tissues and the general health of the body. In the beginning the few cancer cells may be destroyed by electricity (burned out) or their growth checked by heating the diseased tissues to the point where cancer cells cease to thrive; some very encouraging things are now done in this way. Criticism—we hear it, we see its bad effects, but who can see its "cat's claws" even with the finest microscope? They are there even though invisible. Criticism kills the harmony and peace of mind between even the very best of friends. Who can live long on the dark side of life without the lifting influence of hope and encouragement from some one? A boy or girl that is always criticised at home may have some good reasons to want to be away from such an atmosphere if they

indeed aspire to amount to much physically, financially, mentally or spiritually. Oh how the human heart does long for encouragement and agreeable companionship, and will seek these things at almost any cost. Keep a constant pressure or irritation on the skin, the lips, the mucus membranes or the serous membranes lining the inside of the body, or neglect a wound or an ulcer, and a few little cells may get in the wrong place and result in cancer. A little beginning, but a dangerous outcome may result. Start a little mean, unmerited criticism—only a word or a look, and, who knows the unhappy ending? There may be no end. It reaches someone's ear, someone's mind, someone's heart, someone's soul. The mind acts on what it hears,

WHEN WILL HE COME?

Perhaps He will come at the dawning
Of a beautiful summer day,
When the birds and the flowers are
waking

To welcome the sun's first ray.
And the eastern sky will brighten
With the light of the dawn's caress,
And herald the swift arising
Of the "Sun of Righteousness."

Perhaps He will come at the evening,
When weary of toil and care
We rest and watch as the darkness
Creeps o'er the landscape fair,
And behold the stars in their beauty
Shine forth from the depths afar;
But their radiance dims in the glory
Of the "Bright and Morning Star."

And perhaps He will come at midnight,
When earth and its dwellers sleep,
When over the mountains and valleys
Broods a silence vast and deep.
And the trump of the great arch-angel

Shall awaken the slumberers there,
And His saints will be caught up together

To meet the Lord in the air.

But whether at dawn or at evening,
At midnight or sultry noon,
And whether awake or sleeping,
And the time be distant or soon,
May I live so that I shall be ready
With joy my Savior to meet,
And feel no alarm in His coming,
But hasten His heralds to greet.

—Publisher Unknown.

either consciously or subconsciously. The brain is crippled, the muscles do not receive the stimulus to act, the internal secretions of the body throughout are changed from the normal to the abnormal, the health is affected, and the unintentional bad result is all too frequent, caused by criticism thoughtlessly given. If you think a little adverse talk is not disastrous, try it on the one you love best, when they are very sick. If the doctor would come in with a long face, look at your loved one, shake his head, and walk away and whisper something to some one in the room, you would think he had made a mess of things—and he

would have. We are so careful what we say, how we look, and whom we invite into the sick room, all because we know better how to act toward our sick loved ones than we do toward our friends who are well. At least we act that way sometimes. Why not encourage, instead of discourage? Jesus understood—He cheered people; He told them to look up, not down; to be hopeful, not discouraged; to love and not hate; to be kind, gentle, patient and long-suffering.

Lancaster, Pa.

A LESSON ON GIVING

Two wealthy Christians, a lawyer and a merchant, joined a party that was going around the world. Before they started, their minister earnestly asked them to observe and remember any unusual and interesting things that they might see in the missionary countries through which the party was to travel. The men promised—carelessly, perhaps, to do so.

In Korea, one day, they saw in a field by the side of the road a boy pulling a rude plough, while an old man held the plough handles and directed it. The lawyer was amused, and took a snapshot of the scene.

"That's a curious picture! I suppose they are very poor," he said to the missionary who was interpreter and guide to the party.

"Yes," was the quiet reply. "That is the family of Chi Noui. When the church was being built they were eager to give something to it, but they had no money; so they sold their only ox and gave the money to the church. This spring they are pulling the plough themselves."

The lawyer and the business man by his side were silent for some moments. Then the business man said, "That must have been a real sacrifice."

"They did not call it that," said the missionary. "They thought it was fortunate that they had an ox to sell."

The lawyer and the business man had not much to say. But when they reached home the lawyer took that picture to his minister and told him the story.

"I want to double my pledge to the church," he said. "And give me some plough work to do, please. I have never known what sacrifice for the church meant. A converted heathen taught me. I am ashamed to say I have never yet given anything to my church that cost me anything."

How much does the average modern church member ever sacrifice for his religion? How many that call themselves Christians ever sold the ox and then harnessed themselves to the plough?—Sel.

"A praying man can never be a useless man."

• MISSIONS •

DIXIELAND

THE SOUTH AND ITS NEEDS

Esther Brunk

Words! What empty things they are! How inadequate in describing Dixieland! How dim is the telescope of words! Behold, we all look through a glass darkly when we look with our own eyes, but how much more so when we try to look through the eyes of another.

God Sees the World

We look upon Dixieland in part from our low point of view and we try to look clearly, yet always there is the mist of morality before our eyes. We often wonder how the South looks to God from His high outlook in heaven. How does the world look to Him?

Christ looked upon Samaria and He said, "Lift up your eyes and look upon the fields, for they are white already to harvest" (Jno. 4:35). He always saw people and immortal souls groping for life. And so His followers should see. He saw the beauties of nature only as a means to teach souls about God, the Creator of all. And so He would have us look upon nature. And thus we shall endeavor to look upon Dixieland as a field of souls white to harvest.

Sunny Southern Scenery

But we can see the people better if we look at the background a moment. They dwell in a land of beauty, even though the briars and thorns abound here, too. It is a land where nature seemingly cannot rest. There is no time in the year when the living green is not seen, though in winter some trees shed their leaves and vegetation changes from green to various shades of brown, red, and yellow. There is no bleak and barren winter and no bitter, freezing breath to chill us through and through. There are only cool days to make the beautiful warm days stand out more in contrast and to rouse us to action. Some trees are always green, some flowers are always blooming, and the birds never forsake us. Nature never ceases to emanate the life which God has given and never ceases to praise Him,—but man—he alone of all the creation walks to and fro without honoring his Maker. He lives and moves and has his being in the God of the universe, yet blindly closes his eyes to the visible tokens of His power all around him.

God Heart-Sick

We often try to imagine God's feelings when the first two immortal souls chose rather to eat of the forbidden fruit than to enjoy communion with Him in the garden. How bitterly disappointed God must be, even now, when He thinks how miserably man has failed, and is failing in the purpose of his creation, for there are so very few who really do commune with God within the garden of the heart, and who are able to appreciate with Him the work of His hands. There must always be a degree of sadness in His heart when He looks upon the Sunny Southland and its people so far below the standard. We are made to wonder what keeps the heart of God from breaking as He looks upon fallen, miserable humanity.

His Sheep Are Gone Astray

But why? Is it all because man is so desperately wicked? He is cruel, but still the immortal spirit is there and is waiting only to be united with God, the divine Spirit. And when He saw the multitudes, He was moved with compassion on them, because they fainted and were scattered abroad as sheep having no shepherd" (Matt. 9:36). Can we doubt that He still looks upon them thus? Again and again we have said to ourselves, "They are as sheep without a shepherd. They stray hither and thither and have wandered far from God. Why? Because they are as "sheep without a shepherd."

The Two Castes

This is a land of mixed peoples. It is a land of castes. The high castes draw aside their skirts to let the low caste members pass by. They avoid contamination, they would not condescend to serve a servant or low caste member. Those who walk in the by-ways and rough-ways of life, either take it stolidly for granted, or sneer bitterly at those who pose as their superiors.

The negro composes the lowest class of society here. He is isolated except as a servant. He knows he is only welcome as a drudge. He is neglected intellectually, morally and spiritually. To be sure, there are colored schools, but they are taught by inefficient negress teachers. There are colored churches

where a few are taught by blind teachers—preachers without much spiritual grasp. The colored school teachers work under the supervision of a white superintendent, who treats them in a condescending manner. They wait in the hall until all the white teachers have transacted their business and have passed out. Always the colored people ride separately on the street cars, and a white person observed speaking to them for other than business reasons, is considered vulgar. What kind of thoughts go through the colored person's mind concerning such usage? What accusation will they bring against us before the judgment bar of God? What does God think of this caste attitude?

The Creole and their Sad Origin

Almost on a level with the negro stands the Creole. Do you remember the village of Grand Pre in the story of Evangeline? The French people of that village were transplanted by the English all along the English coast. Some of those same French people were cast off in Louisiana, and today their descendents are still found in Louisiana and Mississippi. Only they have degenerated. The Creole today is a mixture of French, Indian, Spanish and Negro in some cases. They can be picked out by their extreme dark color and straight black hair. As a whole, they form a laboring class almost of an equality with the Negro. They are very much addicted to the use of "shinny," an alcoholic beverage.

"Poor White Trash"

A third class is composed of so-called poor white trash. This class chiefly makes up the sawmill towns. They are the vagrants who never let the dust settle. It is difficult for the teacher to get a hold on the children, or for the teacher to get a hold on their parents. The children will never know what it means to be thankful for a good heritage, for theirs is very poor. The parents have always lived from hand to mouth and have always been poverty stricken. Their children quite likely will be poor, too, in money, in physique, in mentality and in spirituality.

The resident rural population make up a fourth class or caste. Many of these are actually poverty stricken because of shiftlessness. Many are moderately well to do as a result of moderate thrift, and a few are wealthy because of wide awake thrift and activity. More and more the people are beginning to wake up to the unused resources of their Southland.

"The Blue Yanks" From the North

The Yankee might compose a fifth caste. The "Yanks," or "Blue Yanks," as they are called in derision, are all people from the Northern states. They are hated intensely by many of the ignorant masses and there is even an underlying current of resentment against the Yank in the hearts of the cultured classes, though they would most assuredly deny it.

The Wounds of the Civil War

Some of the old civil war spirit is still here and probably will remain as long as the confederate veterans remain scattered here and there. It takes a great deal of tact for a Yankee teacher to present the civil war to Southern pupils, for they are ready to take offense. The story is put in different language in the Southern text books by the southern authors than it is put in the Northern texts. They excite sympathy for the Confederacy and portray the injustices inflicted by the North. It is quite interesting to study the civil war from both the Northern and Southern viewpoint, but not quite so much so when you happen to become the victim of Yankee hatred. An aggressive High School pupil who is a Yankee may pull many troubles down upon himself. If he is quiet and unassuming, well and good; but woe betide the day when he or she begins to carry off laurels or dispute southern ideas.

The Aristocracy

The sixth class of people are the rich, the cultured, and educated. They are found chiefly in the cities. They are as the rich always have been and probably always will be. They spend hundreds of dollars for that which is not bread. They move in one ceaseless whirl of pleasure seeking. Some of them crowd the churches and keep the poor people out with their costly array. They fare sumptuously every day while the Lazarus caste feeds upon the crumbs from their tables,—or could at least, if they were not thrown away.

The Children of the South

Anyone who has ever studied the North and South, knows that there is a marked difference in the character of the people. Studying the pupils in the school room we find a wide difference. The average teacher of Northern pupils has more trouble with discipline than the Southern teacher. The Northern child is extremely active and often in early years manifests trickery and rebellion against authority. It takes much tact to direct this activity into right channels. We watched vigilantly the first couple months in the South for trickery and rebellion, but saw only docility. There were no attempts to put anything over the teacher. We never have been able to quite get over the surprise of seeing grown boys from sixteen to nineteen quietly taking orders from a lady teacher and offering no resistance. The courtesy and respect of the boys

toward the teacher is almost unbelievable. They are ready to carry in wood, build fires and do various odd jobs suggested by the teacher. In general the southern boys and girls will surprise you with their docility, obedience, courtesy and respect, though of course there are exceptions.

Dynamite to Arouse

The Southern boys and girls however are not by any means perfect. While rebellion and trickery in the Northern boys and girls is sometimes very difficult to manage, yet the sluggish inactivity of the Southern boys and girls is just as difficult to deal with. In fact this passive attitude sometimes drives an active teacher almost to distraction. One teacher said that she would like to try the effect of dynamite, another, that she felt like screaming to rouse her pupils, while a famous northern evangelist working in the South, said that he would like to say something to make



Members of the Colored Caste

his audience angry—furious. It was his only hope of arousing them to active thought. It is necessary in some cases for the teacher to almost agonize in the effort to get the pupil to think, to dig for himself, to rely on himself. He comes with a funnel attitude which seems to say, "Here I am! Teach me if you can." If he does not learn, the teacher is to blame because she has failed to "learn" him anything.

Respectful but Lifeless

This same passive attitude is seen in religious matters. In the North, the open smile, the open sneer and public mockery of things religious is quite commonly seen in the school room. The Bible is hardly ever seen there. In the South, the people demand chapel exercises for every morning in school. They ask that the Bible be read and prayer be offered. They sing hymns as a part of these exercises. This

is all taken as a matter of course. In looking over the school during these exercises, we expected to see smiles of mockery, but there was perfect seriousness. We have studied long over this general attitude and at last have decided that it is not what it appears at first,—profound respect for religion, but it is a passive acceptance of a traditional custom. The parents and teachers cling to this form chiefly because it is a custom. They apparently have no idea of religion as an active vital thing.

A Land of Feuds

But I would not have you imagine that the Southern man cannot be aroused or is without emotional capacity, for this is a land where petty strifes and bitter grudges abound. They are the results of narrowness and ignorance. Somehow we often think of the American Indian as we study these people. The Indian loved you if you loved him, but he hated you with a hatred inconceivable if you did him an ill turn or aroused his ire. So we see the Southerner. This is a land of feuds. In our community there is a family where three brothers were murdered, who were all murderers. Fist fights are very common occurrences. Many women keep loaded pistols in their homes and a certain man recently expressed extreme surprise that we did not have arms in the house. Non-resistance is an unheard of doctrine.

The Lazy Type

A few more characteristics of the common Southerner. (This does not include the Southerner of high blood.) Of course you have all heard of the lazy Southerner. Perhaps you have heard, too, that climate is the cause of this laziness. We suppose this is one of the causes but we do not think it is the only cause. There are a couple months in the latter part of the summer when it really is too hot to do much manual labor in the heat of the day, but the energetic few rise early in the morning, work in the cool of the day and rest during the hottest part. The climate does not seem to effect northern blood in any marked degree. The poor heritage of the masses, the poor diet,—coffee, nicotine, and alcoholic beverages—all these combined, serve to diminish their energy. Then too, a hand-to-mouth method of living is the custom and has always been the custom, so why should the bread winners think farther than his coming dinner? If his home has a roof, what more is necessary?

The New South Is Coming

Let us consider now the needs of the South. To our mind the greatest need of this people is to be awakened. That awakening is beginning to take place since Northern people have been moving in and showing by means of energy the latent possibilities of this country. New blood, new standards, new ideals are all needed to bring about this awakening. All these things are here in a measure and in a few years the South will be a new South. Industry is being organized,

Capital is promoting new industries and everywhere we see the signs of an industrial awakening.

A Spiritual Revival Is Needed

But more than this is needed. There needs to be a spiritual awakening. To the masses, life means only food, clothing and pleasure. Their religion, if they profess any, is a system of thinking which they have worked out for themselves as being practical. The idea of following Christ in deed and in truth has really never been considered seriously, it would be considered absolutely impracticable.

They are as sheep scattered abroad without a shepherd. And they are hungry sheep, too. This is shown by the way they attend revival meetings. At a recent meeting in a Methodist rural church, over twenty young people went forward in one evening. Most of them were church members, but they had not been shepherded. Their pastor has had charge of three or four churches. This is common in the South. Too many of the pastors are inefficient. They lack vision and therefore the people perish. The channels through which the living waters should flow seem to be blocked. We cannot feel the power of the Spirit in their messages. Can it be that the love of the World in the hearts of the

pastors is keeping the Spirit power out?

More "Philips" Are Needed

At gospel meetings held in a lumber camp sometime ago, there were a goodly number of confessions, but the people were woefully ignorant of all gospel principles. They expressed their unrest of soul, but they went no farther. There were no Philips to expound the Word. Certainly there is a dearth of the Word in this land—a dearth of the pure unadulterated Word which is the power of God unto salvation. And the people are hungry. They grope here and there for something which will satisfy their souls, but they find it not.

The South Needs Your Service

"Lift up your eyes and look on the fields, for they are white already to harvest" (Jno. 4:35). "The harvest truly is plenteous, but the laborers are few. Pray ye therefore the Lord of the harvest that He will send forth labourers into his harvest" (Matt. 9:37, 38). Then "go ye therefore and teach all nations, baptising them in the name of the Father, and the Son, and of the Holy Ghost" (Matt. 28:19). Does the love of Christ constrain us that we should live unto Him who died for us and who gave us the above commands?

Lyman, Miss.

beauty and power, that we might win the old priest for Christ. Finally the old priest said, as he looked up into my face, "Padri Sahib, I believe what you say is true. Look at me now, I am an old man and for fifty years I have been a priest here in this temple. While I believe what you say is true, somehow I do not have courage to come out and accept Jesus before these people. But how I wish that I had heard this message when I was a young man thirty years ago; I would not be in this temple this morning, but would be telling the people of this land the same story that you are telling me. Why did you not come and tell me this message thirty years ago? Why were you not here to tell me this message when I was reading that little booklet?"

My friends, what would you have answered to a question like that? Oh, how I wished that the Churches of Christ everywhere could have heard that ringing appeal from the lips of the old priest as I heard it that morning. Pitiful and appealing indeed were his words. I left that morning promising to call and see him soon, the following week if possible.

My interview with the old priest took place on Friday morning and this was at a very hot time of the year, being in the month of May. Saturday night the priest retired and because of the heat of the night he drew his little low cot bed from the interior of the temple out into the open and lay down to sleep with the starry heavens for a covering. In the restlessness of the night his arm fell down over the side of the bed and as one of India's deadly snakes, the cobra, had secreted itself under his bed, the moment the hand went over the side, the cobra lifted its head and spreading its hood, with a hissing sound sent the whole volume of poison into the hand of the old priest.

He jumped from his bed and shouted to the other priests in the temple, "Call for the missionary, call for the missionary, tell him to come quickly, I have been bitten by a snake." The other priests, running, said, "Oh, no, Baba Ji, you have been dreaming, there is no snake. You haven't been bitten by a snake." "Yes I have, look at my finger, see there under the bed. There it goes. Call for the missionary sahib and tell him to bring his medicine, call for him quickly."

The other priests saw the snake go but would not lift a hand to kill it, believing as they do in the transmigration of souls, for if they did kill it they themselves might become such after death.

After a long time they sent to the mission bungalow and called on me to come, but before we could get there the old priest was unconscious and all hope of life was gone. There was the form of the old man lying on the ground writhing in agony, with blood as black

"WHY DID YOU NOT TELL ME THIRTY YEARS AGO?"

Walter G. Menzies

A mile from our mission bungalow in Pendra Road, India, lived an old priest. He had been taken from his home when a mere lad, and who his father and mother were, he had never known. He had been brought up in the court of a Hindu temple to serve the Hindu priests, and himself learn to become one. To this large temple about a mile from the mission bungalow he had been appointed by a committee of Brahmans and in this temple he had served for more than fifty years, according to his own statement. He had acquired a great deal of influence with the people who had come there to worship and they seemed to enjoy his company.

I can never forget my own musings concerning him, and of what a power he might be in the work of the kingdom, if he could but be won for Christ. Feeling assured that God was guiding me that morning I started for the temple where the old priest lived. On reaching the temple I was cordially received by the old man and after a goodly conversation I said, "Baba Ji, I would like to tell you of my Guru, too." He said, "What is the name of your Guru?" and I replied, "His name is Jesus." He looked up into my face and said, "What did you say his name is?" and I replied, "Jesus." "Oh, I have a little booklet that tells something of a man named Jesus." Calling a little lad standing near-

by he told him to bring the little bundle of books in his box behind the idol in the temple. The young lad soon returned with the books and opening the bundle, the old priest handed me a little red-covered booklet written in the Hindi language entitled The Gospel of Jesus Christ. "Yes," I said, "this booklet tells of Jesus Christ; where did you get it, Baba Ji?" To this question he replied, "I do not now remember where I got it. I was on a pilgrimage to the source of the Ganges River and visited every shrine and holy place I could find, but I came home dissatisfied with it all. On my way home I was passing through a village and I heard a white man and a number of Indian men sing and talk about one called Jesus and I bought this little booklet. On reaching home I read it through three times the first day. I could not understand who this Jesus was and I asked everyone that came to the temple if they could tell me anything about Jesus, but they could not tell me. Finally I made up my mind that this Jesus must be one of the Hindu gods under another name, a name that I had never heard before. It is thirty years since I bought that little booklet and you are the first one to come to tell me who this Jesus and Teacher is."

For hours we sat there that morning seeking by the help of God to so picture Christ in all His winsomeness and

as coal tar coming from his mouth. Standing by the old priest in his suffering I could not forget the words he had uttered two days before, "Why didn't you come thirty years ago and tell me the story of Christ?"

"Tell us the message of Jesus," is the cry of millions in this land today. God is surely holding every member of the church of Christ responsible for discharging his obligation either in going, or giving of his means to send this message

to others in these needy lands. The call of these lands without Christ is great. How can they hear without a preacher and how can they preach except they be sent?

Oh all-wise God that knoweth the need
Of these dark lands, with Thee we plead,
For men of faith to face the foe,
Whose souls with love are set aglow,
Who from conviction say, "I'll go;"
For such, dear Lord, we plead.

—World: Call.

HEARING AND HEEDING THE CALL

Vera Hallman

Many people set an alarm clock before retiring, and this gives the signal when it is time to arise. There are some who have formed the habit of jumping before it has finished. They have heard the call and know if they indulge in a little more sleep, some important work will be left undone. Others when they hear it, quickly turn it off, turn around and go to sleep. When at last they awake they rush around and try to make up for lost time, but minutes wasted can never be regained.

God's Plan for Your Life is Mapped Out

This too, is true in the Christian life. God has given us a conscience which oftentimes acts as an alarm or signal prompted by the Holy Spirit. Very early, at times, He speaks to us and lays on our hearts the burden for souls. God has our work all mapped out even before the foundation of the world. I wonder how many can truly say that just the place you are in, is the place where God wants you. Remember the work God has for you no one else can do, and if you do not do it, it must be left undone.

You Are Called Already

There are people who are in the dark—they say they have never received a call. A call for what? Perhaps for special, definite work. It is true we do not all receive calls like Isaiah and Paul, nor is it necessary. Our very salvation is a call. We are saved to serve. Who of you seeing your neighbor's house on fire, would first sit down and wait for a call, or debate within yourself whether you were strong enough or good enough to go and warn your neighbor. Seeing the need, you act accordingly. Or if your neighbor is in desperate straits, in need of clothing or food, and you have plenty and to spare, would you not carry them something to eat?

"What if your own were dying,

Fainting with famine pain;

And yet you knew where golden grew

Rich fruit and harvest grain:

Would you step aside while they gasped
and died,

And leave them in their pain?"

"Waiting for a call" a cartoon in the S. S. Times illustrates this nicely. A man sitting under a tree with an open

Bible in his hand. His face has a look of agony as he breathes these words, "O Lord, give me a call." Not far away Christ is standing with a pleading look and saying, "Go ye," while across the sea, the countless millions are stretching their hands for the "Bread of Life." God never

THE ROPE HOLDERS

Those who go down in far places,
At home and in foreign lands,
Must have something which they can
hold by

To guide and strengthen their hands.

Their task is of greatest labor,
Of sacrifice, mercy and pain,
And all for the love of the Master,
They are giving, nor thinking of gain.

If they, thru the love of the Master,
Are giving their best out of life,
Surely those who cannot go with
them
Can strengthen their hands for the
strife.

This rope should be prayerfully woven
Of love, and good gifts, great and
small,
Self-denial and allegiance unshaken
And loyalty which, giving, gives all.

Each strand should be woven so
strongly
With the strength of the Master's
grace,
That no matter the strain put upon it,
It will hold, having no weakest place.

Then those who go down in dark
places,
Both at home and in foreign lands,
Will rejoice in the strength of the
weavers,
And the rope that is held by such
hands.

—Alice Gay Judd.

uses. the lazy man who sits around and waits for a call, but the busy man, from behind the plow, those who are active in the church and Sunday school are called into more active service.

Four Weighty Questions

How can we know that God does call and is calling us for His work? Can we stand before Him in the judgment and say, "Lord, we never had a call." The open

door, the divine opportunity is a call. Those who are in doubt as to a call, can you answer the questions:

1. Are we listening for a call or are we bent upon our own plans and fancies?

2. Are we willing to be called?

3. Are we within calling distance? God does not speak to us in the tornado or thunder, but in the quiet of our souls.

4. Have we a call to stay at home? If we are willing to know what His plan is for us, Jesus will take infinite pains to make His willing followers know His plans. He that wills to do my will shall know. Jno. 7:17.

There are times when we hear appeals from missionaries that we feel we should go and work. It may be the enthusiasm of the hour or the influence of the speaker, perhaps we sign a card, and then when we get alone, we wonder if it was really God calling, or human influence. It is true that the human voice may be the agent, but the real call comes from within, from the Holy Spirit. It is He who calls you definitely to do a certain work for Him. Get alone with God and hear Him say, "This is the way, walk ye in it." He who guides us with His eye will not leave us to doubt.

The Inner Peace of Those Who Respond

Only those who have heard the call and have obeyed can testify of the wonderful peace and joy which comes into the heart. The way may be rough at times, but our Saviour knows the way and has gone before. He holds us with His hand and leads us out.

The Tragedy of Refusal

But the tragedy of those whom God has called, and who have not obeyed, look back over their lives as years of service lost, and when "life's little day is almost gone, they have nothing to show but regrets."

A professor in a university addressing the students said, if you feel called to labor in God's vineyard, do it. Look at me. My life has been a complete failure, because I am not in the place God had planned for me.

When God first speaks to us in our young and tender years, may we not turn a deaf ear, lest at any time we will not hear His voice any more.

Keep Within Calling Distance

Let us keep listening, keep within calling distance, keep waiting and whether called to go or stay, never cease to pray to the Lord of the harvest, that He will send forth laborers.

"Ye have not chosen me, but I have chosen you and ordained you that ye should go and bring forth fruit and that your fruit should remain, that whatsoever ye ask of the Father in my name, He may give it you."

"I will Go"

"I hear the voice of one who calleth,
Calleth sweet and clear,
For men to reap for Him, a harvest
white
Oh soul of mine rise up and answer
Him

Before the night,—
The long night falleth
And thy day be gone, — thy day be
gone."

"And I will go, I may no longer doubt
to give up friends, and idol hopes, and
every tie that binds my heart to thee,
my country.

Henceforth, then, it matters not,
If storms or sunshine be my earthly
lot,
Bitter or sweet my cup:
I only pray: "God make me holy,
and my spirit nerve
For that stern hour of strife."
Pehuajo, South America.

THE DIVERSE LIVES OF TWO CHINESE GIRLS

Mrs. J. Hal Smith

The Editor is personally acquainted with Mrs. J. Hal Smith who has given nobly to the service of God on the missionary field. Her husband and five sons died of disease in Africa. She alone survived and now gives her life for missions in the home field.—Editor.

Two baby girls were born in the self same year in the old country of China—China, where baby girls are not so welcome as in Christian countries. One came to the home of a Chinese official, Mr. Yu, and they named her Kuliang. The other came to the Methodist parsonage and the good Chinese pastor and his wife, having learned the value of baby girls, named their little daughter Maiyu (Beautiful Gem.)

The age-old custom in China is to bind the feet of all baby girls, but Maiyu's Christian parents said, "We shall let the feet of our little child grow naturally." So Maiyu was the first little girl of good family in all Central China that grew up with unbound feet. But she suffered cruel ridicule for this. Children and sometimes older people made great fun of her large feet.

Maiyu was early taught of God and became a Christian. One day her mother dressed in her pretty little red trousers and neat "sham" and her father took her to the American Missionary doctor who lived in the city and said, "I want you to make a doctor out of my Maiyu." So Maiyu was placed in the mission school for training and given the name of Mary Stone. Completing the work in the schools of her home city, she was sent to America and took her college course in the University of Michigan. Later, she had special medical training in the Johns Hopkins University of Baltimore, Maryland. Returning to China, she gave herself to the service in Kuliang, her native city, and soon became famous both for her medical and Christian work.

What was Yu Kuliang, the other little girl doing all this time? Her father died while she was yet an infant. The mother was almost beside herself with grief. "I am left a widow without a son," she said. "I have only a daughter. What hope is there in life for me?" She sought the temples, desiring to consecrate herself and her daughter to a holy life, but discovered to her bewilderment and pain that the priests and the temple women were not living the holy lives that she had supposed. Sick at heart, she quit the temples and built her own little temple near the city wall at Kuliang. She cherished with care all the family idols and purchased more. An upper room was consecrated as a little "Sanctum

Sanctorium," and here she bestowed the idols. Finally Mrs. Yu persuaded a friend to plead her case before the emperor of China, telling him she was the widow of an official, and, being left alone with her daughter, desired to live a holy life, with no one to molest them. The emperor granted them his grace and memorialized the place, signing the document with his name and sealing it with his seal. This secured the place from invasion. The temple home was labelled the Hall of Purity. No man ever visited the place and the inmates never went out. As Kuliang grew up, she never saw anybody but her mother and her religious teachers. From early childhood she was a devout worshipper of the gods. Being an apt student, she had read the books of Taoism, Buddhism and Confucianism quite through, while yet in her early teens. On attaining the age of sixteen years, she was ready to enter upon the life of desperate devotion which had been planned for her and, accordingly, she was taken to the upper room and solemnly consecrated to the gods and locked in the room with them. Here she stayed for three years, without seeing the face of any living being, not that of her own mother. Food was placed where she could get it. She spent much time kneeling before the idols, seeking from them some sign or revelation. Constantly she kept three sticks of incense burning before them—one for Taoism, one for Buddhism and one for Confucianism—she would include all three to be sure and make no mistake. The three years finally closed and she was released and given the freedom of the whole house for a single year and association with her mother and teachers. Then a second time she was locked into the idol's cell for three years and again was given a year of freedom. A third time she kept her vigil of three years and came out for a year. Yet a fourth time she went to her lonely watch for three long years with the idols. The idols alone were her companions. She lived with them; she ate and drank before them; she slept in their presence; she knelt before them until her calloused knees had worn deep holes into the floor. In her importunate seeking for some sign or token from the objects of her worship, she cut away pieces of her flesh to offer in sacrifice, until her body was covered with dreadful scars. At the close of the fourth period of years, she came

out of the cell so thin, and pale, and emaciated that her mother feared she would die.

A doctor was needed but a man could not be admitted to the Hall of Purity. The fame of Mary Stone had reached their ears. They knew she had been educated in America and was now a celebrated lady doctor in their own city. She was the one they would ask to come and help them. Never before had Mary Stone entered this dwelling. She did not know who lived there. Gladly she responded to their call of need, and then for the first she learned the shocking truth that these two women were her long lost cousins. Kuliang was thirty-two exactly her own age. The years of solitary life had robbed the girl of clear speech. She could speak only a thick-tongued language. She had grown partially deaf, but she had a beautiful face. Her whole soul was in it. Mary Stone's Christian heart went out in tender sympathy for her poor cousins and while she fought a desperate fight with death, she told them the old sweet story of a Saviour's love. Little by little she convinced them that the idols were but figures of wood and could give no help. Day after day she read to them from the Bible and told them it was wrong to worship idols. Almost every night the busy little doctor found time to visit the Hall of Purity and sometimes took a missionary friend along with her.

Gradually the blind eyes were opened and at last the weary hearts yielded themselves to the embrace of Jesus Christ. Then one day, these "holy women," inspired by their new faith and assisted by "Cousin Mary," dragged the idols from the upper room, cut them to pieces and committed them to the flames. That night as Dr. Stone sat by Kuliang's side, she said, "This is the first night that I can remember in my whole life that I have slept without the idols, but I do not mind. I have found peace, sweet peace at last." The mother said, "We have studied Taoism, Buddhism and Confucianism. We know them through and through and all they have to give. We have followed them with desperate earnestness and ceaseless devotion, but they cannot bring peace to the heart. All my life I sought for truth and could not find it, but at last the light has broken. We have found Jesus and He has brought us peace."

Kuliang rallied for a while and was able to walk about the city streets. She had never seen people enough to know the proper kind of clothes to wear. She usually wore a priest's gown. She visited Mary Stone's fine hospital and was deeply impressed with what she saw there. She delighted to be with her cousin, and, as they walked the streets together, wanted to hold her hand. This was rather embarrassing to Dr. Stone and she said to Kuliang, "You are dressed in a man's robe. Perhaps you had better not take my hand, for everybody knows me and they might think I am going about in

(Concluded on page 471)

EDUCATIONAL

UNWRITTEN LETTERS

Herman H. Kreider

No doubt many have found that when they were engaged in any work away from home and friends that the most interesting experiences often remained untold—due to the fact that the work itself demanded the energy and time. Brother Kreider will favor us with a series of these hitherto unwritten letters. They should be read with interest because they not only give a recital of his experiences but also graphic descriptions of the country he has seen in his extensive travels.—Editor.

Feb. 10, 1922

Dear Folks at Home:

At last the day has come when I am to have a really definite place in this relief program in Syria. These four months in the transportation service have helped to get me acquainted with the country and its people, and in this way I have also picked up a little of the language. Needless to say, it has all been very interesting, but rarely exciting, and so I am glad that the director has decided to transfer me to Aleppo where things do not always go quite so smoothly.

Crossing the Lebanons

Feb. 12.

Oh, this grim, gray old Aleppo! I almost feel that the only thing that keeps me from taking the train back to Beirut is the mire between here and the railway station. Beirut has so many beautiful gardens which remain green all through the winter, while as I look out over this whole city, I can see only three or four trees and these are as barren as your own are in this season of the year.

Friday night at nine o'clock I took a second-class compartment in the queer little train that follows the narrow-gauge track over the Lebanons. These compartments will hold eight persons with some degree of comfort, but eight persons each carrying two suitcases and a blanket or two, — well, there wasn't any place left for comfort. Four of the occupants of the section were soon sleeping the slumber of tired Arabs, while a fifth had just reached the talkative stage of intoxication. A French tourist and his wife finished off the octette, their contribution being a noisy argument as to the cost of the tickets and the time of arrival at their proposed destination.

Meanwhile the little train glided along

the seaward side of the city, then past quiet, moonlit villas guarded by towering palms, then through the pine groves onto the first slopes of the mountains. To say good-bye to those friends back there at the station was trying indeed, but it was little easier to bid farewell to that great, lovely Mediterranean on which there was cast a broad silver bar by a hidden moon.

For five long hours that little engine toiled along its winding trail. Each time that we left a tunnel or rounded a curve so that the receding city came into view again, I saw that there were fewer lights than the preceding time, and at last they disappeared altogether as we entered the narrow pass in the Lebanons, and wound cautiously down toward the plain. At



A Mud Village

five in the morning we scrambled out of our self-warmed compartment, out into the cold starlight, to change trains for Aleppo and Damascus. Apparently most of my companions were going to the latter city, for after leaving the junction point, I had a whole compartment to myself.

The Idol of Jupiter in Ruins.

This second train was a more modern one and traveled somewhat fasted as we followed the rich Beekah plain between the two great ranges of mountains. As it pulled slowly out of the Baalbek station the first rays of the morning sun were sweeping over the white-capped Anti-Leb-

anons, only to be caught by the great drifts of snow on the crest of the higher ridges of Lebanon. A few yards to the right of our course I could easily see the six massive columns of the Temple of Jupiter, towering above a mass of ruins which is all that remains of a place held sacred in turn by the ancient Phoenicians, Romans, Greeks, and Arabs.

Then for over four hours the course followed this valley which grew more and more rock-strewn, less and less inviting, and less sparsely settled. The Lebanons receded into a range of hills and finally melted away into the plain as we neared Homs. The origin of this city has been traced back to the ancient city of Emesa, the natives of which offered strong resistance to the advancing Roman army. Nowadays it is an important trading post due to the fact that agricultural products can be shipped easily over the sixty miles of railway direct to the sea from Homs thus avoiding the slow, expensive transportation over the Lebanons from Damascus and the equally difficult route over the Amanus mountains between Aleppo and the sea. Even though we are now in the midst of the rainy season I saw a number of long caravans plodding slowly over the plains toward the great stone granaries near the railway station.

An Ancient Biblical City

Perhaps far the most interesting city along the whole route was Hama, the ancient city of Hamath mentioned by the prophet Amos. II Kings 18:34 indicates that it was the capital of an extensive kingdom which later fell into the hands of the Assyrians. Hama has always been in the center of a region which was much fought over and has even suffered several earthquakes, but fortunately it is also noted as the home of a number of very able scientists, one of them being the Arabian geographer Yakut of the thirteenth century.

It might well be said that the beauty of a Syrian city is proportionate to the amount of good water available. You will find this thought expressed repeatedly in the Old Testament, especially in the Psalms, and also a number of times in the Gospels. Hama is one of these fortunate cities, for through it flows the famous

Orontes river, fed by springs in the foothills of the Lebanons.

"Naoorah"

I shall always remember Hama for its curious waterwheels which, while they creak incessantly, — day and night, — serve to lift the refreshing water from the Orontes to numerous irrigation ditches. The orchards and gardens thus watered are not only fruitful but they also beautify the whole countryside. The general term for these wheels sounds like "Naooreh."



A Bedouin's Summer Tent

Nothing could be any more like the creaking of the wheels themselves. It is said that the owners have a pet name for each one however.

Where Fleas Win the Victory

From Hama on to Aleppo, — a ride of another four hours, — I saw only an occasional little village, each surrounded with a high mud wall. The huts are exactly the shape of the old-fashioned beehives, somewhat overgrown — square to a height of about five feet from the ground, with a sort of pointed dome as the roof. The openings in each hut consist of one door and two holes in the dome through which the smoke is supposed

to pass. I was not surprised to learn that when warm weather comes these mud huts become so infested with fleas that the occupants gladly move out into goat hair tents for the summer.

Rendering Service in Unattractive Places

Finally, about five o'clock last evening, the very top of the citadel minaret of Aleppo came into view. A minute later other minarets appeared, and ere long the whole city was near at hand. The old gray and brown citadel stood elevated high above the broad, flat city, reminding me at once of pictures I have seen of the battleship "Monitor" of Civil War fame. But we are living so near to this huge fortress now that as I look out of my window it shuts off most of the city from view.

This afternoon we went to the low hill outside the city and looked across a hundred miles of gray plains and reddish-brown hills to the Amanus mountains, over toward the sea, lifting their dark ridges into the glistening snow. Even farther away, to the north, lay the silent white ranges of the Taurus, back of Marash where one of our largest orphanages is located. There must be majestic peaks, overlooking peaceful, green valleys somewhere in those mountains, — I wonder if my work will ever take me there. In these twenty-four hours I have not yet learned to like Aleppo, but perhaps I shall not mind living here, — at least not as long as I can walk out there every day and, looking across those vast plains, try to imagine what is happening on the snowy slopes of those northern hills.

Wadsworth, Ohio.

we had to reverse to make every one of them, and although the man at the wheel was exceedingly careful, we had a hard time to keep our seats, to say nothing of protecting the tomatoes and eggs.

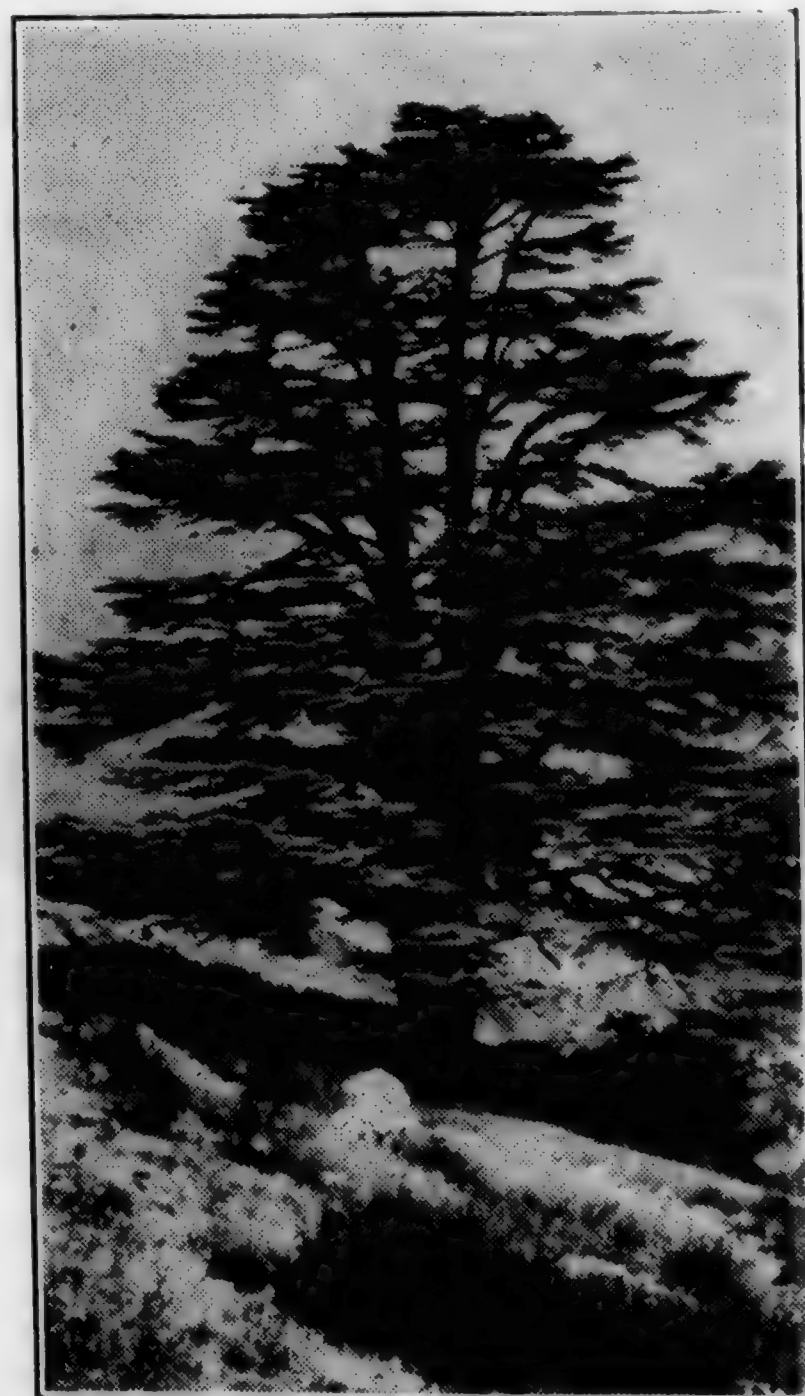
Reaching the Summit of the First Ridge

As none of us had ever been over this part of the country before, when we reached the summit of the first ridge, with one accord we caught our breath, at the view that stretched before us. We had just come from the coast land bristling with ragged gray rocks, bushes and trees covered with white limestone dust. There below us lay a broad fertile valley, whose equal in beauty I had not seen elsewhere in Syria. A great olive orchard, closely rivaling our Beirut orchard in size, said to be the largest in the world, stretched across the valley. The silver green of its dustless foliage rested our eyes, wearied from the intense light and dust.

We gave one hurried glance backward at the sun hastening toward the sea and soon we were following the road through the pleasant shadows of the olive trees.

Out from the shadows we passed through prosperous looking red tile-roofed villages where the hearty shouts of many children rang through the streets and neatly dressed women lingered at the wayside wells to hear the last bit of news or gossip.

By the time we had crossed the valley



The Sentinel

A TRIP TO THE CEDARS OF LEBANON

Nellie Marie Miller

The Cedars of Lebanon had always held a fascination to my imagination. Certainly trees that could command such deep admiration from the Old Testament writers were no mean sample of God's creative power.

Living in the Foothills of the Lebanons

I had lived nearly two years at the foot of the Lebanon Mountains and the time of my departure was drawing near; still these noble patriarchs were only in my imagination. I was not the only one who was willing to endure hardships in order to visit one of the oldest cedar groves, far back in the mountains. So it happened that one afternoon a group of us together decided to start out even that same day though it was already 2:30. Quickly we slipped into our heavy climbing boots, gathered together a number of woolen blankets and rigged up a Reo truck with extra seats.

In a joyous spirit of conquest we set

out. Eagerly we sped over the familiar road by the sea, until we reached the little village of Shakka about forty-five miles up the coast. As we had not provided ourselves with lunch, we stopped at a little open-air market and bought a pile of flat Arabic bread, which it was our custom to call newspaper bread because of its resemblance in size, a chunk of lebani (a variety of native cheese), tomatoes and eggs.

With this supply of substantial, if not delicate, food we waved goodbye to the group of wide-eyed villagers who had gathered about us, and leaving the good auto road behind we set our faces inland toward the mountains.

Immediately we began to climb, winding up one hairpin curve after another. The road was deeply cut and in some places partly washed away by the heavy rains of the previous spring. To add to our peril, the curves were so sharp that

and started to wind up the opposite steeps, the sun was set and the afterglow lit up the whole sky and the great solemn rocks towering high above us with a myriad unexpected lights and tints. Then one by one, the invisible shadow curtains fell about us until we were surround-

ed by black darkness—but only for a short time, for almost with the blackness came a stream of light over the top of a ridge and the full moon shone upon us.

The country was unfamiliar and there was no place to stop. We had reached the summit and were descending into the next valley and now our attention was concentrated on finding a stopping place. The hours were creeping into the night and we were thoroughly exhausted from the strenuous jolting.

The Ideal Camping Place

Around the bend of the road appeared a few tall poplar trees about three terraces down from the highway—just the ideal camping place! Here under the shining stars we prepared our simple meal and found sweet rest among many blankets.

As soon as it was light, we were up straining our eyes to get the first glimpse of the cedars. Far up, at the very head of the marvelous canon in which we found ourselves, we could see a dark green patch silhouetted against the coral-colored and snow streaked heights.

With renewed zeal we started out again through the crisp mountain air. By the time we reached Beshherri, where the automobile road came to an end, the sun was up and the chill soon fled. In the village we purchased some grapes, and with the left-overs from supper, we had a picnic breakfast on the rocks at the foot of a magnificent waterfall.

Thus invigorated, we started up the steep mountain trail on foot, leaving the car in charge of one of our Syrians boys.

The climb was exceedingly strenuous. The sun came out in all its intensity, but on we plodded, stopping only occasionally to drink the ice-cold water from the stream whose course we were following. After two hours of climbing over rocks and stones our efforts were at last rewarded. There, within half a mile, stood the reality of our dreams; and we were not disappointed.

The Sentinel Tree

As if on guard outside the gate of the stone wall enclosure, stood a giant cedar sentinel, upright, perfect in form, handsome in the wide-spreading of its branches and the depth of its dark green shadows. Indeed this great tree was fit to stand "in the garden of God". In the shadow of this mighty tree we found cool refreshment from the scorching heat of the sun.

The grove is not a large one, as there are only four hundred trees. These are enclosed with a high stone wall and kept under continual guard by order of the French Government, to preserve them from malicious traders or thoughtless travelers. For the price of five piastres or about seven cents we were admitted to the grove.

Thinking Back to Solomon's Day

Tired and weary from our tramp, we

sank down to the ground, cushioned softly with the fallen needles, and inhaled deeply the fragrance of the cedars. Looking up through the branches which broadened out like dark, green meadows sprinkled with cones the size of goose eggs, we tried to imagine ourselves thousands of years back in the time of King David and King Solomon, when all these slopes were covered with an "abundant growth" of cedars.

Then it was that Hiram, King of Tyre, sent his men and the Sidonians to cut cedars from these mountains, for there were no cedars in Israel for the building of the temple. It was a tremendous un-

der or Tyre, or perhaps even as far as Carmel or Jaffa, and then carried across the country to Jerusalem where David collected them and Solomon used "much cedar wood" in the building of the temple and in the erection of his palace, so grand that it took thirteen years to complete it.

Growing Like the Cedars of Lebanon

No longer did we wonder at the praises sung to the cedars in the songs of Solomon and David, nor at the fear which came over Hezekiah at the threat of Sennacherib, King of Assyria, "to come up to the height of the mountains to the sides



Cedars

dertaking for the trees are seventy-five to eighty feet high and forty to forty-seven feet in girth. Five of us clasping hands could just stretch across the one side of the trunk of the oldest tree, which the caretaker confidently told us has been standing since the time of Solomon. With modern implements the felling of one of these trees would be an accomplishment, for the wood is very hard and full of resin. But these ancient hewers of wood fell the trees and in some way they were pushed down the slopes of the mountains to the sea and allowed to float down the coast to Sidon

of Lebanon and cut down the tall cedars."

With these thoughts in mind we wandered through the grove admiring these living monuments of the far past ages. And as we left the grove that afternoon, looking back many times, we thought of the power of righteousness which the Psalmist assures us "shall flourish like the palm tree and shall grow like a cedar in Lebanon."

"Behold, a cedar in Lebanon with fair branches, and with a forest-like shade, and of high stature; and its top was among the thick boughs."

Elkhart, Ind.

RUSSIA TODAY

MENNONITE SCHOOLS IN THE UKRAINE

Arthur Slagel

The Mennonites in Russia, from the time they first settled in the Ukraine, over one hundred and twenty years ago, have favored education. As soon as they had homes and the means of making a livelihood, it was therefore quite natural for them to plan for schools. As they settled in compact colonies, and in villages within the colonies, instead of on scattered farms, as our ancestors did, it was somewhat easier for them to make

their beginning with schools. In each village a schoolhouse was built, and some member of the colony, perhaps someone who had taught school back in the old home village in Germany, was engaged as teacher. The German language was the language of instruction, and high German of the purest type. Only in the home and at work or play was the dialect "Plattdeutsch" allowed. That distinction is just as sharply made today as it was

then. In the same way the pure high German was used in all church services and other formal public gatherings. In that way the Mennonites in Russia have maintained to this day a pure German that puts us American Mennonites to shame when we try to talk "German" with our mixture of German and English and what not.

The Bible as an Educator

That the program of their village schools was a simple one, a century ago, as was ours, goes without saying. The fundamental "three R's," with a daily lesson from the Bible, was enough to keep them busy. Very often the teacher was also the minister—or, the teacher, because he was one of the best informed and most intelligent men in the village, was later chosen to be the minister. Altho the school system was simple, it was effective, and as much in advance of what the native Russian people were getting in the way of education—which for the vast majority was nothing, a hundred years ago—as the Mennonites are in advance of the Russians living about them today. Partly because of the greater opportuni-

ties they enjoyed along this line, partly because of their different nature—more active, more thrifty, and more cleanly—and partly also because of their higher moral character—the Russian does not have a very clearly defined sense of honesty or right and wrong—the Mennonites have always felt themselves superior to the native Russians—which they were, to be true, but which also made a great deal of trouble for them when the war broke out. They were in a country and not of it. They were just as German-conscious as the day they came from Germany.

The "Zentralschulen"

Those first teachers had their training in Germany before they came to Russia, but as time went on it became necessary

to train new ones. More advanced schools were called for and provided. I cannot give exact dates on their first high schools, or "Zentralschulen" as they call them, but I know that some of their high school buildings are standing more than sixty years. 1825-1830 is probably about the right date for the first of these schools. Of course in those days it was not considered necessary for the farmers' boys—and especially not the girls—to have any schooling beyond what the village school could give them. Teachers and ministers needed more training for their work, and so those early advanced schools were often of the normal school or "Lehrer Seminar" type.

But the time came when there was a more general demand for high schools, and they were provided, with the special function of training teachers going over more and more to the special "Lehrerseminars." The old notion that girls did not need to go to high school also began to die out, and a special type of girls' school (Maedchenschule) began to develop, especially in the larger villages, such as Chortitza, Halbstadt and Gnadenfeld. The program of the high schools

serious difficulties the Mennonite schools are facing just now in connection with the government.

The "Commerzschule"

The actual demand for a school of the more advanced or college type did not come as early in Russia as it did in the U. S. There are several reasons for this. Russia as a country had a much higher percentage of illiteracy than the U. S. It is still largely an agricultural country, and has not felt the influences of business and manufacturing as we have. Then, too, the Russian government, which had its own system of universities, guarded very closely against any attempts on the part of private groups to open schools of the same type. This attitude of the government delayed the plans for a college among the Mennonites. Permission of the government was finally secured by calling the school a "Commerzschule" or business school—which the government permitted private organizations to run. This "Commerzschule" was opened in Halbstadt, in an abandoned starch-factory, about fifteen years ago, and by adding the desired courses, was gradually built up to practically the equivalent of our colleges—with science laboratories and other necessary equipment. It had as complete a physics equipment as any Mennonite college in America. With biology not so much had as yet been done. In mathematics, languages, literature, history, Bible, and in most of the sciences, strong courses were given. The teachers were well trained men, some of whom had studied in Germany and Switzerland, and others in Moscow University. But the school was just really getting started, and winning favor, when the war broke out. It continued to function thruout the period of the war and even the revolution, but with great difficulty and with decreasing attendance. The famine made it impossible to keep on, and the doors had to be closed.

Another school of the same type as the one just described, had been opened at Alexanderkrone, also in the Molotchna settlement, about twenty-five miles from Halbstadt. It had not progressed nearly so far as the Halbstadt school, but it was meeting a real need.

The Unfortunate Suspicion of the Government

The difficulties the Mennonites had experienced with the old government, in connection with their school system—because German was the language of the school—were immeasurably increased when the revolution came and the new Ukrainian Soviet Government announced its policies in regard to schools. There were four outstanding principles, each of which aimed a blow at all schools run by religious organizations. These four principles were, in substance:

The Normal Schools

The normal schools, at Chortitza and Halbstadt, had as their function the training of teachers for 150 or more village schools in the Ukraine. As is usual, they covered some of the same ground that the high school does, but put special emphasis on reviews and methods. I had the privilege of talking with most of the instructors in these two schools, and found them heart and soul in their work, and very much concerned because of the



Ohrloff Central High School

1. Schools and churches must be separate.

2. Education must be free from all religious influences.

3. The teaching of religion is forbidden to children under eighteen years of age.

4. Persons who are in the pay or service of religious organizations are forbidden to do any teaching whatsoever in the public schools.

As a matter of fact the government did not enforce these laws very rigidly at first, as was true in many other cases. But they were on the statute-books, and the Mennonites knew this, and knew also that it would be only a matter of time, if the government gained strength, until these laws, which were so closely connected with the whole communistic program, would be literally enforced.

The Soviet Officials Hinder Teaching

The first point, relative to the separation of church and school, made difficulty at only a few places where religious services were being held in school buildings. For the sake of avoiding difficulty that had to be discontinued. The second and third struck squarely at their whole educational program, just as it would at that of any thoroughgoing denominational school anywhere, which must have a religious influence if it has anything. And they had made it more of a point to teach religion, as such, thruout the school years, than we could have with our public school system. The Soviet officials were shrewd enough to realize that the proper time to teach anything that is to stay by one is in the early years. But the unfair thing about their plan, to the Mennonites, is the fact that it takes away the right of the Mennonites to teach the things they know they ought to, and at the same time leaves the way open for the government to teach communism in all the schools—which is just what they have been trying to do. In the children's homes they have their communistic teachers, and can do entirely as they wish. In the Mennonite schools it would take some time for them to make any progress, even with communistic teachers. But such a program would be very dangerous even to children from Mennonite homes.

The fourth point also struck squarely at the Mennonite system, in which the teachers were very often ministers, and were usually a church official of some sort. In order to save the situation to some extent, some of the teachers quit preaching and some of the ministers quit teaching. But there were many cases where the men in church and school positions had to disobey known laws in order to be true to their own religious convictions, and that tells very heavily on the morale of any people.

The Course in Communism

Last summer a course in communism was given thruout the country, and compulsory to all teachers, of village schools.

I have had no reports of the outcome of the examinations, but the Mennonite teachers were sure that as a result of those examinations many of them would be barred from going on with their teaching.

For the high schools and normal schools the problem has been almost as serious. Since the Soviet government came into power nearly all teaching in advanced schools must be in the Russian language, and every move on the part of the Mennonite teachers is very closely watched. This fact, and the famine and poverty of the past few years, have made it almost impossible for the advanced schools to go on. With the value of the paper money constantly falling the salaries which the government had agreed to pay the teachers were often practically worthless by the time they were able to worm it out of the government school authorities. That is one reason why a call was sent to the Mennonite colleges and academies in America to help the high school teachers in the Ukraine. The money that was given for that purpose last year (about four hundred dollars) was the means of putting new hope into the hearts of those men and women who had struggled thru for a year on what would hardly have kept a teacher here for one month. Our relief organization is continuing that same kind of help this school year to absolutely needy cases.

The Deplorable Situation

An attempt was to be made this school year to reopen the Halbstadt Commerzeschule, with the same kind of help to the teachers, from our organization there. I have not heard what has been accomplished. The equipment was still intact, and there was a group of young people who ought to be preparing for future service, and ought to be getting their preparation somewhere else than in schools under the direction of communists.

If what I have written has given you the picture that exists over there with any of the vividness and awfulness with which it came to me as I visited many of those schools during the past year, and talked with the teachers about the possibilities, you see what it means to the people who are face to face with it, and with the problem of giving their children what they ought to have, and what they need so desperately because of the hard times they have gone thru—hard in every way you want to look at it. And you see, too, why they look with longing eyes toward any other part of the world, where they might get away from it all, and begin again.

The Dark Clouds are Lifting

The one hopeful feature about the situation is that the government may change enough for the better that it will gradually give the people more liberty again to teach what they believe. The clouds are slowly lifting from Russia along other lines. Let us hope that they will also

along this line. In the meantime, our people over there need every encouragement we can give them, and above all, need our sympathy, and fair-mindedness in looking at their problems and criticising their actions of the past. And an all-wise Father, who watches over His children, and has promised to help them when they come to Him in real earnestness, can give our brethren in Russia the courage they need for this hour, and point them to the solution of their school problems.

Flanagan, Ill.

UNITY

Silvanus Yoder

There was surely a time in the ages
long past
When the earth was one language and
speech;
O the blissful condition, O primitive age,
When Latin no teacher could teach.

No foreign declension nor irregular verb
Could the student of language dismay;
Interlinears, lexicons, phrase books and
all,
To clear sailing then always made
way.

Then one nation there was for what
else could there be?
When no person would tell any lies.
From the incomprehensible jargons of
ours.
All the wars of the nations arise.

Then one nation, of course, meant a
union of work
In the plan that they then undertook;
It was easy for them to unite on some
plan
While with pride on each other they
look.

The one language, alas! for how soon it
meant strife
On the plain of the land of the East:
For the tower of Babel the pride of their
toil
Means the nation and union deceased

Now the story of Babel in duplicate
form
On the stage of the earth we recite,
When we set to one side the command-
ments of God
And we trust in the power of might.

So the tower of Babel which should have
meant love,
Now to us is a symbol of pride,
And their oneness of speech the sole
unit of strength
Could no longer in Shinar abide.

But the mischief of Babel shall yet be
undone.
When from war and all strife we are
free;
For the earth shall be full of the know-
ledge of God,
As the waters that cover the sea.

Then a tower far grander than Babel
we'll raise,
And we'll all speak the language of
love;
For the Father shall come then to dwell
among men.
In His beauty and strength from above.
Goshen, Ind.

EXTRAORDINARY BOYS

Benjamin West showed that he was a born painter when only six years of age. In the month of June, 1754, one of his sisters, who was married, came with her baby daughter to visit her father. One day, while Benjamin was watching the baby as it slept, he saw it smile, and its beauty attracted his attention.

He looked at it with a pleasure which he had never before experienced, and observing some paper on the table, with red and black ink and pens, he seized them and drew the baby's portrait, although at that time he was only six years of age, and had scarcely ever seen a picture or engraving.

Just as he had completed the sketch, his mother and sister entered the room. Benjamin hid the picture, but they had observed his confusion, and, upon their promise not to be angry with him, showed it to them. It was an excellent likeness. Such was the commencement of the career of the foremost artist of his time.

Samuel Wesley was another man who was a precocious boy. In his earliest days he gave proof of his fondness for and devotion to music. When he was only four years of age he tried to play on the violin the King's Anthem and Fischer's Minuet, which he had picked up from an organ-grinder.

When but five years old he could tell, whenever his brother began to play, what music it was, and what part of the lesson—sonata or overture.

When Samuel was about eight years of age, Doctor Boyce called on his father, and said that he had heard there was an English Mozart at his house.

The doctor was shown a piece of music of Samuel's composition, and, after looking over it carefully, he declared:

"These airs are certainly some of the prettiest I have ever seen. This boy writes by nature as true a bass as I can by rule and study."

Samuel was much noticed after this, and played on the organ before very large audiences and the first violin at private concerts. He loved punctuality nearly as much as he did music. He could never be prevailed upon to hear a concert at night. The moment the clock gave warning of the approach of eight, away he would run and ask his mother to go home, so that he might be in bed by eight o'clock.

Daines Barrington says that when he met the young genius, at the age of ten years, the boy could execute the most difficult works at sight on the piano, and his fingers never needed the guidance of the eye at the most difficult and rapid passages. His judgment on musical matters was renowned, and he was often consulted by artists and critics.

One of his compositions was played by the band of one of the most famous regiments in England, to the great admiration

of those who heard it, few of whom knew that it was the work of a small boy.

He went once to a concert, and, after hearing the band play his composition declared that their execution was faulty.

Samuel was introduced to the members of the band, and said to them:

"You have not done justice to my composition!"

They answered the little urchin with astonishment and contempt:

"Your composition!"

Samuel, however, replied with great serenity, "Yes, my composition!" which was confirmed by Mr. Barrington.

He then showed them their mistake and ordered the march to be played again, to which they submitted with as much def-

HOW THEY LOST THEIR HOME

They subscribed for everything on the installment plan.

They bought things they did not need because they were cheap.

They could not say, "No," and dared not say, "I cannot afford it."

They did not use good judgment or right proportion in their expenditures.

They did not realize how easy it is to get into debt and how hard it is to get out.

They thought it small to insist on having an agreement or understanding put in writing.

The daughters thought it beneath them to work for a living, but were bound to dress well.

They drew their money out of the bank to put it into some get-rich-quick scheme, and lost it.

They put off payments on everything possible because it would be so much easier to pay tomorrow than today.

They signed important papers, without reading them or knowing their contents, just because they were asked to do so.

The mania to keep up appearances, beyond their means, caused them to mortgage their property and ended in bankruptcy.

They ran accounts at the stores instead of paying cash, did not realize how rapidly bills were running up and never knew how they stood.

—Selected.

erence as they would have showed Handel.

King Edward VI., of England, was a very bright boy. In his ninth year he wrote letters in Latin and French. Oration in Latin, composed by him at that age, are preserved in the British Museum.

Blaise Pascal, the famous mathematician, who was born in 1623, never had any teacher but his father. At the age of twelve he had taught himself geometry, without any books or instruction from others, and had written a very learned treatise on sound.

Joshua Gilpin, the son of a clergyman in the eighteenth century, although he did not attain the fame in mathematics achiev-

ed by Pascal, made such rapid progress in arithmetic as to be able, within three weeks from his acquaintance with it, to consider the extraction of a cube root or a square root nothing more than an amusement.

Isaac Watts' inclination for learning was displayed at a very early age. He began to learn Latin before he was five years old, and wrote verses when only eight. At the age of twenty-two he had composed the greater part of his hymns.

Sir Walter Scott, the author of the "Lady of the Lake," was another young poet. When he was nine years old his mother saw him, in the midst of a tremendous thunder storm, standing still in the street and looking at the sky. She called to him repeatedly, but he remained looking upward without taking the least notice of her. When he returned to the house she was very much displeased with him.

"Mother," he said, "I could tell you the reason I stood still and looked at the sky, if you would give me a pencil."

She gave him one, and in five minutes he laid a piece of paper in her lap, with these lines written on it:

"Loud o'er my head what awful thunders roll.

What vivid lightnings flash from pole to pole!

It is Thy voice, my God, that bids them fly;

Thy voice directs them through the vaulted sky!

Then let the good Thy mighty power revere,

Let hardened sinners Thy just judgment fear!"

When Sir Isaac Newton was a boy, he was found by his uncle in a hay-loft working out a mathematical problem. His uncle then sent him to school, where he discovered his great and varied talents.

Robert Hall, the preacher, had read "Butler's Analogy of Religion," as well as a number of other theological works, when he was nine years of age, and had written many essays, principally on religious subjects, and often invited his brothers and sisters to hear him preach.—Publisher Unknown.

A ROYAL GUEST

Fred Scott Shepard,

A child is born, a child divine,
Whose birth angelic hosts acclaim!
He came the Father's love to show;
He came that men God's grace might know;
He came 'mid darkest gloom to shine,
His heart with gracious love aflame.

A son is given, the Son of man—
Flesh of our flesh, yet God divine!
Who came from heaven in lowly birth
To live among the sons of earth,
That they might know Love's wondrous plan,
Might learn, through Him, God to define.

The Wonderful, the Counsellor,
On whom the government shall rest,
Descending, seeks with wondrous grace,
Within each heart a resting place;
"No room within!" Fling wide the door,
And Christ receive—a royal Guest.

—Selected.

ETERNAL VERITIES

(Concluded from page 455)

a man there is no more hope for the triumph of His teachings than for those of any other good man, but if He be God, His cause is scheduled for victory, and against it the gates of hell shall not prevail.

The sinner needs a Savior who has power, who is able to reach down and lift up, who can transform the individual, who is able to save unto the uttermost. Such is Jesus. Such is the one who says: "I am the resurrection and the life. He that believeth in me, though he were dead, yet shall he live" (Jno. 11:25).

If Jesus is God the supernatural becomes natural. I can understand how He did what is recorded of Him. I am not puzzled by what has been going on ever since He was here. I have an explanation of everything. I can understand the marvelous achievements of those early disciples. I am not surprised that they faced the prison, the dungeon, and the rack, and the stake without a fear, and that the Gospel on their lips, weak men though they were conquered the earth. But if Jesus was merely a man, one of ten thousand other victims, it is all a hopeless tangle.

But let us not forget that salvation is through a person and not a dogma. Jesus did not say believe in a creed. He says: "Come to me." At first the early disciples saw only the humanity of Jesus. Through His marvellous humanity they were soon led to see His deity so that they cried out, "My Lord and my God." Let us receive Him for all that He is, and for all that He can do for us, and learn to know Him by living Him.

Thus He comes and offers Himself to us as we gather together in His temple, and thus He offers Himself to us as we serve in the world. He approaches us along the needs that are nearest. He ties Himself to our human nature, not only that He may know us, but that we may know Him, and as we follow Him and serve Him and grow to be like Him, the light breaks, and our lips are saying: "Thou art Christ, the Son of the living God!" "My Lord and my God!"

Let us then be calm, my Christian friends, amid all the intellectual and social disturbance of the hour, possessing our souls in patience, in the assurance that these fundamental things have not been shaken—God, the Bible, and Jesus, the Savior. These are things which cannot be shaken—things upon which the Christian faith may continue to rest and to rely without misgiving. It is written in the Book—the inspired Book:—"He that believeth shall not make haste." And again:—"In quietness and confidence shall be your strength." The foundation standeth sure. Build on it, and it will never fail you. "Hold fast the beginning of your confidence steadfast unto the end." Let nothing shake your confidence in God, in

the Bible, and in Jesus, your Savior. Let us await calmly and hopefully the great illumination, when all the vain speculations and conceits of men shall be dissipated, in the clear, warm light of the Eternal Day of our Lord.

MODERN RELIGION

Allen M. Cameron

"Lay up for yourselves treasures" in organ lofts, new churches, fine corner lots, and buy all the Liberty and other Bonds you can afford, seems to be the new command, and the one having the greatest acceptance among Christians today. Is it not so?

I just read today in the P—— paper, "The C——," of a Mrs. B——, of the T—— P—— Church, Germantown, Pa., who has presented a most beautiful and complete \$50,000 organ to that church, in memory of Lieutenant B——, her son, who was accidentally killed at a training camp. But now, finding the pews, carpets, etc., did not match the organ, and that there was not "Harmony" in the church building, she spent another \$70,000 remodeling and refitting the interior to match the organ. All is at last complete, and the last day of April last year was a "Great day," for three different "Divines" gave different kinds of talks to "full houses," while a special treat awaited all in the afternoon, when Prof. B. of Paris, noted organist, gave a "great organ recital."

I can almost imagine myself seated in those elegant pews, and listening to the grand \$50,000 notes, when my attention is drawn to a noise outside. I look and see gaunt and weak forms lying on the grass, some ready to die, and some dead—the widows and orphans of Europe, while the great organ sounds forth its notes, sweet and subdued, "Sleep on, beloved, sleep and take thy rest." Wonderful organ this.

Again, on the other side of the building, I seem to hear a faint murmur and looking out, see all those of India sitting or lying in rapt attention, feeding on the beautiful tones of "All The Way My Saviour Leads Me," and "Break Thou the Bread of Life," and that they droop and die as they listen is no fault of the organ, but I heard the voice of the Recording Angel and he was talking to those who came up out of the fires and persecutions, the sorrows and disease of the earth, and he was asking who fed them and clothed them when in need, who ministered to them when sick. The only answer given him was this, "The Christians down there were busy playing great organs and fine pianos, eating ice cream and candies and cakes, in fact too busy to notice us, while we suffered and HUNGERED and DIED." The organ still rolls out its "Melodies," but the angel is still keeping the account. —Tract.

THE DIVERSE LIVES OF TWO CHINESE GIRLS

(Concluded from page 464)

public hand in hand with a man."

Dr. Stone did her best for Kuliang, but the strain of those years in solitude had been too much for the frail body. She grew weaker and weaker and finally passed away. Her dying testimony, whispered to her mother and Dr. Mary, was, "I have lived long with the idols. I have tried them all. They do not satisfy. Now my heart is satisfied with Jesus! He gives me peace!" The body, clad in some of Dr. Mary's garments, was buried with a Christian funeral. No incense was burned above the grave. At evening time she had found the light and peace such as Christ gives at the last to weary hearts.

The above was related to me by Dr. Mary Stone herself one evening as we sat at the dinner table in her present home in Shanghai. The memory of her poor cousin helps to increase the little Doctor's zeal in making Christ known to other women of China. She is a faithful steward. Thousands of girls in China need the peace that Dr. Stone's message brought to her cousin. Let us spread The Good News.

WHY GOD'S CHILDREN SUFFER

"I love my child, I note his slightest need;
I long to prosper him in all his ways,
To give him quiet nights, and peaceful days;

But if I do, he'll lose himself from me,
My outstretched hand he will not wait to see;

I'll place a hindering wall before his feet;
There he will wait, and there we two will meet.

I do it not in wrath for broken laws;
I want him nearer, and I can not wait
For him to come for he might wander late.
My child will wonder, will not understand,
Still half in doubt he'll clasp my outstretched hand;

But when at last upon my heart he leans
He will have ceased to wonder what it means."

MY LIFE

"Behind my life the Weaver stands,
And works His wondrous will.
I leave it in His all-wise hands,
And trust His perfect skill;
Should mystery enshroud His plan,
And my short sight be dim,
I will not try the whole to scan,
But leave each thread with Him.

"Not till the loom is silent,
And the shuttles cease to fly,
Shall God unfold the pattern,
And explain the reason why
The dark threads were so needful
(In the Master's skilful hand),
In the threads of gold and silver
In the pattern which He planned."

—Sel. by Violet Mae Schertz.

Eureka, Ill.

These poems were selected by a little girl of thirteen who has spent months of her life in bed, but even so her life radiates God's sunshine.
—Editor.

THE SUNDAY SCHOOL

GOD'S MISSIONARY PLAN THROUGH THE AGES

Ezra B. Stauffer

While no man can grasp the infinite depths of the mind of God and altho none can understand or know the ultimate reason of the great Creator's plan yet through the inspired Word, the Holy Spirit has revealed much of God's Plan, especially that of redemption.

The Trinity—"Let Us"

In the beginning was the Word, and the Word was with God, and the Word was God. With these Words of deep simplicity we know at once that the Son of God is eternal, co-existent with the Father, is God. Moses was informed to tell the people, when he received his commission, that I AM sent him. Christ, Himself, in speaking to the Pharisees, said "before Abraham was I AM." In the creation of Adam the Word informs us that God said "let US make man." Also in the call of Isaiah the question was asked "who will go for us?" In referring to the Triune God then, it is not only proper to use the past tense, the future tense, or the present tense, but also the "eternal present."

It is therefore, not without the realms of reason to think that God has dealt with other worlds or other ages than our own, especially considering the magnitude of the visible creation, to say nothing of the invisible. In fact the Bible in different places intimates that ours is not the only time which has been. Sometime in the distant past, "In the beginning God created the heaven and earth" but notice that the second verse says "and the earth was without form and void." Naturally we are at times curious as to what occurred in or constituted the past, but the omniscient Spirit of God has seen fit to reveal only that which vitally concerns us.

The Fall of Lucifer

We know that sometime in the ages of the eternity preceding our time, Lucifer was created, a perfect being, full of wisdom and perfect in beauty. A being evidently of great power and filling an important place somewhere in the creation. Because this remarkable being aspired to be God and said "I am God," iniquity was found in him and he became the author of all evil, Satan, Devil, Dragon, a liar, a murderer, and the arch enemy of the Creator, Himself.

This revelation, of the origin of Satan before the time of man, is necessary to understand our own deplorable history and the great need of the plan of redemption.

While there may be much that is unsatisfactory in using the International Plan of Sunday school lessons, yet, I feel that with our own helps and with the comments written by our own brethren, we are not only safe, but that there would be a loss if we should cease to follow the International Plan. Certainly the lessons of the last Quarter have been wonderfully rich in food for thought.

Abraham as a Missionary

Twice in succession we started a series of lessons with one concerning Abraham and we will do so a third time. Each time we have learned how Abraham could be used by God, first because of his faith, second as a blessing to the world, and third as the founder of a peculiar nation. The more we study the life of this patriarch and his sterling qualities, the better we understand why he could be so wonderfully used in God's service and why he has been held in honor by all the world in all ages.

Sin in the world made necessary the plan of redemption. An infinite, holy and just God cannot tolerate sin, cannot excuse it, but since God is Love, "He gave His only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life."

Abraham lived in an age nearly as far removed on the other side of the birth of Jesus as we are in this. His faith becomes all the more remarkable as we think of the age and time in which he lived. At that time there was no Bible, only a few promises concerning the Redeemer and there was idolatry on every side. He was called to an unknown land, away from kindred and friends; called to a life of separation from surrounding nations, and to a life of separation to God. We must also remember that this friend of God did not know of the great missionary plan when called, as we do now. In fact our last Quarter's lessons show that the Bible plan gives a progressive revelation of the great missions not only of the new dispensation but also of the old. Why is faith so vitally necessary? Because if the sin of unbelief

once enters the heart it leaves the door open for every other form of sin.

God's Plan Through Israel

Through Abraham's faith and obedience God planned to make His will known to the world of that time. Abraham was to be God's representative among the nations of that time and then a nation was promised thru Isaac. What a truly remarkable test of faith it was when the sacrifice of Isaac was asked. God knows man's tenderest spot and it is where one feels the deepest that the test comes. A modern version says that figuratively speaking Abraham did offer up Isaac. What are we willing to offer?

Isaac was offered completely to service in the Old Testament missionary plan. The coming Redeemer was promised through Isaac and as one studies the prophecies concerning the Messiah there is a continual revealing through whom Christ was to come, where He was to be born, the manner of His life, work, suffering, death and finally of His complete triumph. He is seen as the King of the Jews and as the lamb slain for the sins of the world.

The Failure of Israel

Abraham's family as promised grew to be a nation and God planned to have them for his own peculiar people, revealing to all the world what it means to serve God and do His will. How we wish that Israel had been completely true to their trust and yet dare we greatly criticize them for are we not much like them? Notice with what mercy and love they were dealt with; how often they had to be punished and chastised so that they would be in a position that God could use them and how finally they got into such a corrupt condition that God could not use them at all. This shows a great lesson for us.

What the Jew Has Contributed

Although Israel failed as a nation, we yet certainly owe much to the Jew. Almost the entire Bible was written by Jews. Jesus was a Jew and He, Himself, said, "Salvation is of the Jews." We have much to thank God for what He has given us thru Israel. How much plainer the great truths of the New Testament are because of the peculiar way Israel was used as a missionary nation.

Today the Jew is driven from land to land, despised and persecuted because he rejected the Savior and because of disobedience, but let us beware of looking down upon the Jew. God's promises

are sure and has He not distinctly promised that the days shall come when they shall say "the Lord liveth which brought up and led the seed of the house of Israel out of the North country and from all countries whither I had driven them; and they shall dwell in their own land?"

The Greatest Missionary

The Old Testament Missionary plan had its fulfillment in the coming of the greatest Missionary. When all the world had been fully prepared for His coming; when dense darkness covered the earth; when the Roman Empire had consolidated the world and made possible a political peace never equalled since; the Child was born and the Son was given. This great event is the central part of God's redemptive plan. The Son of God left His eternal home, glorious beyond description, and emptied Himself for your sake and mine. Abraham, Isaac, Jacob, Moses, David, Isaiah, Daniel, all the Old Testament saints, looked for this event from afar off and died in the blessed hope of the coming Redeemer. Israel had failed as a nation in being God's representative but nevertheless through the seed of Abraham all the world was blessed, and in the new dispensation God's great love again formulated a plan in many ways remarkably similar to the old.

The Plan Through the Church

Even Christ's own apostles were slow to understand the Savior's real mission. His new plan was a mystery to them for they were looking for the Messiah to be a King and to literally restore Israel. They could not perceive the distinction between the first and second comings. Even after Christ had risen and was with them the last time they were primarily interested in the restoration. Our Savior did not deny that important prophecy of a literal restoration, but gently opened their eyes to the more immediate plan and stated "but ye shall receive power after that the Holy Ghost has come upon you and ye shall be witnesses unto me both in Jerusalem, and in all Judea, and in Samaria, and unto the uttermost part of the earth."

The Business of the Church Is Evangelization

This then is the primary business of the church. Abraham was sent out upon a distinct work. Israel was chosen for a particular duty. Christ was sent into the world. All these were missionaries in the truest sense of the word and now we have the great commission ourselves. Nothing is more plain in the Scriptures than that God wishes His will to be made known to every creature, no matter if that creature be a cannibal sunk to the lowest depth of human corruption.

Every child of God then is called to be a missionary. Even as Christ was sent into the world, so also are we sent by Jesus. And how well the early church obeyed the Savior's plan. What

wonderful power they received after that the Holy Spirit came upon them. They continued steadfast in prayer with one accord and after the persecutions came they went everywhere preaching the Word; to the despised Samaritans, to the searching eunuch, to the Roman centurion, from Jerusalem to the uttermost part of the earth. How easily they were led by the Spirit.

No doubt the Apostle Paul wondered why he should not preach the Gospel in either Bithynia or Galatia. Nevertheless he would not turn back but kept on going till he came to the sea. Like a moving ship, he was easier to guide, than if he had remained stationary. At the right moment the man of Macedonia appeared and it is scarcely far-fetched to say that we were that man of Macedonia; might we not even say that the Menno-

of literal idolatry at the present day than ever before in the history of time and this is only one phase of one sin. We have the wonderful privilege of looking down through all time, seeing God's great revealed plan and the successes and failures in the carrying out of that plan from the creation of man. We can go further and perceive that this plan was formulated before the creation of the world. We have the completed Bible. Its truths are taught continually to us. We see prophecy going into fulfillment. The leaves of the fig-tree are budding forth indicating that His coming is drawing nigh. Famines, pestilences, and earthquakes are occurring on a scale of such magnitude as never before. We are having and have had wars and rumors of wars almost continually. All these things make one wonder if any individual can be saved without being a missionary; that is performing their part in God's great plan to the best of their ability, whether in active service or helping others to go.

He Is Coming Again

Then only shall we be ready for the glorious universal reign of Christ. Then only can we in all sincerity pray "Thy kingdom come, Thy will be done on earth as it is in Heaven." How many of that vast multitude who are redeemed out of every nation and kindred and peoples and tongues shall be our sheaves in the day of rewards? How many shall be eternally doomed to the Lake of Fire because we failed to do our part?

Oh the Beautiful Plan of God through the ages! Behold! it is good. "Even so come quickly Lord Jesus," for, "thy kingdom is an everlasting kingdom and thy dominion endureth throughout all generations."

Tofield, Alta.

AGGRESSIVE SUNDAY SCHOOL WORK IN JAPAN

The fourteenth National Sunday School Convention has recently been held in Japan. The meeting place was the Reinanzaka Church in Tokyo of which Rev. H. Kozaki is the well-known pastor. The report of the Convention was made by Horace E. Coleman, Educational Secretary for Japan and Field Secretary of the World's Sunday School Association. More than 200 delegates were present representing many of the 103 Branch Associations which would correspond to county or district associations in America. Rev. S. Imamura is the Secretary of the National Association and he and Mr. Coleman work in the closest relationship. Since the World's Sunday School Convention, which was held in Tokyo in 1920, the Japanese have been able to finance their own national Sunday school work. At the Convention just held they increased the amount of pledges for the coming year.

THE BEST MEMORY SYSTEM

Forget each kindness that you do
As soon as you have done it;
Forget the praise that falls to you
The moment you have won it;
Forget the slander that you hear
Before you can repeat it;
Forget each slight, each spite, each sneer,
Wherever you may meet it.

Remember every kindness done
To you, whate'er its measure;
Remember praise by others won
And pass it on with pleasure;
Remember every promise made
And keep it to the letter;
Remember those who lend you aid,
And be a grateful debtor.

Remember all the happiness
That comes you way in living;
Forget each worry and distress,
Be hopeful and forgiving;
Remember good, remember truth,
Remember heaven's above you,
And you will find, through age and youth,
For there the heart can rest.
—Selected.

nite church was contained in that man calling for help?

They Loved Souls

What was the secret of the power of the early church? Was it not because there was a whole-hearted surrender so that they might receive power through the Holy Ghost. They were not ashamed of the Gospel of Christ for it is the "power of God unto salvation." They "pressed toward the mark for the prize of the high calling of God in Christ Jesus." They obeyed the mandate of "go ye into all the world."

Our Giant Task in this Late Hour

What then is our part in the great commission? Precisely the same as that of the early church, excepting that our responsibilities are enormously greater. The fields are white to harvest as never before. There are probably more guilty

THE YOUNG PEOPLE'S MEETING

HONESTY IN THOUGHT, WORD, AND DEED.—II Cor. 4:1-4; I Pet. 2:9-12

Topic for March 9

MOTTO

"He that walketh uprightly, and worketh righteousness, and speaketh the truth in his heart....shall never be moved."

MEDITATIONS ON THE TOPIC

I. Honesty in All its Applications.—

Many persons are honest in speech to their nearest and dearest friends who are in league with them in a common cause. Many are honest in deed with all the world when it comes to business matters and is a question of losing a good record among men. But not every one is honest in their heart toward every phase of life for time and for eternity.

In order to be truly honest we must take God into the circle of our heart action as well as humanity. If we treat our fellowmen squarely and treat our Creator and Preserver with irreverence and neglect, we cannot lift up our heads without presumption and claim that we are honest. But we cannot even treat our fellowmen squarely if we are not right toward God and His Son Jesus Christ. Every false step of our life is a lie lived before the eyes of our fellows which gives them a wrong outlook as far as our influence affects them and is dishonest on the moral and spiritual side of life.

Proud and boastful as some classes are of their record of straightforward dealing, their hearts will not stand the test before the Word of God in meeting the issues which it requires for uprightness of character in God's sight. Can we truly say that we have earnestly investigated the call of Christ Jesus and have honestly met the question so as to clear ourselves of every responsibility? Are we walking daily in the light of the Word and discharging every Christian duty as it relates to home, Church, community, and the world? Do we obey the Holy Spirit as He opens to us the pages of the Book of Books and sheds light upon the pathway of life? Then, and then only, can we claim honesty, in thought, word and deed.

II. The Text.—II Cor. 4:1-4.—Paul and his co-workers were not in the work of life as a game that must be won by deceit and craftiness. He relied wholly upon truth and the bringing of truth to light as the means by which he and his work should be commended under the all-seeing eye of God.

Those whose minds are blinded to the truth are dishonest, unwilling to believe; a class who receive not the love of the truth and hence have no other course left but to open their hearts to the inroads of deception until they believe lies—the most terrible darkness known in this world.

I Pet. 2:9-12.—This sets before us the only class of honest people in the world. Those, who having responded to the call of God, have taken their place with the people of God, go forth in the world

living as pilgrims and strangers and showing forth the truth in every phase of life.

OUTLINE STUDY

I. In Thought.

1. Thoughts guided by a Spirit-led conscience.—Rom. 9:1; II Cor. 3:18; 4:6.
2. Thoughts responsive to the truth of God as revealed by the Holy Spirit.—Eph. 1:17, 18; I Cor. 2:12.
3. Thoughts yielding obedience to God's voice.—Heb. 3:12-15; I Cor. 14:24, 25; Acts 2:37, 38.
4. Thoughts centered upon the way of truth and righteousness.—Phil. 4:8.

II. In Word.

1. Speaking the words out of an honest heart.—Mal. 2:6; Job 27:4-6.
2. Speaking truth and no falsehood.—Prov. 12:22.
3. Speaking the Word of God Truly.—II Cor. 4:2.

III. In Deed.

1. True dealings.—Lev. 19:35, 36; I Pet. 2:12.
2. Faithful stewardship.—II Cor. 8:21; Lk. 12:42, 43; Lk. 16:10-12.
3. Righteous in all affairs.—Isa. 33:15, 16.
4. All service as in God's sight.—Col. 3:22.

SUGGESTIVE ASSIGNMENTS

For Children

1. Text-word, "Just."
2. Honest Within and Without.

For Young People

1. The Foundation for True Honesty.
2. The Blessing of Honesty in Thought.
3. The Value of Honest Conduct.

For Older People

1. The Rewards of an Honest Life.
2. A Life Yielded to the Truth.

PERSONAL THOUGHT

"Let the words of my mouth and the meditation of my heart, be acceptable in Thy sight, O Lord, my strength and my redeemer."

SEED THOUGHTS

There is a logic that seems to come out right with the head that fails to come out right with the heart. The fact is, the head has purposely devised a logic with deceptive applications to suit the perversity of the heart unyielded and dishonest before God.

If you would keep your head logic clear, keep your heart with all diligence. A true heart is in a position to discover the false premises from which false deductions are made better than the trained mind which has failed to honestly meet heart relations in God's sight.

Honesty in business means more than fulfilling the requirements of the law of the government. He buys and sells hon-

estly who buys and sells with the welfare of his neighbor in mind both as to fair treatment in the bargain, as well as right influences in the merchandise handled. From this view point is there a truly honest saloon keeper, etc., etc.?

GOD-CONTROLLED EDUCATION.

Acts 7:20-37; 9:15

Topic for March 16

MOTTO

If the Lord will, we shall live, and do this or that."

MEDITATIONS ON THE TOPIC

I. Education and God's Will.—To the Christian it should not for a moment be a question as to God's right to speak and overrule in all matters pertaining to our life. Education is one of the things which should be in the list of all things. Whatever there is about us of bodily strength or mental power is a gift from God. We belong to Him who loved us and washed us from our sins in His own blood and made us His own peculiar treasure for the showing forth of His praise before the world. Our mental powers need to be exercised and consecrated to do that which will make them of greatest service in His cause. The question of what we are to know and how we are to get the knowledge is the right of God to say and provide.

What should I know? Surely God does not mean that every one is to have the knowledge of everything in the universe in this short life which we spend in the time world. We would either have to be occupied all our days in study or else God would just miraculously have to impart such knowledge to us. It is evident that I should know all about God and His creation which my place in life would call upon me to know to make me of greatest service to God and fellowmen while I live. That means that some people will have a larger fund of knowledge of some things than others. Some will be used in fields of educational work while others will be used in fields of simpler activities. And to know our sphere of service and what educational work we are to spend time in, must be settled along with other life problems and activities. God's providence, God's talents, God's work,—all figure in my experience. As He gives me opportunity for learning, as my gifts and abilities seem to point in consideration of the field of work before the Church, so must I choose and work as led by Him.

III. The Text.—Acts 7:20-37.—This gives a brief sketch of the life of Moses and how God overruled providence to educate him for the great service of leading Israel out of bondage and establishing them as a nation with God-given laws and organization. His education was directed and used in God's own way. It is a fitting example to us.

Acts 9:15.—This passage in brief shows how God proposes to take Saul of Tarsus with the learning attained in his ig-

norance of Christ and through the enlightenment of the Holy Spirit use him for the spreading of the Gospel among the Gentiles.

OUTLINE STUDY

- I. Controlled by the Providences of God.
 1. By permitting its acquisition.—Acts 7:22; Acts 22:3; II Tim. 3:15.
 2. By leading its possessor to choose for God.—Heb. 11:24-26; Acts 22:11-15.
 3. Shaping events that they could be used.—Acts 7:35, 36; 11:25, 26.
- II. Controlled by the Spirit of God.
 1. Discerning between intellectuality and spirituality.—I Cor. 2:11-13.
 2. Turning training into service.—Lk. 1:1-4; Acts 17:28; 21:37-40.
 3. Giving right motives in all activities.—Rom. 12:1-5.
- III. Controlled by the Word of God.
 1. Keeping willing men and women in safe paths.—Jas. 1:21-25.
 2. Giving directions in the work to be done.—II Tim. 3:16-4:5.
 3. Becomes the principal weapon of aggression.—Eph. 6:14-20.

SUGGESTIVE ASSIGNMENTS

For Children

1. Text-word, "Learn."
2. Learning as God is Pleased to Have Me.

For Young People

1. Proving God's Will in Acquiring an Education.
2. Using Rightly Related Learning.
3. Spirit-led Use of Learning.

For Older People

1. How Satan Sidetracks in Educational Work.
2. Motives from God in Acquiring and Using Learning.

PERSONAL THOUGHT

With our hearts yielded to God, let us exercise ourselves diligently in those opportunities for increase of knowledge in school and in life by which God may be glorified and receive greatest service from our lives.

SEED THOUGHTS

To know the laws of God in nature and revelation, and then to fashion the affections and the will in harmony with those laws—This is education.—S. F. Scovel.

Education, briefly, is leading human minds and souls to what is best and right, and to making what is best out of them—And these two objects are always attainable together, and by the same means.—The training which makes men happiest in themselves, also makes them most serviceable to others.—Ruskin.

The great end of education is, to discipline rather than furnish the mind; to train it to use its own powers, rather than fill it with the accumulations of others.—Tyron Edwards.

If we work upon marble, it will perish; if on brass, time will efface it; if we rear temples, they will crumble into dust; but if we work upon immortal minds, and imbue them with principles, with the just fear of God and love of fellowmen, we engrave on those tablets something that will brighten to all eternity.—Daniel Webster.

INTERCESSORY MISSIONARY SERVICE.—Eph. 6:10-18; I Tim. 2:1-10.

Topic for March 23

MOTTO

"Praying always with all prayer and supplication in the Spirit."

MEDITATIONS ON THE TOPIC

I. Intercessory Prayer.—God has always had a plan since the fall of man by which intercession could be made to Him and in which He would be entreated. From the earliest times we notice that altars were built and sacrifices were offered up unto God and as a result blessings were sent down upon those whose offerings were accepted. The altars were a type of Jesus Christ the great sacrifice for sin, and every prayer had its merits through the purposed atonement which God had planned by Him. Priests were appointed and men of God whose lives were in divine favor were recognized by the people as God's intercessors in behalf of individuals and the nation of God's chosen people. Abraham, Moses, Samuel, Daniel, Job, and many others were characterized as men whose lives were intercessory in behalf of the people. Because these men honored God's appointed means of intercession and always came to the Lord with their hearts and lives yielded to His plan, He was pleased to work for them and answer their petitions.

Today Jesus the great Highpriest has gone into heaven with His own blood to make intercession for us. The way of approach to God is complete and there is no one, who comes in the right way, who will be refused. "If ye abide in me and my words abide in you, ye shall ask what ye will and it shall be done unto you" (Jno. 15:7). The great work of saved souls is to stand in the place of the priesthood (I Pet. 2:9) before the lost world offering up spiritual sacrifices unto God by Jesus Christ (Heb. 13:15; I Pet. 2:5). We are invited to ask. We are directed to pray for others. God wants the entreaties by Jesus Christ to be used by His children. He is pleased to answer those who come to Him in behalf of the lost world. Shall we avail ourselves of this privilege of service?

II. The Text.—Eph. 6:10-18.—Here we see the complete equipment of the Christian in his conflict against the powers of darkness. The crowning part of that equipment is the open way of prayer in behalf of saints and ministers of the Lord who stand in the battle with us and who seek to win souls for the Master.

I Tim. 2:1-10.—Here again we see that it is God's will that all men should be saved and it is His plan that His people should be the intercessors in their behalf. It should be men with holy hands and peaceful spirit and women of modesty and practical piety who engage effectually in this service.

OUTLINE STUDY

I. The Qualifications for Such Service.

1. Abiding in Christ.—Jno. 15:7.
2. Obeying and seeking to please Him.—I Jno. 3:21, 22.
3. Men of purity and peace.—I Tim. 2:8.
4. Women of modesty.—I Tim. 2:9, 10.
5. Faith.—Jas. 1:5-8; Heb. 4:16.
6. Humility.—I Pet. 5:5, 6.

II. Encouragement to Prayer.

1. Answers promised.—Matt. 7:7-11.
2. Importunity encouraged.—Lk. 18:1-8.
3. It is a duty commanded.—I Thes.

5:17.

4. God seeks men of prayer.—Ezek. 22:30.

III. Intercessions which Further Missions.

1. For all men.—I Tim. 2:1.
2. For authorities.—I Tim. 2:2.
3. For ministers of the Lord.—Eph. 6:19; Rom. 15:30-32.
4. For saints.—Eph. 6:18; Rom. 1:9; Eph. 3:14-19; Col. 4:12, 13.
5. For the sick.—Jas. 5:14-16.
6. For the erring.—I Jno. 5:16, 18.
7. For persecutors.—Acts 7:60.
8. For more workers.—Matt. 9:37, 38.
9. For all needs.—Phil. 4:6.

SUGGESTIVE ASSIGNMENTS

For Children

1. Text-word, "Pray."
2. How to Pray for the Mission Cause.

For Young People

1. Qualified Intercessors.
2. How God Regards Intercessory Service.
3. Objects of Intercession in the Mission Cause.

For Older People

1. Examples of Effective Intercessory Service.
2. The Possibilities of Serving by Intercession.

PERSONAL THOUGHT

Are we God's servants who use the means of prayer in seeking His favor toward the lost world? How precious is our opportunity along this line.

SEED THOUGHTS

"The burdens which the foreign missionary has to bear and the conflicts which he has to endure would be appalling if he did not believe in a God who answers prayer. But we have no right to leave the devoted men and women who go out to the foreign field to fight the battle alone. Realizing that their wrestling is 'not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against wickedness in high places,' we should with all prayer and supplication pray at all seasons in the Spirit, and watch thereunto with all perseverance, that God would give to these men and women victory in their personal conflict, and power in their efforts to win men from the delusions of false religions that eternally destroy the truth of the Gospel which saves. We should pray, too, very definitely for the converts on the foreign fields, for their deliverance from error and delusion and sin, that they may become intelligent, well balanced, strong and useful members of the body of Christ. We should pray for the churches as organizations that are formed as the outcome of missionary effort in foreign lands."—R. A. Torrey.

SOCIAL STANDARDS IN THE SERMON ON THE MOUNT.—Matt. 5, 6, 7.

Topic for March 30

MOTTO

"Be ye therefore perfect, even as your Father which is in heaven is perfect."

MEDITATIONS ON THE TOPIC

I. Social Standards.—Standards are principles of action, models, or ideals which are set up as the measure by which the thing under consideration is tested. Society, composed of men and women, in home, in business, in religion, acts after certain standards. But there is a standard which the kingdom of heaven has

and which true citizens of this kingdom exemplify. It is such a standard which Jesus presents in the Sermon on the Mount.

Jesus describes the inner state of those who belong to the kingdom of heaven and calls it a "blessed" state. Such people are a blessing to the world by their presence in it. Their foundations are from God whose Word is unfailing. Conduct toward fellowmen is governed by a law of righteousness within the heart in the true Christian. Outward forms of right with inward desires for wrong is not real righteousness. Pretended deeds of mercy and worship for outward show do not count in the sight of God.

If our hearts never are angry at a brother we never will kill him. If we keep our hearts pure from lust we will never do deeds of impurity. If husband and wife are true to God's plan they will never seek another while their companion is living. If we are truthful it requires no oath to make our words stronger. If we have the likeness of our heavenly Father we cannot hate or injure those who injure us. If we are truly religious we will do right whether others see it or not. If heavenly things are first to us we will not be seeking the things of earth. God's law of love will be our law of conduct. We can know the life by where it leads and by the tests it will stand.

II. The Text.—Matt. 5, 6, 7.—Jesus sets forth the nature of those in the kingdom of heaven and how they will behave in this world toward the evil and the good and toward the heavenly father and His work and the things of this earth. Society would indeed be blessed if the teaching of Jesus were fully obeyed.

OUTLINE STUDY

- I. Conditions of Blessedness in Individual Members of Society.—Matt. 5:1-12.
- II. Social Service to be Rendered to the World.—Matt. 5:13-16.
- III. Fundamentals Observed.—Matt. 5:17-20.
- IV. Standards of Righteousness in Society.
 1. Strife in the heart touches the law against murder.—Matt. 5:21-26.
 2. Lust in the heart touches the law against adultery.—Matt. 5:27-30.
 3. The sacredness of the marriage bond cannot be annulled by divorce.—Matt. 5:31, 32.
 4. Oaths have no place in the actions of men who speak from truthful hearts.—Matt. 5:33-37.
 5. Resistance of evil has no place in hearts that love fellowmen.—Matt. 5:38-48.
 6. Righteous deeds are done for God's sake and not to be seen of men.
 - a. Alms.—Matt. 6:1-4.
 - b. Prayers.—Matt. 6:5-15.
 - c. Fasting.—Matt. 6:16-18.
 7. Temporal interests are subservient to eternal and heavenly.—Matt. 6:19-34.
 8. Deal with others as you would be dealt with.—Matt. 7:1-12.
 - a. In matters of judgment.—Matt. 7:1-5.
 - b. In matters of giving out holy things.—Matt. 7:6.
 - c. In matters of what we expect of God.—Matt. 7:7-11.
- V. The Final Test of Life.
 1. The way.—Matt. 7:13, 14.
 2. The fruit.—Matt. 7:15-20.
 3. Obedience.—Matt. 7:21-23.
 4. Action.—Matt. 7:24-27.
 5. The authority.—Matt. 7:28, 29.

SUGGESTIVE ASSIGNMENTS

- For Children
1. Text-word, "Righteousness."
 2. Commit to Memory the Beatitudes.
- For Young People
1. Standards of Social Purity.
 2. Standards of Truthfulness.
 3. Standards of Dealing with Evil Doers.
 4. Standards of Doing Good Acts.
- For Older People
1. Essential Heart Conditions that Make for True Social Conditions.
 2. The Essential Social Service.

PERSONAL THOUGHT

A light shines on if there is darkness all around. Salt, to be of value, must have a taste all its own. If we are to bless the world we must expect to be a distinct people with qualities different from the world in which we move.

SEED THOUGHTS

Prayers made in wrath are written in gall.—M. Henry.

Those who would find mercy with God must show mercy to their brethren; nor can we expect that He should stretch out the hand of His favor to us, unless we lift up to Him pure hands without wrath (I Tim. 2:8).—M. Henry.

The Christian should, for the credit of his religion, avoid, not only that which is in itself evil, but that which cometh of evil, and has the appearance of it.—Henry.

What God says to us, we should be ready to say to our poor brethren, "Ask and it shall be given you."

It becomes us to be forward with acts of kindness, for before we call, God hears us and anticipates us with the blessings of His goodness.—H.

A LIFE OF HELPFULNESS.—Dorcas. (Jr.)—Acts 9:36-43.

Topic for April 6

MOTTO

"Let us do good unto all men."

MEDITATIONS ON THE TOPIC

I. Dorcas and the Lessons Which She Taught.—The life story of Dorcas is not very long. But it is not always the long stories that are the best. Her voice was not heard so much in public, as her deeds. The Christian people of Joppa all loved her for her good works. The poor widows of Joppa also loved her for her alms deeds. She had made many coats and garments for the poor people of her town. And when Dorcas took sick and died, they felt as though a good friend was taken from them. They came to where she lay cold in death and wept.

Peter was visiting not far from there among the Christian people. The Church at Joppa sent for Peter to come when Dorcas died. They felt that Peter could comfort them all. And when Peter came, God gave the faith to raise her from the dead, so when he had asked the people to go out of the room, he knelt down and prayed. Then he spoke to the body and said, "Tabitha, arise." She opened her eyes and sat up as soon as she saw Peter. He gave her his hand and lifted her up. Then he called for the people who had been weeping and presented her alive. This caused many in Joppa to believe and turn to the Lord.

We today may not be able to do all the

things which Dorcas did, in just the same way. But we can live a life of helpfulness to others so that people will feel a loss when we are gone, instead of being glad to get rid of us. A life of helpfulness must first be a Christian life if it would be a glory to God and a blessing to men's souls. Then it should see the sorrows and troubles of others and share in the good things which God has given, and lend a hand whenever there is an opportunity. There are hungry to be fed and naked to be clothed. There are sad to be comforted and there are lost to be brought to Jesus that they may be saved. Will we do our part in this great work?

II. The Text.—Acts 9:36-43.—Read the Scripture about Dorcas and locate Joppa on the map. What other name was the word Dorcas for? What position did Peter take while he prayed? What does such a position in prayer express to God?

A LIFE OF HELPFULNESS—DORCAS.—(Jr.)—Acts 9:36-46.

Topic for April 6

OUTLINE STUDY

- I. Dorcas was—
 1. A disciple of Christ.
 2. Full of good works.
 3. Full of alms deeds.
 4. Sick, and died.
 5. Raised again from the dead.
 6. Loved by all the widows.
 7. A cause for many turning to the Lord.
- II. We May Be Like Dorcas.
 1. By doing good works.—I Tim. 2:9, 10.
 - a. Comforting the sorrowing.—Rom. 12:15.
 - b. Laboring to give to the needy.—Eph. 4:28.
 - c. Being an obedient disciple.—I Tim. 5:10.
 - d. Bringing the Gospel to others.—Mk. 16:15.
 2. Doing alms-deeds.—Matt. 6:1-4.
 - a. Feeding the hungry.—Matt. 25:35.
 - b. Clothing the needy.—Matt. 25:36.
 - c. Finding homes for the homeless.—Isa. 58:7.
 - d. Visiting the lonely and afflicted.—Jas. 1:27.
 - e. Relieving the oppressed.—Isa. 58:6.

SUGGESTIVE ASSIGNMENTS

- For Children
1. Text-word, "Good Works."
 2. The Story of Dorcas.
 3. How Dorcas Helped Others.
 4. How Her Life Led Many to the Lord.
 5. Good Things for Us to Do.
- For Others
1. A True Life of Helpfulness—How Attained?
 2. Who Shall be Missed?

PERSONAL THOUGHT

A life for Jesus is a life given to helpful deeds to fellowmen.

SEED THOUGHTS

Be not simply good; be good for something.—Thoreau.

Jesus bids us shine,
With a clear pure light,
Like a little candle
Burning in the night,

(Concluded on page 479)

CURRENT EVENTS

The Bok Peace Award Referendum.—From the Jury of the American Peace Award created by Edward W. Bok, the Christian Monitor has received an outline of the plan selected from among 22,165 manuscripts submitted in the competition for the \$100,000 Peace Prize. Charles Herbert Levermore of New York, student of international relations, writer and former college professor has been announced as the author of the winning plan.

Briefly summarized, the propositions which the author submits to be voted upon are: (1) That the United States shall immediately enter the Permanent Court of International Justice; (2) That, without accepting membership in the League of Nations as it now exists, the United States shall cooperate with the League in the capacity of "a body of mutual counsel," under conditions which amend Articles 10 and 16 of the League by substituting moral force and public opinion for military force and economic pressure. The Monroe Doctrine is also to be safeguarded and the United States released from any obligation under the Versailles Treaty, unless such is authorized by act of Congress. It is also specified that the League membership should be open to all nations, and finally, that the present methods and provisions of international law should be developed in proportion to the need."

A New British Ambassador at Washington.—"The successor to Sir Auckland Geddes as British Ambassador is Sir Esme William Howard. With a Labor Government expected in London, he was Lord Curzon's last appointment. Since the success of Bryce, there had been an idea that a new world needed new diplomacy—some writer; or Allenby, who is known to the Sunday schools as the Conqueror of Palestine; but the careful Curzon was taking no such chances. He had his eye on the Communists. And he determined that whatever else went to wrack and ruin in the British Empire, there should be at least one sound aristocrat left—at Washington! England may be Socialist, but she can still send the United States a Lafayette."—Current Opinion.

The Russian Leader Dies.—Nikolai Lenin's "Great Experiment" in government, still unfinished, has cost the lives of uncounted Russian men and women, and has cast a terror of "the Red blight" over millions of other lives outside of Russia. Yet when death came to this man who

has been described as "one of the great wreckers of history," "the greatest rebel against society of this or perhaps any other generation," "the Judas of the real Russian revolution," and "another Scourge of God," it was startling to note the number of voices raised in sincere tribute to his greatness. When the news of his death was announced to the All-Soviet Congress, a Moscow correspondent tells us, "almost every one in the great theater in which the Congress meets burst into tears," and it was proposed to make January 21, the day he died, a day of mourning in the Russian calendar. Altho he had turned their world topsy-turvy for them, we are told, crowds of people stood with bared heads in the icy air along the twenty miles of railroad between the little town of Gorky and Moscow while his funeral train went by.

But it is in the New York Evening Post that we find the most scathing arraignment of the man who it believes, achieved "the very eminence of infamy":

"Every sorrow that has fallen on the world since its beginning fell upon Russia with his coming. His outriders were the Four Horsemen. He found Russia a nation and left it a fallow field, furrowed with graves and flecked with blood.

"Lenin had strength. That very strength was a curse to Russia. He was clear-eyed. How, then, could his dying vision fail to glimpse the dark path down which he had driven Russia?

"If the fancies of Russia's dead might but gather to receive the ghost of Lenin!

"He should stand in the center of an amphitheater as vast as Russia. On one side should be massed the wraiths of the Red Wrath's victims: peasants, savants, aristocrats, judges, priests, soldiers, and workers, they with their women, children, aged and crippled. They should come up from their shallow, pitiful graves and rise from the river ooze, from wells, pools, pits, and the quick-lime vaults of the Chekha

"On the other side should gather the dead of famine and pestilence—the simple villagers and peasants, the timid, mystical Slav souls who perished because of the hunger and plagues that followed Lenin and his savage dreamers. For these also are his victims.

"In a silence, then, as deep as eternity, the dead eyes of these slain millions should look down upon Lenin. In the damp, cold breath blowing from a land of graves, in the phosphorescent glow of decay flickering over the massed hosts

of the dead, Lenin should stand in the day of his judgment.—The Literary Digest.

7,400 at Student Convention.—"The ninth quadrennial convention of the International Student Volunteer Movement, which met at Indianapolis, was the largest and most successful of its kind ever held, for there were in attendance 6,000 men and women college students from all parts of the United States and Canada, 1,000 foreign missionaries and representatives of mission boards, and 400 foreigners who are studying in American institutions. The main themes of discussion were: "International Problems and the Christian Way of Life," "Racial Relations and the Christian Ideal," "Economic Problems and the Christian Ideal," and "Youth and the Renaissance." Many nationally known speakers were heard, and then the convention was divided into fifty discussion groups to consider these problems."

New Transatlantic Cable Laid.—"Work on the latest complete cable circuit between America and Europe has been completed, the American end being landed on Long Island and the European end at Havre, France. In the Azores Islands it was connected with a cable to London by way of Waterville, Ireland. Its length is about 3000 miles. The copper conductor in it is larger than any heretofore used, weighing 1100 pounds to the nautical mile. In the making of the new cable there were used more than 4,000,000 pounds of copper, 1,800,000 pounds of gutta-percha and 80,000 pounds of iron and steel wire. The deep sea portion of the cable is a little more than an inch and a quarter in diameter, and it rests on the bottom of the ocean at depths varying from 10,000 to 17,000 feet. It is capable of transmitting 1200 letters per minute, 600 in each direction at the same time. This is the first cable laid across the Atlantic since 1910."

"Tiger" Refuses Senate Seat.—Georges Clemenceau, the aged and retired war premier of France, has been recently urged by a committee to accept the nomination for a vacancy in the French senate. The "Tiger" stated that his political life was finished forever. "All that is left for me now is to take my place at the window and wait to see my funeral pass," he said. The old statesman recently had his tomb prepared beside that of his father.

MISCELLANEOUS

OUR WINTER GUESTS

Eliza F. Miller

For several years it has been our habit to feed the winter birds, but until the winter of 1911-12 we failed to attract others than Chickadees and White-breasted Nuthatches as regular boarders. We have a shelf arranged against the kitchen window that opens upon a covered piazza, so that it is always protected from storms, and here our birds feed without fear of us.

In 1906, we learned that Chickadees could be tamed to eat from our hands, and, every year since then, we have had from two to six or seven that would do this and some easily learn little tricks that are amusing and show much intelligence. I once held a piece of butternut meat (their favorite food) in my teeth, and invited one to come. Chickadee saw and heard and came, but could see no place to stand. He went to the top of my head to consider, but could not think it out, and soon left. I held my finger horizontally before my mouth, and he came at once, alighted on it, and took the nut from my teeth. After that, they learned to take food from my lips while hovering, or sometimes they grasped my chin with their scratchy little nails.

They believe in "suggestions," these birds. I have sometimes let down the window at the top and held food in my hand above it, and they readily came and took it. They soon learned to flutter near the top of that window, and were usually promptly rewarded for their brightness. In the spring, when the migrants take our attention, the Chickadees plainly show a "me too" disposition. One day I was looking at a Junco, and one of the Chickadees, disliking to be ignored, flew across in front of me several times; but I was intent on the Junco, and took no notice. Then he hovered near me, and finally alighted on my arm. As that did no good, he fluttered close to my face, coaxing for nuts from my lips. I had not asked that

trick of him for weeks, but he had not forgotten, and he meant to gain my attention if possible. He succeeded. These little fellows are so enterprising and full of friendly ways that we should find the winters lonesome without them.

Just once, during the severe winter of 1907-8, a tiny Red-breasted Nuthatch came to my hand. He was very hungry, and, when he found the abundance of suet-crumbs on the shelf, he took them away

In February, large flocks of Snow Buntings and Redpolls were at times in the lot next to ours, eating weed-seeds, and, on February 27, one Redpoll found our millet. Apparently he told his friends, as the number increased daily until forty was no unusual number. They easily learned to find millet seed that we scattered under various covered places, or upon the snow. They learned too easily, for they came to the Chickadees' window-shelf in a mob and forced our little friends away, squabbling shamefully among themselves over the suet, crumbs, and nuts. We were obliged repeatedly to drive them

away, lest we lose our Chickadees. Fortunately they did not know how to eat sun-flower seeds, or the Chickadees would have lost all their food. When the ground was snow-covered, we had to keep plenty of millet seed out in the yard for them, or they would have monopolized the shelf. These Redpolls are beautiful little creatures, but they fully illustrate the "survival of the fittest" idea in their conduct. However, every time the hillsides became bare, they would be away for the most of the day, and that gave our little favorites a time of peace.

For several days a male Purple Finch ate at the table with the Redpolls. One Red-breasted Nuthatch frequented our piazza many days in March, and two White-breasted Nuthatches were here daily after the middle of January. Three Downy Woodpeckers and a Brown Creeper were often in our trees where we tied

suet, and twice our sumac tree furnished lunch for the splendid Pine Grosbeaks. A dozen Chickadees were with us after the middle of January, and we never before had so many that were willing to come to our hands, and often just for friendship, when we held no food.

Our neighbors saw them do this, and even received the little fellows on their own hands, when calling upon us. The custom of keeping bird-tables has spread through the village, and several families have Chickadees that are friendly, besides the other birds that are glad of a

MERELY ABSENT-MINDED

When you've drunk your steaming coffee, when you've eaten all you will—

The hot muffins, and the eggs, and bacon fried,
Will you kindly put some bread-crumbs on the frosty window-sill,

For a little chap in feathers, who's outside?
He's an able-bodied beggar, and his appetite is great,
But he never leaves untidy bits behind him;
He doesn't want a knife and fork, he doesn't want a plate,
But don't put it where the pussy cats can find him!

When the ponds are frozen hard and fast, and all the streams are still,

When he can't get any drippings from the spout,
He will hammer at the icicles, and almost break his bill,
Trying might and main to get the water out!
He's an able-bodied beggar, but his beak is rather small,
And he'll thank you very much if you'll provide him
With a dish of water twice a week, and then you'll hear him call

All his friends to come and drink your health beside him.

He will do his best to pay you—in the dark and freezing morn
You will hear his lovely carol through the mist;
He will tell you what o'clock it is before the light is born,
And that song of life no mortal can resist.
And the able-bodied sparrows all begin to chirp in time,
They've the chorus singers keeping well together,
Till the robin's solo sounds so sweet that 'mid the frost and rime

You can go to sleep and dream of summer weather!

—La Touche Hancock.

and hid them as fast as he could. He was perfectly fearless, and would keep on working when I was close to the shelf. After he had carried away all of the suet, I held out some in my hand and he came, after fluttering like a moth before it, alighted on my hand and took the suet. He very evidently did not regard me as a personal friend, as do the Chickadees, but simply as an uncommon animal that had food for him.

The winter of 1911-12 we had bunches of millet stalks tied to trees and bushes near the house, hoping to attract Redpolls.

sure supply of food. Redpolls follow the Chickadees to the new stations, and one mill owner after mixing various seeds for them, has decided that Hungarian millet pleases them most.

On March 12, as I stood on the piazza, a tiny Pine Siskin came to the step below, perfectly fearless, and unconscious of me, and stayed many minutes while I examined it, finding the olive-green on the wing-feathers very pretty. Later, two more came, one having large, bright marks of clear sulphur on the wings and tail. These three were very loving among themselves, and friendly with the Redpolls. All were fearless of us. The sulphur-trimmed bird stayed only one day, but one or both of the others were here nine days. They soon found the window-shelf, and, like all of the other birds, preferred butternuts above all else. They were very quiet, and were not afflicted with "nerves," as are the Redpolls.

One day I found that I could touch one of these Siskins, so I placed my fingers holding a cracked nut, over the nut she was eating, and she very willingly ate from the one I held. Another nut was in my other hand, and the Chickadees took turns in eating that, or clinging to my arm, while one ran across my shoulders, all being anxious for my attention because I was busy with a new pet.

The Siskin ate from my hand on the shelf several times, that day, the next day, seeing a Chickadee fly to my hand, she followed, and he hastily gave up his place to her. Twice she did that, and afterward did not hesitate to come alone. The other Siskin tamed as readily, so that by the third day we could at any time hold out both hands with nuts, and a Siskin would come to each hand, and remain to eat indefinitely. They were much less active than Chickadees.

I wonder why it is that most birds, if fed, become irritable toward one another. These Siskins, though loving at first, fought fiercely later, and were so savage with Chickadees that they dared not come to our hands if the Siskins were near. They even drove off the White-breasted Nuthatches, so much larger than themselves. The Redpolls, too, seemed happy together before we fed them. Late in March, when Song Sparrows and Juncos came, they ate peacefully with the Redpolls until one day we found that one Song Sparrow had "cornered" the millet, and had driven away all Redpolls, Juncos, and Sparrows, and this he persistently did, though the Redpolls returned many times.

In the last weeks of March, the Redpolls sang a low continuous warble, interspersed with a short note that at a distance sounded like "buzz," but when near it was a liquid rattle, shorter and less vigorous than the whizz of the Siskin.—In Bird Lore.

AN OPEN LETTER

Editor of the Christian Monitor:

I have received a letter from a reader of the Christian Monitor concerning an article printed in the January issue about the Eshleman family. In that article—a reprint of one written some years ago by H. Frank Eshleman, of Lancaster, Pa.,—are several references to me as having investigated the Eshleman genealogy and the present size and distribution of the family.

I should like to say for the benefit of those who are interested that my present address is, Box 66, Ludington, Mich. Also, that in the six years or more since the article was prepared I have made much further research. Any one who bears the name or for any other reason is interested can obtain important records by writing to me, or can be of assistance in completing the records if the data that are at hand are sent me, including especially the line of descent as far back as possible and any other early records.

The name is originally spelled Aeschlimann in Switzerland but is variously spelled by the descendants in America—Eshleman, Eshelman, Ashelman, Eschliman, etc., though most of the recent immigrants in Ohio, Indiana, and elsewhere retain the original German spelling. Representatives of the Eshleman family appear in many city directories, but no doubt the large majority live in the rural districts and small towns.

In Lancaster County alone, where nearly all the ancestors of the 18th century settled, there are close to 1,000 bearers of the name, counting children as well as adults, while for the entire United States the number is probably 5,000 or more. The family is exceeded numerically in Lancaster county only by the following families: Miller, Martin, Weaver, Herr, Groff, Smith, Brubaker, Myers, Hess, Stauffer, Good, and Witmer. Families of approximately equal strength are, Hoover or Huber, Hershey and Landis. Other Swiss-German families of considerable strength in that county, it may be stated incidentally for the many readers who would like to know are: Baer, Becker or Baker, Brenneman, Burkholder, Eberly, Erb, Frey, Graybill, Harnish, Heisey, Horst, Hostetter, Kurtz, Keller, King, Krieder, Le Fevre, Lehman, Long, Melinger, Musser, Nissley, Rohrer, Sensenig, Shenk or Shank, Shafer, Shirk, Snyder, Stoltzfus, Sweigart, Wenger, Wolf, Young and Zimmerman.

The study of genealogy is not only intensely interesting; it is morally uplifting. The study of our people tends to keep us loyal to the good they have done and to make us determined to do nothing to disgrace the name.

I own the old German Bible that belonged to my immigrant ancestor and would not part with it for considerable

money. It was published in 1754 and contains his family record, the births beginning in 1761, and the record of several later families down the line.

Cyrus H. Eshleman.

AGGRAVATING WIFE

A man named Anthony had been converted, and his wife was very bitter indeed about it. To use the man's words: "When I found the Savior, she said to herself: 'I will set to and see how much that man can bear.' And when I saw what she was about, I said: 'Lord, I will set myself to show how much Thy grace can do.'"

She went on bit by bit, till she became what you may call aggravating. "I used to get up and light the fire, and I said, 'Lord, let the fire burn with Thy love, that would preach a sermon.' Then I used to clean her boots and I said, 'Lord, let the boots shine with Thy grace.' Then I turned to fill the pitchers at the well, and said I, 'Let them brim over with Thy love.' I thought that will preach her a sermon; there's firstly, secondly, and thirdly.

Then I went out to fill the kettle, and I used to say, 'Lord, let it boil over with Thy love.' That went on for several months; and on one Sunday evening I was praying for people at the service, and before I got home it was nigh upon eleven o'clock. When I got to the door I found it was shut, bolted and barred, and the wife was gone to bed. She would not let me in. I felt at first like heaving that door down, but I looked to the elements and went to the hedge by the churchyard, and there it seemed that the Lord came and stood by me. I seemed to be talking to Him all the time and I waited and waited, and at half past two my wife came out sobbing, and said: "Anthony, can you forgive me?" I said, 'My dear, I have nothing to forgive.' She replied, 'Don't say that, kick me; do anything to me!' I took her by the hand, and we went indoors and knelt down in our kitchen and the Lord put His grace into the wife's heart and we have been comfortable ever since."—Publisher Unknown.

YOUNG PEOPLE'S BIBLE MEETING

(Concluded from page 467)

In this world of darkness,
We must shine,
You in your small corner,
And I in mine.

Jesus bids us shine,
First of all for Him;
Well He sees and knows it,
If our light is dim;
He looks down from heaven,
To see us shine;
You in your small corner,
And I in mine.

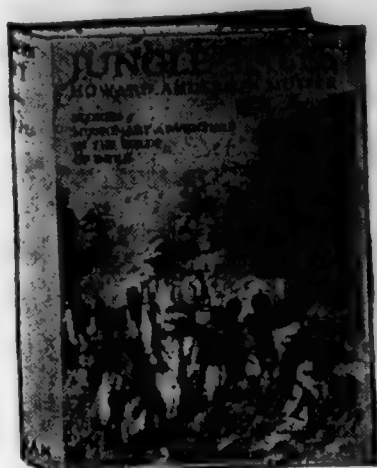
Jesus bids us shine,
Then for all around,
Many kinds of darkness,
In this world abound,
Sin and want and sorrow;
So we must shine,
You in your small corner,
And I in mine.

—E. O. Excell.

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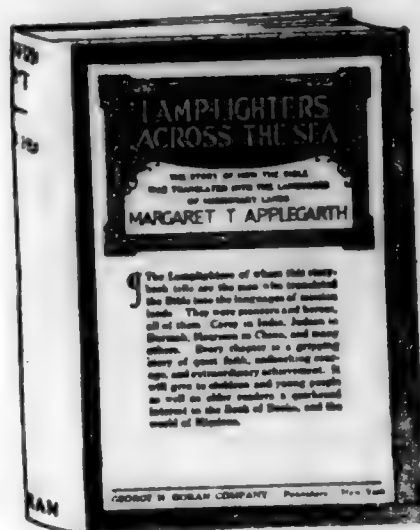
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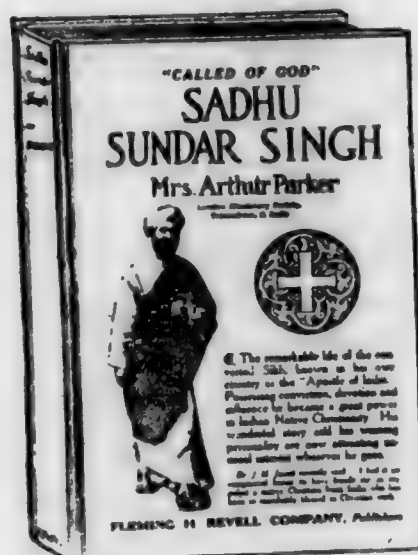
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War Against Sport Which Claims Another Death.—With the introduction of two bills at Albany asking for the repeal of the boxing law and a third calling for investigation of the boxing commission, general uneasiness for the future of the game is felt here as a result of the death of Frankie Jerome.

From a reliable source it was learned today that Walker, disgusted with the

game that he restored to legal standing in New York, will not raise his voice or lift a finger if the legislature wants to repeal his bill.

The death of Jerome following a boxing contest in Madison Square Garden last week is regarded as the blow that killed all chances to revive a business that was already groggy and out on its feet.—United Press.

CHRISTIAN MONITOR

APRIL, 1924



"Go to my brethren and say unto them, I ascend unto my Father."

SELECT READING

Our Blessed Hope

BEHOLD, I show you a mystery: We shall not all sleep, but we shall all be changed. In a moment, in the twinkling of an eye, at the last trump: for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed.

For this corruptible must put on incorruption, and this mortal must put on immortality.

So when this corruptible shall have put on incorruption, and this mortal shall have put on immortality, then shall be brought to pass the saying that is written, Death is swallowed up in victory.

O death, where is thy sting? O grave, where is thy victory?

The sting of death is sin; and the strength of sin is the law.

But thanks be to God, which giveth us the victory through our Lord Jesus Christ.

I Corinthians 15:51-57.

LILLIAN'S TWIN—AN EASTER STORY

Estelle G. Caldwell

She was a poor, dirty, homely, fifteen year old girl. Nobody loved her, and she loved nobody. She lived in a little dirty tumbledown one-room shed. Her meals came from anywhere. Her real name was Lillian, but people never called her that: that was too nice a name for her. Even her poorest neighbors scorned her, for she was dirtier and poorer than they.

She often told herself that she didn't care what people thought about her, and she believed that she meant what she said, until one day as she was lounging outside the door of her shed, a small boy threw a round dirty brown object at her and said, "There that's just like you!" Lillian made a sharp retort; picked up the brown object as though she would have thrown it back at him; changed her mind, and went inside the shed. She sat down on the floor and looked at the object. "He's right. It is true," she said. "I am dirty and ugly and good for nothing but to be thrown around!" The sound of the words was not pleasant to her ears, so she threw the object across the room and tried to forget it.

About a week later as she was poking into the corners of the shed, she came across the brown object again. She picked it up and as she looked at it, surprise lighted up her face. Branching out from the bottom of it were some tiny rootlets. "I wonder what this is?" she asked herself. "It's something that grows, anyway. I'll plant it and watch it." The next half a day Lillian spent in rummaging through old ashbarrels in search of a pot in which to plant her—she didn't know what to call it. "I know," she said finally. "Twins are things that are alike, so I will call this my twin because it is just like me." Her search was rewarded for she found a flower-pot that had been

broken in two pieces and had been thrown away. Lillian tied the two pieces together with a string; filled the pot with dirt, and planted her "Twin" in it. She placed it where the sun could reach it, and day after day she watered it and watched to see some sign of life. One day she saw a little green shoot. It was really a plant! So day after day Lillian took the greatest care of it, and as she watched it her heart kept singing over and over again, "It's growing. My 'Twin' is growing!"

From day to day the stalk grew higher, and branched, and grew again. One morning when Lillian awoke there were six buds on the stalk, and then it seemed to her that the days could not go by swiftly enough.

One morning the buds had bloomed, all six, and in all its beauty stood a lovely Easter lily. Lillian had never before been so happy, for somehow the lily seemed to stretch out and reach into her very heart and say, "I'm yours. I'm your twin." But in the midst of her gladness Lillian saw in a broken piece of glass her reflection, dirty, homely, ragged. Her joy left her, and she sat down on the floor and cried. As she sat there she thought of the time, a few weeks before, when she had held a dirty brown bulb in her hand; and she remembered the words of the little boy, "There, that is just like you!" "And she had been just like the dirty bulb," she thought, "but she was still like it, while her 'Twin' had grown and grown until the brown bulb had been forgotten and a pure white lily had taken its place. Now it could no longer be her 'Twin.'" Then a different expression came to her eyes. "Twins are twins always. Where had the lily come from? Was it not from the brown bulb? The bulb was dirty and homely on the outside, but we see what it had on the

inside!" Lillian's thoughts began to grow more pleasant. "Perhaps," she thought, "perhaps even though I am dirty and homely outside, I can grow like the lily; but how shall I start?"

It was Easter morning. The fragrance of many lilies filled the church, and the gladness of the resurrection was in the hearts of the congregation as the minister told them of the love of Jesus; of how Jesus had lived and then had given his life that every one who would believe might grow better and lovelier every day. He told of the resurrection and of how the lily and its purity and beauty represented each life that had been given to Jesus and that He had made more beautiful. "As He gave His best, we should give Him our best," the minister concluded. The sermon was over; and as the benediction was being given, a little ragged girl slipped from the church.

Most of the congregation had departed when the minister's wife saw a fifteen-year-old girl, dirty and homely, enter the church, and slowly walk down the aisle holding tightly a beautiful lily in full bloom. The girl placed the lily with the others, but she did not leave it. Finally the minister's wife went up to the girl, and placing her arm about her asked, "What is it, dear?"

"My 'Twin' is my best," Lillian replied, as she blinked back the tears that were in her eyes. And because the minister's wife looked so kind and sweet, and so much like the lily herself, Lillian told her the story of the bulb and how it changed from a dirty brown object to a beautiful white lily; how she had called it 'Twin,' because it was just like her; and then how it had changed and grown and become tall and beautiful; while she had not changed at all. "The minister said that if I would give my best Jesus would make me like the lily. My 'Twin' is my best," Lillian said.

The minister's wife looked down into the trusting eyes of the girl as she said, " 'Twin,' what a lovely name! Your other names are alike too—lily and Lillian." Then she told Lillian again the sweet Easter story; the story of life and resurrection, and of what Jesus could mean to her if she would let Him. "Now, dear," she finished, "I think Jesus wants you to take His lily back with you again, and watch it every day as you grow like it."

That night Lillian knelt beside her lily and prayed, "Jesus the minister's wife said you could make me like my 'Twin.' Please do. Amen." And He did for the minister's wife took her and cared for her as her own child.—The Young Pilgrim.

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EASTER SUNDAY WITH THE HELP- ING HAND CLASS

Grace K. Swanger

The members of the Helping Hand Class who went to the hospital on Easter Sunday found the children watching for them as usual. There had been a death in the ward the day before and the children were saddened, wondering about the mystery of death.

After the singing of "Christ Arose," Miss White told the beautiful story of His death and resurrection. The children drank it in with shining faces.

"Will Jimmie be resurrected some day?" asked a cripple lad, who was strapped from his hips down in a heavy steel brace.

"Yes, indeed. When Jesus comes all those in their graves who belong to Him will be raised and caught up to meet Him in the air," said Miss White.

"Don't all of us little children belong to Him?" asked a girl on crutches.

"You remember the verse we learned where Jesus said, 'Suffer the little children to come unto me, and forbid them not, for of such is the kingdom of heaven.' You see, dear, we must come to Him, and then we belong to Him," said Miss White. "Jesus said 'Come unto me and be saved.'"

"Well, we want to all come to-day," said the child, her eyes full of tears. "We want to belong to him, so we will be ready when He comes for us."

"I am so glad," said Miss White, her own eyes filling. "Now you can't all kneel because you are sick, but we will come and kneel by your beds and chairs and each one of you can ask Him to forgive all your sins and make you His child so you will be ready to live or die for Him."

It was a blessed service. Little sick, crippled children coming to the Savior and asking to belong to Him. Every one prayed. As they finished, one child said, "Let's sing, 'Jesus Loves Me, This I know,' " and they did sing it from their hearts, realizing Jesus did love them.

"I have something to show you and to help you understand a little about our resurrection," said Miss White, opening a little box and taking out some pins, tacks, tiny scraps of iron, bits of wood, paper, some dirt, and a magnet.

She scattered the chips on the table and

sprinkled a little dirt over part of them. Holding up the magnet she asked, "Do you know what it is?"

"A magnet," answered a boy on crutches. "What is it good for?"

WHAT IS LIFE TO YOU?

To the preacher life's a sermon,
To the joker it's a jest,
To the miser life is money,
To the loafer life is rest,
To the lawyer life's a trial,
To the poet life's a song,
To the doctor life's a patient
That needs treatment right
along.

To the soldier life's a battle,
To the teacher life's a school,
Life's a "good thing" to the graft-
er;
It's a failure to the fool.
To the man upon the engine
Life's a long and heavy grade.
It's a gamble to the gambler;
To the merchant life is trade.

Life's a picture to the artist;
To the rascal life's a fraud.
Life, perhaps, is but a burden
To the man beneath the hod.
Life is lovely to the lover,
To the player life's a play.
Life may be a load of trouble
To the man upon the dray.

Life is but a long vacation
To the man who loves his
work;
Life's an everlasting effort
To shun duty to the shirk.
To the earnest Christian worker
Life's a story ever new.
Life is what we try to make it.
Brother, what is life to you?

—Publisher Unknown.

answered another boy who was sitting up in his cot near by.

Taking the magnet in her hand, Miss White demonstrated how the pin and tacks would jump up in the air to meet the magnet, while the bits of wood and paper would not move.

"It will pick up iron and things," answered another boy who was sitting up in his cot near by.

"I wonder why the wood and paper will

not move," she said, looking at the children.

"I know," said the boy on crutches again. "It has to be something that has the same kind of stuff in it that the magnet has."

"That is right," answered Miss White. "Now I want you to see that when Jesus comes it will be only those who belong to Him, those who are like Him, whether they are dead or alive, that will be caught up."

"We will let this magnet represent our Lord Jesus. He said if he was lifted up He would draw men to Himself. These pins, tacks and little pieces of iron will be the people who are saved and are living on earth when He comes, and the pieces of wood and paper are the wicked people who do not love Him. Over here is a graveyard and these pins, tacks, iron, wood and paper that I cover with this dirt are the people both good and bad who are dead and buried."

"Now watch what happens. This magnet represents Jesus' coming," and she held it toward the table. The pins, tacks and bits of iron jumped up to meet it. Then it was held closer, and the dirt began to move and all the pins, iron and tacks buried under it flew up and joined themselves to the magnet. All that remained on the table were the bits of paper and wood.

"You see, children, that is just what will happen when Jesus comes. Those who are like Him and belong to Him will leave this earth and meet Him in the air, while the wicked will be left behind. And just as the pins came out from under the dirt to jump to the magnet, just so will we, no matter if we are dead or in our graves, when Jesus comes we shall come out of our graves and be caught up to Him. And those who are living will not die, but will be changed in the twinkling of an eye and caught up, too."

"I wish He had come before Jimmie had to die, yesterday," said the boy in the braces.

"I wish He would come before we have to die," added another child.

"Perhaps He will," said Miss White. "I believe His coming is near, and we must try every day to live for Him so we will be ready to meet Him. I am going to sing you a little chorus about His coming before we go:

"Glory, glory, He is coming!
Our Lord is coming soon."

—Light and Life Evangel.

REMINISCENCES OF LIFE ON THE PLAINS

"IN THE SHADOW OF A GREAT ROCK IN A WEARY LAND"

S. C. Yoder

On the south side of the Yakima river rises one of those abrupt series of bluffs which mark the greater part of the inland basin between the Cascade and Rocky Mountains. Viewed from the north side it appears like a mountain, but when one once reaches the summit, the land, though much broken by coulees, slopes quite gently toward the Columbia on the south.

For the most part the country is covered with sage-brush, grease-wood, and such other vegetation and scanty grasses as usually grow in a semi-arid region. The bunch-grass which grows luxuriantly along the crest of the hills where rainfall is more abundant furnishes excellent pasturage for the many horses which run wild on these plains, and through out all this region this is known as the "Horse Heaven country" which is a significant name.

The soil is very sandy and as said before the country is broken by coulees or deep canyons in several of which are found springs of water where horses gather from miles around to refresh themselves during the hot summer days. In winter time sheep camps are set up here where the flocks that graze in the mountain during the summer, are watered and corraled for the night while in daytime they feed on the grasses that spring up quickly, following the autumn rains.

During the winter the weather is often fine and pleasant but sudden changes are not uncommon, and what in the morning gives promise of being a beautiful day, may suddenly be changed, and instead of sunshine there may be wind and sand storms, that chill and sting until it is almost impossible for one to be out. In the spring and autumn when occasional rains fall, the country is covered with flowers of various kinds and hues, and a person who has seen this country only in summertime when it is blasted by the heat and winds, wonders how such flowers manage to grow there. During the hot summer months when the wind that blows over this vast stretch of hot sand which reaches for miles to the north, east and south, becomes heated, it dries up everything before it and the country takes on the appearance of a dreary waste.

It was during one of these latter periods that some business matters made it necessary for me to visit one of these camping places, miles out on the plain. I decided to ride out one day, look after my affairs and return on the next, making as much as possible of the trip before the intense heat should come on.

I reached my destination at a spring in the bed of deep coulee earlier than I had anticipated because the weather had turned somewhat cooler and I was able to make better time than usual. I transacted my business with the family that was hold-

ing down a Homestead and keeping lonely vigil over their possessions during the long, hot days of summer when everybody else had left the country. I then rode several miles up the coulee to the corrals where I pulled the saddle off my horse and turned her in for the night. After gathering up for her what feed there was left from the spring round-up, I cooked my meal over a sage-brush fire and laid down in a corner of the corral to sleep.

Thirsty in a Weary Land.

The next morning I was up early, prepared my breakfast and got ready for the return trip. When I reached the cabin

THE TRAVELING MAN

By Winifred Letts

Spring, the traveling man, has
been here,
Here in the glen;
He must have passed by in the
gray of the dawn,
When only the robin and wren
were awake,
Watching out with their bright
little eyes
In the midst of the brake.
The rabbits, maybe, heard him
pass,
Stepping light on the grass,
Whistling careless and gay at the
break o' the day.
Then the blackthorn to give him
delight
Put on raiment of white:
And all for his sake.
The gorse on the hill where he
rested an hour,
Grew bright with a splendor of
flower.
My grief! that I was not aware
Of himself being there;
It is I would have given my
dower
To have seen him set forth,
Whistling careless and gay in the
gray of the morn,
By gorse bush and fraughan and
thorn.
On his way to the North.

at the spring I found the folks up and waiting for another opportunity to visit a little while before I should leave, as at this time of the year they seldom had a chance to see and speak to anyone besides their own family. I was strongly urged to carry water with me but I felt this would be too much trouble, and since I had gotten through without any serious discomfort the day before, I was unwilling to be encumbered with one of their bags of water. However, I tarried longer at the spring than I had expected, and as I left the sun had already risen above the horizon. I had not been on the way long until I saw what I would be compelled to face. The

sun came up with a sweltering heat. In the shimmering atmosphere which one could see moving, the vegetation and life of the plains took on all kinds of grotesque forms. Bands of horses in the distance at one moment looked like trees walking, while at the next they appeared greatly elongated. The sage-brush, that denizen of the desert, which defies wind, heat and drouth, and is none too beautiful at its best, assumed all kinds of hideous and deceitful forms. The sun kept getting hotter as it rose higher in the sky and after a few hours ride the first breath of hot wind, heated by its long journey across the desert, struck me; at first in intermittent gusts, but finally in settled and continuous waves.

I began to realize what I would likely be compelled to face. The intense heat and the hot, dry, ashy dust was already beginning to make itself felt, and I felt my mouth getting dry with the beginning of an intense thirst. I knew that there was nothing to be done now but to press on as rapidly as possible and try to make the other side of the mountain where there was a spring bubbling out of the ground at the base of a large rock. On looking over the plain there was no life to be seen excepting now and then an occasional band of horses, which at first sight of a horseman made their get away and all that one usually saw was the trail of dust they left in their wake. Everywhere was a bleak, barren waste and seemed as though all life had intuitively hidden itself away from the coming heat.

The Cabin with a Locked Pump

I was immensely thirsty and began to wonder whether it might be worth while to turn off the trail and look for water,—perhaps in some coulee there might be a spring which had not yet been discovered,—but after all common sense told me differently and I clung to the trail. I remembered that the day before I had passed a cabin and now recalled that I saw a pump beside it, and perhaps there was a well or cistern filled with stale water where I could refresh myself, so I hurried on. My throat was becoming so dry that it almost pained me; the heat and wind was intense and my thirst was growing all the time.

Looking into the distance I saw sheets of water that looked like beautiful lakes, some so distinct and clear that the reflection of the sage-brush which appeared on the banks, could be seen in the water. Again and again I was tempted to ride in that direction and see if there was after all water to be found; but no, I knew better than to spend time and energy chasing after this will-o-the-wisp that lures men on to death and is responsible for the bleaching bones of thousands that are strewn on the deserts. I knew it was but a delusion, a phenomenon of nature that appeared to be close by, but like the end of a rainbow it was always beyond; and yet, to a thirsty man, whose mouth and throat were parched by the hot wind and irritated

(Concluded on page 509)

THE MASTER AND THE OUTDOOR WORLD

Ernest G. Gehman

It is a wholesome mental exercise to imagine ourselves among the personalities and environments of another age. With historians and students of history it is almost requisite to be able to relive again (in the mind's eye) the experience of those of whom they study and write. And while we are doubtless all well satisfied that our lines have fallen in twentieth-century places, yet one cannot help but think sometimes of what a joy it would be to have lived in the time of Jesus and to have seen Him and to have walked and talked with Him, in the natural way.

Jesus the Personification of all Good

As we study the earthly life of our Lord many truths about Him become apparent and not the least of these is the fact of His love for nature and the outdoor world. Unparalleled as a teacher, He drove home to His hearers the very things they most needed; unequalled in preaching, He moved multitudes to a proper recognition of truth; unsparing in His denouncement of sin and evil, He was yet the personification of sympathy, of kindness, of mercy and love. So it is not inconsistent that in this perfect combination of God and men we find also a great love of what we call nature.

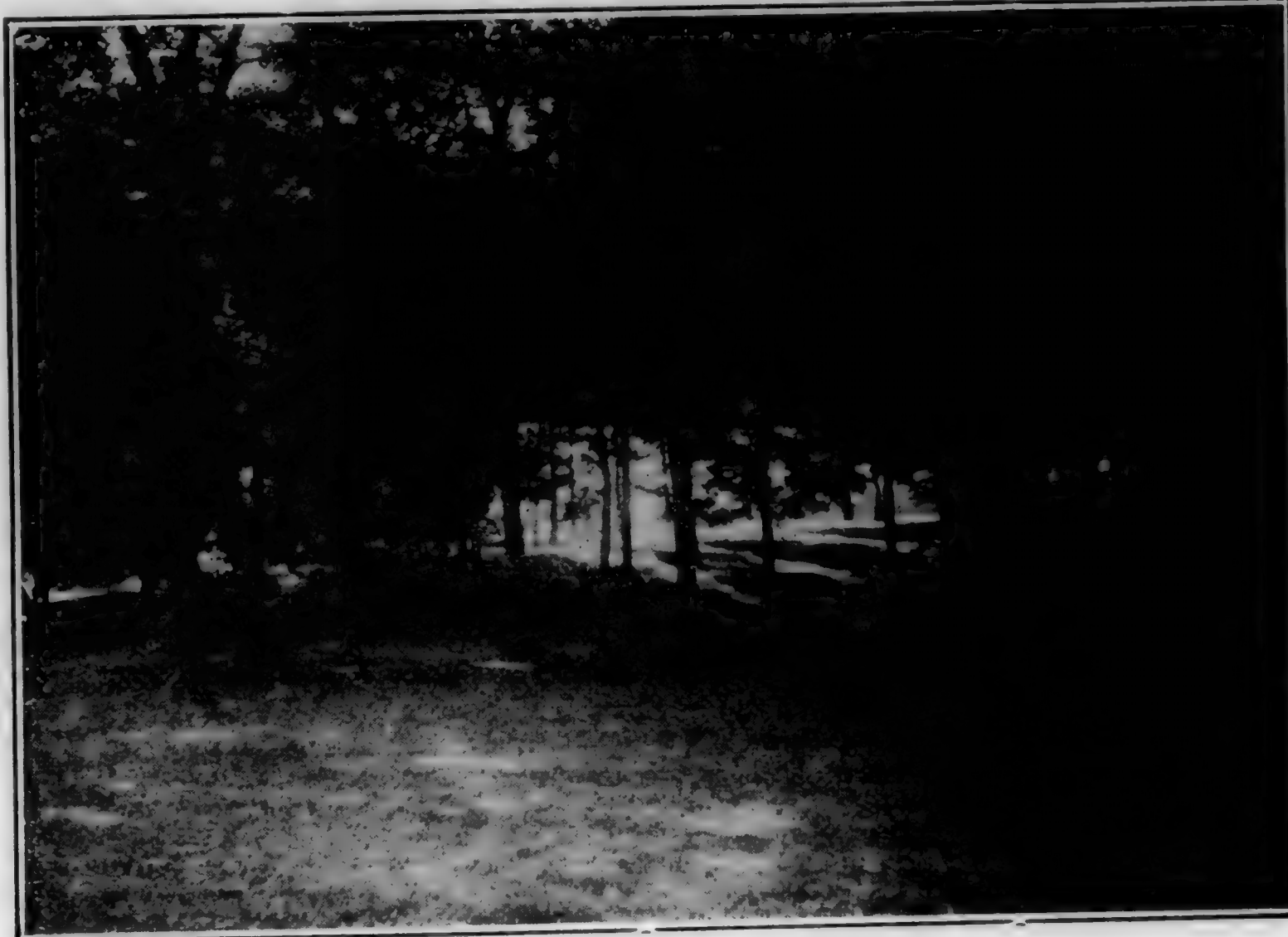
With Jesus in Palestine

Let us walk with Him along the roads of Palestine, through the grain-fields, over the sands and pebbles of seashore and riverside. Let us quietly observe the many things the Lord notices. John, the beloved disciple, tells us that there are many other things beside those he narrates that might be written of the Savior, only the world could not contain all the books that should result. What a lot of room that would allow us for possible conjecture, if it were profitable for us to try to imagine some of the other things that He did.

Certain it is that nothing, however small, was beneath the Master's notice, and by means of even the simplest facts and most commonplace objects He often revealed to men the profoundest mysteries. What could one take to better illustrate the great principle of the growth of good than the mustard seed, and the growth of evil than the leaven? What could better have conveyed to the understanding of the simplest mind the idea of the great Providence of God than the simple fact that the Father clothes and feeds the fowls of the

air and the lilies of the fields and attends even the sparrow in its fall? What could have been used to better portray fault-finding and inconsistency than the contrast of a mote and a beam or a camel and a gnat?

How keen was His analysis of those who came to Him and with what consummate skill did this Healer of Souls diagnose and prescribe. When He opened His lips it was not to entertain with a lot of witty pleasantries or to awe with a flow of highly seasoned rhetoric, but to teach, to help, to point souls to the true and living Way. Nor did He give the hearers something to think about only while they listened. When the farmer re-



Nature's Sunlight and Shadow

turned to his work he saw in his sowing and reaping, his grain and tares, his barns and cattle, things he had never seen before; the fisherman as he rowed or as he lowered his nets was suddenly reminded by the act of a lesson he had learned from the Master some time before; and women, whether they swept the floor, or carried water, or lighted the evening candles, remembered the time that they were sure the Lord was talking directly to them even though they were listening with thousands.

The Great Wealth of Illustrations

Thus because of the great wealth of illustrations that Christ drew from the world of nature and because of His evident familiarity with it we can rightly suppose that He loved it. And why not? Why should not He by whom all things were made be deeply interested in the stars and the sun and the moon, the rocks and the trees, the winds and the waves, and the leaves and grasses, as we find Him to be?

Did not each glorify God in its several way, and was it not at His instant bidding? Men marvelled at His power over disease, the elements, and even the fig tree; and Satan himself recognized Christ's ability to cause stones to become edible.

The Mountain Prayer Chamber

When we study the Lord's prayer-life we receive fresh proof for our theme. When He wanted to be really alone to pray He went less often to a town or city than to the mountain or a wilderness or a desert place apart. The crowded marts and noisy streets with their sordid and mercenary atmosphere are certainly not conducive to a feeling of worship. But through nature we can often, as He did, draw close to nature's God, or He to us, if our attitude is as it should be. The poet Ruskin, architect and student of fine buildings though he was, yet observed that he could more truly worship God in an open forest than in the grandest cathedral that man might make. Among the deepest recollections the writer has of a definite sense of nearness to God is one that was formed several years ago when a score of young men prayed and sang and worshiped in the depths of night on the wild top of an uninhabited mountain. Miles below us on the plain shone the dim yellow lights of the cities and towns. Thousands and millions of miles above beamed and twinkled the moon and the stars, set in the deep blue heavens. Yet the God-made lights—representative of His glory—seemed almost nearer that night than the man made ones.

Meeting Man Where He Lives

But as with Jesus so with us to-day. The Scripture is careful to point out not once but several times that when He had been on the mountain alone with God He came down to the plain, to the cities, to the people. Just so we must come down to the common level that we too may serve. But we rejoice in the fact, as the Assyrians on one occasion sorrowed in it, that the Lord is God of the valleys as well as of the hills, His glory may be no less in evidence in the slums or in the sloughs of humanity than on the Transfiguration Mount. Therefore, even though we pass through the deepest of valleys, let it be the Valley of the Shadow of Death, it can and ought to be a mountain top experience for us, for with the faith and the assurance of the Psalmist we also can say, "Thou art with me."

Lancaster, Pa.

CHRISTIAN MONITOR PULPIT

AN EASTER MESSAGE

Geo. R. Brunk

"HE IS RISEN INDEED"

Luke 24:34.

Death an Enemy

So great was the glory when God laid the foundation of the world, that Heaven burst into praise; the morning stars sang together and all the sons of God shouted for joy. "God is light and in Him is no darkness at all," when He spoke the creative word and flung all worlds into space, peopling our planet with life in inconceivable variety, He made man, His crowning work, with prospect of immortality without passing thru the shadows of sorrow, sin and death.

Satan Has the Power of Death

"The last enemy that shall be destroyed is death."

It was Satan's plan that mankind should go out of this world through sin, sorrow, sickness and death; God evidently had planned that mankind should ascend in glory thru the sky after the pattern of Enoch and Elijah, rather than by the way of the coffin, shroud and grave.

Satan's Will is Done

Angels sinned! The mystery of iniquity burst forth into flame, caught hold in Eden, swept outward and onward, thru all the earth, thru all ages, and burned to the lowest hell. Thus the fallen angels have made war against Heaven, involving mankind, and casting the black shadow of their wretchedness over all the earth, binding souls in chains of sorrow, sin and death while streams of tears and blood roll down thru the centuries of human history.

Heaven to the Rescue

Justice and Mercy are twin attributes of God, and we may think of them as standing before the throne of God in Heaven: Justice, with a glittering sword unsheathed, looking with sternness upon the fallen world, ready to do the will of God and avenge all evil, for they who sin must suffer.

Mercy turns her face away and weeps over the world's sorrows, and in accordance with the eternal purposes of God begins a plan of rescue as wide as the universe, as high as Heaven and as deep as hell; available for all who will in time, hold out their hands to God for help.

THE PROMISE OF SALVATION

In every age the mercy of God made provision that they of a broken and contrite heart could have vital contact, thru

appointed means, to draw saving virtue from the inexhaustable stores of virtue in the finished work of Christ.

In Eden a seed was promised who should bruise the serpent's head.

Thru Jacob was promised a scepter and law thru a coming Shiloh.

Thru Abraham was promised a Seed to bless the world.

Thru Moses was promised a Great

EASTER

By Violet Hadley Travers

Glorious message of Easter,
Come to our hearts again,
Breathing sweet peace and comfort,
Banishing grief and pain;
Come in thy sweetness and beauty,
While the glad anthems ring,
Telling the wonderful story
Of the risen Lord and King.

Come to the heavy laden,
Wearying 'neath the load,
Come to the ones discouraged
At the roughness of the road.
Come to the weak and the doubting.
Come to the hearts that fear.
Come in the fullness of blessing,
Bringing the measure of cheer.

Come to the hearts that are yearning
Over the loved and lost,
Come to those who are wand'ring.
Sin-stained and tempest-tossed.
Come to each heart as the tidings
Ring out over mountain and plain,
Jesus the Savior is risen,
Is risen, and lives to reign!

Beautiful message of Easter
Dwell in our hearts for aye,
Bringing sweet balm for sorrow,
Sweet hope of a brighter day.
Christ, the Redeemer, liveth,
Loudly His praises sing.
Death is forever vanquished,
Hail to our risen King.

Prophet to whom all must hearken or perish.

Thru Isaiah a virgin's Child who should be called Immanuel, the Prince of peace and the man of sorrows.

These promises were like a morning star, not making the night turn to day but turning the faces of the people away from the night of sin to face the breaking day.

Paul speaks of all such who lived before the Gospel days; they all died in faith, not having received the (fulfillment of the) promises but embraced them and were saved by looking forward to the finished

work of Christ as we are saved by (in a manner,) looking back to it.

The blessing and salvation of all these would certainly have been nullified if Christ had failed in one point to accomplish His great work of life, of death, of burial, of resurrection.

The Captain of Salvation

The holy war under the leadership of mortal men had continued for centuries and matters had come to a crisis which seemed to indicate that all would be lost unless divine help from heaven could be given.

In the fullness of time the Commander of all the forces of righteousness appeared on the sin-blasted battlefield of the world, heralded by an angel throng.

The powers of darkness, understanding His mission, plotted to crush Him in His infancy, but the plan miscarried and hung another picture of Satanic frightfulness in the gallery of the world, the Murder of the Innocents.

After His anointing with the Holy Ghost came the second attack, not this time against the body and life but now against the mind and soul!

The conflict raged for forty days and nights and ended in the triumph of Righteousness and Truth.

The adversary being defeated upon his own chosen ground, the Lord now goes forth upon His mission of teaching the mighty truths of God's being, nature, and will, and the duty, state and destiny of man.

He taught as one having authority, and ignorance, superstition and error are dispelled by His presence, like mist and darkness before the rising sun.

How clear and simple are His words as He solves the vexed and disputed questions of the ages—

There is one God—there is none else.

God is a Spirit.

Father, Son and Spirit are one.

God is love.

God is a consuming fire.

All are by nature lost.

All must by nature die.

All will be resurrected.

All will be eternally lost, except they receive His Gospel.

He died for all.

God loves the world.

God does not will that any should perish.

The way of salvation is narrow.

There will be many false prophets.

The multitudes will walk the way to death.

Heaven is eternal and inexpressibly glorious.

Hell is eternal and inexpressibly terrible.

There is salvation only in His blood.

Through the Gospel of Christ, life and immortality are brought to light and the duty and destiny of man made plain.

Men today who pose as ministers of Christ are teaching that since we have the essential facts of human duty set forth in the Gospel it does not really matter whether He is divine or not or whether He ever lived at all?

All such are false prophets and have no saving knowledge.

We must know that the salvation of men would forever have remained unaccomplished had not the redeeming work of Christ in His death, burial and resurrection been added to the golden promises and the holy teachings.

The Saving Work

All the promises in the Bible and all the abstract truths in the whole body of inspired writings have no power to save a single soul if severed from the saving work of Christ.

Hear Paul as he sets forth the saving ground in most forceful language:

"Moreover I declare unto you the Gospel.....by which also ye are saved....."

Christ died for our sins, according to the scriptures, and that he was buried and that he rose again the third day according to the scriptures" (I Cor. 15:1-4).

No doctrine is more clearly stated in the Scriptures than the fact and saving value of the bodily resurrection.

In Rom. 4:25 the Apostle declares that Christ was delivered (to death) for our offenses, and was raised again for our justification. The resurrection on God's part is a powerful testimony to the effective and acceptability of His sacrificial death.

They who reject the truth concerning the resurrection make shipwreck of religion (II Tim. 2:18) and make faith and preaching vain (I Cor. 15:14).

If Christ is not raised we are yet in our sins, the apostles are falsifiers, and they who have died trusting in Christ have perished.

The victory over Satan is not complete until the corruptible bodies of God's children put on incorruption and our mortal bodies put on immortality; then shall be fulfilled the saying that "Death is swallowed up in victory."

The Last Trench

The forces of Satan are in their last trench; the promises of God, the saving doctrines of truth, and the finished work of Christ constitute a stronghold that never can be overthrown by powers of darkness. There is nothing left for the enemy to do but concentrate upon the work of undermining the faith of men in the promises, saving truth, and redeeming work of

Christ; earth and hell are gathered to the fray and what thousands are falling on the far-flung battle lines!

No, the immortal spirit rising up to God as the body sinks to dust is not the resurrection—it is a resurrection of the dead.

The resurrection body is from heaven in the same sense that John's baptism was from heaven, the substance of earth, but its authorship and authority are from Heaven. This harmonizes with the other scriptures which teach that the earth and the sea shall give up their dead.

What monumental folly to withhold faith until the little finite mind can grasp the infinite!

Can we comprehend the origin of matter? Yet we see and know it is here. Can we comprehend the bond of union between the life in our bodies and the matter of

teries, as was the ancient Job; from the dim and distant years comes his testimony, strong and clear as a silver trumpet: "Oh that my words were now written! Oh that they were printed in a book! That they were graven with an iron pen and lead in the rock forever!

"For I know that my Redeemer liveth, and that he shall stand at the latter day upon the earth: and though after my skin worms shall destroy this body, yet in my flesh shall I see God" (Job. 19:23-26).

"Now is Christ risen from the dead and become the firstfruits of them that slept" (I Cor. 15:20).

"We know that, when he shall appear, we shall be like him; for we shall see him as he is" (I Jno. 3:2).

Denbigh, Va.

WAYS OF PRAYING

1. **The formal way**—when prayer is a mere form of words, with little or no heart; or when it is simply due to the force of a habit which has lost its real motive power.

2. **The hurried way**—hastening through it as a disagreeable and irksome duty—a duty indeed but not a delight, and to be dismissed as quickly as may be.

3. **The selfish way**—when the real motive is to consume the coveted blessing upon ourselves—in some way to promote our own selfish advantage or pleasure.

4. **The impulsive way**—praying as the feeling prompts, and when we feel so inclined—without any definite plan of prayer in our lives, or devout habit.

5. **The faithless way**—with no real dependence on the promises of God, or confident expectation of receiving what we ask or seek.

6. **The thoughtful way**—seeking to meditate upon God, and intelligently understand both the nature of prayer and the good we seek.

7. **The earnest way**—with the attention of the mind and the desire of the heart absorbed in asking, with a determination to persevere.

8. **The trustful way**—coming in the spirit of a child; first believing that God's promises

justify prayer, and then that we are coming to a Father, both able and willing.

9. **The consistent way**—that is, living as we pray, and so walking with God as to be in the way of blessing, and by fellowship with God inviting it.

10. **The spiritual way**—so cultivating acquaintance with the Holy Spirit that He can and does breathe in us first the desires we breathe out in prayer.

It is easy to see why we so often fail, and how we may succeed.—The Missionary Review of the World.

No point in Scotland is more than forty miles from sea water.

THE BEST SORT OF PREACHING IS LIFE

It is easy enough to be steady and cool
When another must suffer the blow;
It is easy enough to establish the rule
By which other people should go.
But the test of a man and the proof of his creed
Is not the advice that he gives,
Nor the wisdom he utters to others in need,
But solely the way that he lives.

The cheat often warns the young boy to be true,
There are sinners who preach against sin;
There are smug men who talk of the right thing to do;
Yet they'll trample down honor to win.
There are thousands who know what is noblest and best,
Yet they fail in the heat of the strife,
Forgetting, when standing face front to the test,
That the best sort of preaching is life.

The finest of sermons are those that men live,
The greatest of lessons are learned
From the sterling examples of truth that men give
And the unworthy joys they have spurned;
For vain are the words of your counseling fair,
And lost are your messages true,
Unless day by day in your dealings they square
Four ways to the things that you do.

You must live as you want others to live,
You must set an example of truth;
You must back with your deeds the advice that you give,
For keen are the bright eyes of youth,
And they see what age fancies at times is unseen,
They know what age thinks is unknown;
The one way to win them to lives that are clean
Is to have a clean life of your own.

—Selected.

which our bodies are composed? and yet the bond exists today and tomorrow it is broken and we call it death.

If feeble human reason is to be the judge and all is to be rejected which cannot be comprehended by the finite mind of man, then all the miracles are lost, the Word of God proved false, and the creature becomes the judge of the Creator!

God promises to change our vile bodies and fashion them like unto Christ's glorious body, but How? says reason. "According to the working whereby he is able to subdue all things unto himself" (Phil. 3:21).

Let us open our hearts to the full force of God's Word and Spirit that we may be rooted and grounded in the promised mys-



EDITORIALS



The Triumph of Easter and the Glory of Christmas

The glory of the Lord's coming to visit and redeem the world shall never be dimmed. The note of joy in the Redeemer's birth at Bethlehem has been resounding through all the ages. The angelic chorus sang: "Glory to God in the Highest!" This glory has shone down the corridors of Time, but the triumph of Easter exceeds the glory of Christmas.

Christmas holds the most attractive place to the child, but to the Christian of maturer years the victory of Easter presents an even more gripping appeal. To old age the Resurrection is the crown of Redemption's story.

On Christmas day the world celebrates the arrival of the God-man. From Calvary to the grave and beyond we see the last fight and complete victory of our Savior.

The Lord's assumption of a human body was a great humiliation but the resurrection into immortality of that body was the glory placed by God on the brow of that condescension. In His birth He came as others have come, in the form of a babe; in His resurrection He eclipsed and transcended mere humanity and won the victory none other may hope to win, save through Him. In His resurrection the victory was indisputably won.

Since the stone was rolled away and an empty tomb revealed we can see the eternal life that was with the Father before the world began. The darkness of the tomb is now dispelled. Looking into that empty sepulchre, illumined by His radiant Presence, we can see immortality made possible for the dying sons of Adam's race. We now catch a glimpse of the eternal day. Hallelujah, what a Savior, and what a triumph!

What the Passing Years Do to the Face

This is an age which concerns itself abnormally about the face. In one way this is vanity; in another way it is the height of wisdom. The face is the reflection of the heart. The face is the registry of the human soul. The passing years wear into the facial expression both the good and the evil. This is an unescapable fact. The face of the baby is a blank page. The Creator intended that the babe of ungodly parents should not be unduly stamped with the sins of his parents. The boy at fifteen years of age is not responsible for his face in a large degree; the parents are. But when that boy reaches fifty years he has been the architect of what his face declares, and is accountable to God.

I have seen the picture of a boy that looked saintly, and in old age I saw a demonized expression that made one shudder. This fact speaks loudly for repentance and conversion to Jesus Christ in early adolescence. "Remember thy Creator.....before the evil days come." Yea, before evil habits become settled and dispositions permanent.

Examine the faces about you; they are a wonderful indicator of the hidden life. Look at your childhood face in a picture. Has your face become more earnest—does it seem more sincere, more reliable, more worth while, and purer? That childhood innocence will soon be lost, but Christ in you will shine out in worth while rays. Jesus is the Author and Finisher of your faith (and may I say you face also). Bunsen said to a friend as he lay dying, "In thy face have I often seen the Eternal God."

Lest some aged sinner despair, and say, "It is vain; it is too late; the days are spent and gone"—the grace of God has put the shine of the upper world upon many a sin-scarred soul. May we heed the advice of the Psalmist and the Apostle Paul:

"They looked unto him, and were lightened: and their faces were not ashamed."

"But we all, with open face beholding as in a glass the glory of the Lord, are changed into the same image from glory to glory, even as by the Spirit of the Lord."

The Next President of the Educational Board

With Bro. S. C. Yoder actively assuming the position of President of Goshen College next fall, a matter of great importance is brought to the front. Bro. Yoder's interest in the educational problems of the Church has been appreciated. May his administration as president of the college be blessed in the days and years ahead. We wish him Godspeed.

Much praying and thinking should be done before the new president of the Board of Education is placed in that responsible position. This office calls for many qualifications. The apostle Paul states frequently that all good men have varied places in the body of Christ.

This office calls for vision, a man who loves true scholarship and believes in a deep spirituality. This man needs to be alert, wide-awake, for the dangerous philosophies of the day will not be evident to the average mind. He should have a practical knowledge of the educational movements of the day so as to be able to place a proper value upon them.

This man should be fearless in his efforts to maintain sound schools. Recently a professor in North Manchester College spoke of the unreliability of the Bible as an authority. He was called upstairs to verify the rumored statement. He admitted its truth. Whereupon the president of the college would not allow him to teach another class. He was discharged. The president of the Board of Education needs some of the same courage to safeguard our schools in days to come.

We are glad that the feeling is current, that our schools are in good hands, but we must safeguard against future possibilities.

This man should have a good knowledge of finance

and business, so as to help in the solution of financial problems before our colleges constantly. Likewise he should not be hampered with too many other responsibilities. While the Board members will be aids and advisors to the president, yet the bulk of the work will naturally fall into his hands. May much prayer ascend to God in behalf of our schools and the various boards.

The Fundamentals Conference

The Fundamentals Conference at Archbold, Ohio, is history so far as the sessions of that gathering are concerned, but the message and spirit of the meeting are still making history, for that message will be carried into many corners of the Church. We wish each state would select sound brethren to speak in each section of the Church, say, two days at each place, six messages a day, or about twelve messages in two days. The expense would thus be small compared to the amount of good that could be done in teaching the fundamentals of the Faith.

The meeting rang true to the Word, the fellowship was enjoyable, the Lord was honored and His Word was magnified. There was no Modernistic tone in evidence. The spirit of the gathering was not radical but an evangelical atmosphere was noticeable.

May the defense of the Word call forth the noble qualities of loyalty in our rising generation. The battle is on, the forces of sin and liberalism are fighting hard against the orthodox faith, but the Lord, our defense is sure. "He that keepeth Israel shall neither slumber nor sleep." What a verse of comfort!

Say It Plainly, Brethren

Quite frequently we meet workers whose eyes are open for Christian service and who at heart are loyal to the Church. But they are too timid to consult with their ministry as often as they should, and the work remains undone. This is not as it should be. Do we as overseers let them know that we want them to go on in any good work? God uses men through the Holy Spirit constantly. Discuss with your pastor any good thing that God has put into your heart. Again we say, Brethren, say it plainly. Encourage men and women to act in every noble enterprise with a hearty, God bless you!

Don't Despise a Struggling Church or Institution

Devotion to a cause begets devotion. Happy is that institution or church that had a struggling history, with someone hanging to the task with a sacrificial spirit. This spirit of sacrifice generates power and brings results. Some missionaries' work seemed practically worthless. Look at it to-day. Some institutions once nearly dead are now flourishing. Stay by the task; God lives!

Tapering the Rails on the Side Lines

Everybody has noticed how the rails are tapered that run off the main line on railroad systems. When one leaves the main track he hardly realizes that after some hours and days he will be going in a different direction, and may be a thousand miles away from the main track.

The reason for this is that at the forks the rails were tapered so that there was no jar, and the leaving of the main line was gradual.

It seems that the devil is an artful mechanic in tapering the track that leaves **God's Highway of Holiness**. He makes the departure so gradual that it is hardly noticeable. Then he runs his line so close for a while that his passengers may shout over to those on the right way, and say, "We are going in the same direction, heaven is our goal." But soon there will be a more fearful turn, then some more turning, darkness of soul sets in, and a final departure from God is the result.

Today it is attendance at a somewhat questionable place, tomorrow it is a dance. Today it is an unequal yoke with unbelievers in an insignificant organization, tomorrow it is membership in the Masonic lodge. Today it is a mote, tomorrow it is a beam. Today it is only a plain hat, tomorrow it is Paris. Today it is war for good purposes, tomorrow it is war for any purpose. Today it is questioning one teaching of the Bible, tomorrow it is rejection of the entire message. Today it is rejection of the Jonah story, tomorrow it is the rejection of Christ who endorsed that account. Today it is a smutty word, tomorrow it is a disgraceful act.

May we watch the tapered rails on the devil's side lines. They fork off gradually, but a small departure is going in the wrong direction.

Stopping the Leaks

The careful business man is always on the lookout for leaks and as soon as any are discovered he takes measures to remedy the trouble. The farmer, too, has to keep unceasing vigil that insects and parasites of many kinds do not destroy his crops and leave him nothing to show for the year's work. Success depends, in a large measure, upon stopping the leaks. The Church, too, has to contend with leaks that are continually draining her spiritual power as well as her numerical strength. What are some of these leaks? Many could be mentioned but a few must suffice for this time. One of the greatest is indifference to spiritual things. How large a percentage of the rank and file of the visible church show a live interest in the things of the Kingdom of God? And there are those who were once active and showed a commendable zeal but now give evidences of a relapse, a subtle spirit of indifference seemingly having taken possession of them.

Then there is the leakage of young people who for various reasons are getting away from us. Some drift away into sin and never unite with any church. Then there are those who drift away on the tides of popularity and pleasure and are lost to the simple faith of the Mennonite Church. And there are still others, all too many of them, who come into the Church but because of worldly influences, wrong associations, inferior standards of life, lack of indoctrination, and other causes are carried away and lost. Aggressive work in extending the borders of the church is a great and good thing, but we must remember that conservation of what we already possess is of equal importance. May we by God's help do all that we can to stop the leaks.

CHRISTIAN LIFE

EASTER MEDITATIONS

The Question of Sages

Elmer B. Moyer

"If a man die, shall he live again?" has been the question of sages of every age. Men in all religions have speculated on this important question. Man standing on the verge of the grave has a perfect right to ask this question. In the adventure to another world we see life's most important journey. Where, asks man?

The Bible comes to man's aid and says, "All that are in the graves shall hear his voice." So the patriarchs and prophets believed. These all died in the hope of a resurrection. Heb. 11:13. After centuries of time Jesus came to reveal immortality and to light up the grave. He conquered death and is now the first fruits of the sleeping ones. His resurrection guarantees the resurrection of every man.

Paul reasons thus concerning this fundamental doctrine. If the resurrection of Christ were not true then the apostles were false witnesses, and all are yet in their sins. Those fallen asleep are perished, and we are of all men most miserable.

But He has risen, and if we have experienced His resurrection power in our lives we can look forward with joy to His coming again.

Souderton, Pa.

The Corner Stone of Christianity

Lillian Ebersole

The first Easter brought a message such as the world had never heard. A sense of despair, bewilderment and blasted hopes was followed by the glorious breaking of a new day. The empty tomb was a surprise and the news of the Savior's resurrection was wholly unexpected. It brought light, hope, joy and peace to the disciples.

On the other hand, the enemies of Christ, after taking every precaution to keep Him in the tomb were met with disappointment, fear, despair and defeat.

The doctrine of the resurrection of Christ is the corner-stone of the Christian faith. It is the best attested fact in history. God would not leave in doubt an event on which hinges the soul's present and eternal well being. The Risen One appeared many times, under varying circumstances, to different people. From

heaven we have the testimony of the angel to the two Marys, "He is risen."

How we rejoice that we have an ever living Christ to believe in and follow. Any life which keeps the resurrection in full view will be unflinchingly and unreservedly in the Master's cause. It will be like the stream which flows through the parched land. All the vegetation that is touched by it will spring up in life and power; so the spirit which comes to us from the resurrection of Jesus Christ from the dead is an ever blossoming and fruitful Christian life.

In the resurrection of Christ we have many sure promises; the promise of His living presence; the promise that all who believe in Him shall be raised up to life and glory. John 11:25, 26.

Dear reader, can you say, "Jesus has risen in me?" Do you know from experi-

Teleman's Chant

Christ the Lord is risen today;
Sons of men and angels say,
Raise your voice in triumph high,
Sing ye heavens, and earth reply;

Love's redeeming work is done;
Fought the fight, the vict'ry won;
Jesus' agony is o'er,
Darkness veils the earth no more.

Soar we now where Christ hath led;
Following our exalted head;
Made like Him, like Him we rise,—
Ours the cross, the grave, the skies.

ence, that Christ lives? There are many who can testify that the risen Christ dwells within them; He has spoken to them; He has changed their lives; He is an abiding presence with them; He is the hope of glory.

One of the sweetest thoughts that comes to us from the resurrection of Christ is the proof that there is a life beyond the grave, a home in Heaven where we can sometime meet our blessed Savior and our loved ones who have gone before to that world of light, love and joy and are awaiting our coming.

"Blessed be the God and Father of our Lord Jesus Christ, which according to his abundant mercy hath begotten us again unto a lively hope by the resurrection of Jesus Christ from the dead, to an inheritance incorruptible, and undefiled, and that fadeth not away, reserved in heaven for you, who are kept by the power of God through faith

unto salvation, ready to be revealed in the last time.—I Peter 1:3-5.

Lancaster, Pa.

Resurrection and Life

John W. Weaver

Jesus says, "I am the resurrection and the life," and "because I live ye shall live also." It is said that this thought was a great inspiration to the Reformers of olden days; it is an inspiration to God's dear children now. **Easter morning!** What does it mean? He has taken death captive, taken the sting out of death, risen triumphant over "all His foes." He has thus given to Him all power in heaven and on earth. Well has Paul desired that the Ephesian brethren should have the eyes of their understanding opened that they may behold the exceeding greatness of His power to usward which He wrought in Christ when He **raised Him from the dead.** If we believe that Jesus arose from the dead, why should it seem a thing incredible that God should raise the dead?

When a person goes wrong on the doctrine of the resurrection of the body he usually goes wrong on the great fundamentals of the Christian faith. This teaching, this fact is the great Inpregnable Rock on which rests our blessed hope and unshaken faith. "Because I live ye shall live also." The best and most abundantly proven fact of all history is the resurrection of Jesus Christ from the dead. Read I Thes. 4:14-18.

Union Grove, Pa.

The Victory of Easter Morning

Viola Wenger

Easter—this word brings to mind the day of triumph for our Christ—the day when the grave loosed its hold upon that glorious form—the day memorable because the last enemy was conquered and absolute victory was attained by the man of Galilee—the conquering Christ.

But Ah! What was the cost of this victory of victories? There is no way of accurately measuring this tremendous price for figures may be increased to unreadable heights; yet never can they denote the sum it cost for our precious Savior to leave His home of peace, spacious beauty, and glory to come to this earth of strife, unattractive hamperedness, and gloom. Here to live in the midst of a sinful people—and to perform the work given by His heavenly Father, before a criticising, mocking crowd with but few, very few sympathizers. He

yearned to have others know the Father and be one with Him—Jno. 17:21; that the glory which the Father gave the Son might be given to those about Him if only they would believe in the author of the work which was being accomplished before them.

He labored hard and long, healing the sick, raising the dead, casting out demons, saving one here and another there, gaining a little company of twelve as intimate helpers in this great work. But one day He awoke to the painful fact that one of these was a traitor. This only marked the beginning of sorrows for upon this followed trials, cruel mockings, and then, the cross—but most of all the weight of sin so completely crushed Him that even the Father could not look upon Him—Mark 15:34, "My God, my God why hast thou forsaken me." This moment—it was exceedingly painful to have His earthly friends forsake Him in the trying hour, but to be forsaken by His Heavenly Father was excruciating beyond expression.

All these conflicts were met without defeat; one more enemy was to be conquered, that was the grave. Here, too, our Lord triumphed gloriously.

The fact that the Prince of Peace became the man of sorrows because of His great love for us and that He triumphed victoriously over death, hell and the grave in order that all who accept His offered mercy may also be victorious, endears the Easter event to the heart of every child of God. Let us love Him more.

Pasadena, Cal.

Standing by an Open Grave

Wm. Jennings Bryan

"I shall not believe that even now his light is extinguished. If the Father deigns to touch with Divine power the cold and pulseless heart of the buried acorn, and make it burst forth from its prison walls, will He leave neglected in the earth the soul of man, who was made in the image of his Creator? If He stoops to give to the rose-bush, whose withered blossoms float upon the breeze, the sweet assurance of another springtime, will He withhold the words of hope from the sons of men when the frosts of winter come? If matter, mute and inanimate, though changed by the forces of nature into a multitude of forms, can never die, will the imperial spirit of man suffer annihilation after it has paid a brief visit, like a royal guest, to this tenement of clay?"

"Rather let us believe that He, who in his apparent prodigality, wastes not the rain-drop, the blade of grass, or the evening's sighing zephyr, but makes them all to carry out His eternal plan, has given immortality to the mortal and gathered to Himself the generous spirit of our friend.

"Instead of mourning, let us address him with the poet:

"Thy day has come, not gone;
Thy sun has risen, not set;
Thy life is now beyond
The reach of death or change,

Not ended—but begun!
Oh, noble soul! O, gentle heart! Hail
and farewell!"—Selected.

—Selected.

The Resurrection Written on Leaves

Mary A. Mellinger

Luther has said, "Our Lord has written the promise of the resurrection, not in books alone, but in every leaf in springtime. Just as true as the tree is to nature in pushing forth her leaves, so true should the Christian be in giving out the glad story of salvation wherever and whenever opportunity affords.

Whether it be to give some quotation from the life giving Word, or only a kindly look or smile, in the true motive of a disciple, so that some one may find their Redeemer; it may be the means of

THE ROAD TO EMMAUS

Stanley Billheimer

'Twas Easter, but they knew it not.
They talked of Israel's sad lot.

The road was long. The day, far spent,
Had brought to them no joy. A tale
Of open tomb and angels bright
And living Lord could not avail.
They plodded on into the night.

'Twas Jesus, but they knew Him not.
Had they not urged Him to abide,
He would have passed their humble cot.
The stranger came to walk beside
Them, teach them of Himself, declare
What Law and Prophet both had said.
They journeyed on, all unaware,
Until He blessed and broke the bread.

O man, 'tis Easter! Dost thou know?
The Lord is risen—lives again!
No more in sadness need'st thou go.
The Eternal Pilgrim walks with men.
The day declines. Let Jesus take
The home-road with thee. At the door,
Ask Him to sup with thee and break
The Bread of Life forevermore.
—Selected

resurrecting an idle, misspent life to a life song of gratitude and love and everlasting thankfulness in their Redeemer, thus bringing praise and glory to His name.

When we think of what the Lord suffered to share His glory with us through eternity, and the little we can do to show our appreciation of His great love, we should meditate often and long on His death and resurrection. Likewise we should show by precept and example that we believe in the resurrection of our Savior, be living testimonies for Him and rejoicing that "when he shall appear we shall be like him."

An Easter Allegory

Paul Sauder

I act fall a long, green worm, ugly to

the casual glance, slowly crawled up a tree and spun a cocoon about itself. Then encasing itself in a chrysalis it settled down to a long sleep and—a change. To all appearances it was now dead. There was no heat, no motion, no visible growth. Then, on a winter's day, in a schoolroom, a remarkable thing took place. Even tho the process is partially understood yet the wonder of the thing remains the same. The ugly, despised worm emerged from its dead-looking cocoon, changed into one of earth's fairest creatures. Here is one of Nature's allegories of the resurrection. What a striking reminder of the resurrection of our Lord!

He who was despised and rejected of men met cruel death and seeming oblivion in Calvary's apparent victory. To the world, to His disciples even, we believe, He was dead. They laid aside His lifeless clay and believing that life had gone forever, prepared to anoint the body with preservatives. But just as the transforming power of God thru Nature changed the creature of the dust into a many hued, beautifully designed insect so did this same God raise up Christ, changing the corruptible body into an incorruptible body and returned to that body the immortal spirit. The beautiful creature of earth has since died but Christ says, "I am he that liveth and was dead and behold I am alive forevermore."

"But if the Spirit of him that raised up Jesus from the dead dwell in you, he that raised up Christ from the dead shall also quicken your mortal bodies by his spirit that dwelleth in you."
Millersville, Pa.

"If a Man Die?"

Christ Snyder

Job asked an important question concerning man when he said, "If a man die shall he live again?"

When through the first transgression man became subject to the sorrows and ills of every description, and death passed upon all men we too ask "Does death end all?" At Easter time we are especially reminded of the fact that new life springs forth from that which was seemingly dead, and Jesus answers Job's question for those who believe in Him, when He said, "Thy brother shall rise again," and, "I am the resurrection and the life: he that believeth in me though he were dead, yet shall he live."

"To shine as the brightness of the firmament, and as the stars for ever and ever," in the resurrection requires that we turn many to righteousness. The only life that has no regrets is the one that is spent in the Master's service, in bringing others to Him for salvation, which also will increase our joy when Jesus comes to reward His servants.

The question of salvation should be settled in youth, so that an entire life may be given to Jesus and His cause.

Aurora, Oregon.

(Concluded on page 503)

• MISSIONS •

MISSIONARY BRIEFS FROM HOME AND FOREIGN FIELDS

The Editor solicits notes for this practical department of the Christian Monitor. Do not let modesty keep you from giving us practical write-ups from your own particular work. We shall depend upon you.

The Leper's Sacrifice.—The Lepers at our Medical Station at Dhamtari saved out of their food allowance for 1923 a little over Rs.200-0-0, which will be given to some worthy cause. A like sacrificial spirit in the church at large would solve the financial question as regards mission work.

A Mission Holdup.—Due to lack of building funds, three churches have been delayed two years in India. "Bring ye all the tithes into the storehouse,—saith the Lord of hosts."

Giving up Comfortable Pews.—When we recently saw those who have been won thru the efforts of the Mountain Missions of Virginia, we again concluded that mission work certainly pays. We saw one family of Christian young people, heard of their faithfulness and our hearts rejoiced because of the uplifting power of the Gospel. Keep climbing the hills Brethren, your efforts are worthwhile. Lay brethren give up comfortable pews and go back into the hills to conduct Sunday schools, and we concluded that rugged Christianity has not yet entirely died out. We wish you God-speed.

College Evangelism.—Our colleges must be evangelistic as well as educational. Where souls are saved Modernism can not gain a foot hold. Church schools may be powerful agencies thru which young people are brought to Christ. May scholarship, spirituality and evangelism go together in all our schools. But may the things of the Spirit be constantly in the lead.

One of our Evangelists, J. W. Hess and family has recently moved from Manson, Iowa to Akron, Penna. May the congregation at Manson be sustained by the Lord's presence, and may the Brother's service continue with power in his new field.

An Important Gathering.—The Annual Meeting of the Board of Missions and Charities of the Mennonite Church will convene at Sterling, Illinois, May 2-6. This gathering is one of the most important meetings of the year and should

be preceded by much prayer for guidance, vision and inspiration. May the true missionary spirit pervade every meeting and may the Holy Ghost speak to and be heard by each one attending.

Deacon's Wife Died in India.—Brother Parsadi, deacon of the Maradeo church, India, whose wife has recently died has our sympathy in his sorrow. We are glad that he has the comforting hope of Christianity—a happy reunion when the Lord comes again.

Two Valuable Trips.—Brothers S. E. Allgyer of West Liberty, Ohio and N. E. Miller of Springs, Penna, covered thousands of miles in their late trip to the Pacific coast. All along the way they labored in extending the Lord's cause and the work of the Church. May the souls saved be true followers of the Lord Jesus Christ.

Defeating the Devil.—The Fort Wayne congregation won a decided victory at the Throne of Grace, when they prayed that a wicked man should be restrained from opening a moving picture show beside their church. The city officials passed an ordinance of restraint. God hears and answers the prayers of His own.

City Missions Pay.—Important meetings were held at Fort Wayne, Sunday, March 2. Brothers D. J. Johns, J. K. Bixler and D. A. Yoder baptized seven applicants and received one from another denomination in the forenoon. In the evening Brother Perry Heller, a business man of the city, was ordained to the ministry to assist Brother B. B. King. We are sure that Brother Heller will be faithful and we wish him the guidance and blessing of God in his new work. This mission is fortunate in having a good array of Christian workers. May their service continue and may they remain loyal to the faith they have espoused.

Our Oldest Evangelist.—Brother C. Z. Yoder of Wooster, Ohio, believes in staying in the harness. He seems not to believe in retirement until the Lord does the retiring. He labored lately in Colo-

rado and Nebraska. We might well call him our "singing evangelist." Everywhere he leaves they keep on singing some of his songs. May his musical soul tune many hearts to the songs of the saved

Our Veteran Board Member.—We are glad to know that Brother J. S. Shoemaker of Dakota, Illinois, is again able to be back in the work. He recently baptized eighteen persons at Sterling, Illinois. We trust we may see him at the Mission Board Meeting in May and at many annual gatherings for years to come, if the Lord will.

Restored to Health.—Sister Florence Coopridier Friesen, one of our medical missionaries in India, is recovered from an attack of pneumonia. We wish for Brother and Sister Friesen many united years of useful service.

Hearing from Canada.—Bro. E. W. Bricker of Calgary, Alberta, a zealous, aged fellow worker in Christ, writes quite frequently of his heart's concern for a Mennonite church in that city, because of the apostasy of the city's churches. Truly there are many "as sheep having no shepherd." Will you place this city on your prayer list?

India and Fundamentalism.—The presence of Bro. M. C. Lehman, missionary on furlough from India, was highly appreciated at the Fundamentals Conference in Ohio. May he carry back to the Mennonite Indian Church the inspiration of the meeting and the church's attitude toward Modernism.

Work on the Atlantic Coast.—Bro. E. F. Hartzler of Marshallville, Ohio, labored in the Lord's vineyard at Denbigh, Va. Good meetings are reported. This congregation itself is an inspiration to the evangelist.

Dedicated Free of Debt.—The recent dedication of the new Mission Building at Wichita, Kans., was a day long to be remembered in that and surrounding congregations. It is well supported by sister congregations. Bro. and Sister Vernon Shellenberger are in charge of the work.

A New Church Building near the Rockies.—The Church at large appreciates the fact that the new Colonization Church at Duchess, Alberta, has finished, and dedicated their new church building. May

the Lord bless the donors who contributed to this project from a distance. This is a practical form of missionary endeavor. May God bless the minister in charge, Brother H. B. Ramer, in his enlarged responsibilities.

Missionary Service.—Sister Mary Reicher of Leo, Indiana is rendering missionary service in the home of the Editor. She came to our home for the express purpose of taking care of Sister Derstine in her sickness so as to enable us to continue in evangelistic work. She truly has the spirit of a missionary. May God bless her for her labor of love. We are glad to report that Sister Derstine is steadily recovering. May you continue your prayers in her behalf.

A Great Missionary.—The other day I met a great missionary whose name has never been published in any missionary paper. He is an indispensable factor in giving the Gospel to the world. His hands were calloused and rough. He gives liberally. He has worked more than eight hours a day all his life. He is the "honorable man of the soil," the farmer. May Heaven's showers of blessings fill his soul and water his fields.

In the Mountains.—Brother J. L. Stauffer of the Eastern Mennonite School Faculty has accepted the pastorate of a mountain congregation. His service is yielding fruitage already. May many souls be won to Christ.

A Minister from India to America.—We have wished for some time that India might send to the American Mennonite churches one of her trophies of grace. The prospect may become an actuality, for they have a brother ready, who can preach and speak in the English language. His presence here would be appreciated by the brotherhood who have been supporting that work.

Two South American Appeals.—Brother J. W. Shank of the South American field, who is on furlough at present, feels that two needs should be met by the home base.

1. That an average of one missionary preacher with his wife should be sent each year for the next five years.

2. That besides the regular support of missionaries and the work, a sum of \$10,000 a year should be raised for extension work, buying property and putting up churches.

This request looks very modest and reasonable and by a little sacrifice can easily be met. If we were lost in Argentine without hope in this world or the next, ten times his request would not look big. The Lord grant us a united vision.

One of Satan's Strongholds.—There are mission fields and mission fields,—some not unattractive in many ways, others re-

mote and bitter where only an utter love of Christ and lost souls would carry a man. From one such comes the following cry: "The Central Sudan is one of Satan's strongholds. He has succeeded in covering the greater portion of it with the deadening mantle of Islam. It is a cold, hard thing through which nothing can pierce save prayer. Oh, press upon the church at home the necessity of holding up in prayer her messengers in non-Christian lands. Lloyd C. Donaldson, Agunjin, via Ilorin, Nigeria, W. Africa."

South American Call.—"We are praying that the way may be opened that several more trained native workers may be stationed in the coming year. This would necessitate an increased budget but I know that you would not be satisfied to have the Gospel preached in only FOUR TOWNS when there are towns around us as large as Eugene or Medford, Oregon; Columbia or Scottsdale, Penna.; Goshen, Ind.; Dixon, Ill.; Cedar Rapids, Ia.;

WORLD TRAGEDIES

1. Two hundred and seven million bound by caste, means—Hinduism.

2. One hundred and forty-seven million permeated with Atheism—Buddhism.

3. Two hundred and fifty million chained to a dead past—Confucianism.

4. One hundred and seven million under the spell of fatalism—Mohammedanism.

5. Eight hundred million sitting in darkness—Paganism.

Newton, Kans.; Leadville, Col.; San Bernardino, Cal.; Port Arthur, Texas; Annapolis, Md.; or Staunton, Va., where the Gospel has never been proclaimed openly. At the Second Annual Conference to be held in Pehuajo, Feb. 23 and 24, D. V., the missionaries will consider the most pressing needs."—D. Parke Lantz.

The Peoria Field.—I. W. Royer conducted an appreciated revival at Peoria, Ill. Sister Ada Orendorff of the Waldo congregation, near Flanagan, has come to assist in the work. Her service is greatly appreciated and we trust the Lord will greatly bless her efforts."—John L. Harnish.

The Returning Missionaries.—Brother John H. and Nellie Warye have returned to America from India, on account of the ill health of Sister Warye. They were blessed with a safe and pleasant journey. Altho her health was improving the doctors advised her return. They received

the God-speed of the missionaries they left behind for service in America if not in India. May others be ready to fill the vacancy in India.

The Out-going Missionaries.—Brother Amos Swartzendruber and wife of St. Agatha, Ontario, formerly workers at the Youngstown, Ohio, Mission, sailed for South America from New York harbor on February 25, on the steamer Voltaire bound for the Argentine field. May the Lord use them abundantly to His glory.

The Fort Wayne Field.—"C. F. Derstine closed meetings here on the 30th, during which there were 16 confessions and many others were helped in their spiritual life. Attendance about 300."—B. B. King.

An Economical Missionary Project.—Talk Rural Missions and pray for workers to be thrust into the fields. A young man and his wife could render excellent service before the social problem of their family would demand a change of location. This is a cheap, useful and practical form of missionary service. Get a job, rent or buy a home, open one room for Sunday school work, later have church services, and we'll hear again what was heard in Apostolic days, "The church at the house of Cloe." Pray, Talk and Act in behalf of Missions.

One of our evangelists, Bro. A. C. Good of Sterling, Ill., has been freed of farm responsibilities for a year or so. His time will be given more wholly to spiritual service.

Welsh Mountain Work goes on.—We are glad that the work at the Welsh Mountain Mission will be continued. The assassination of Bro. Moyer at the hands of a mountaineer who was stealing corn, will yet bear fruit. His life was in the Lord's hands and his death was triumphant.

Seventy Converts.—One great missionary service to render to the Lord is the saving of families of Christians. We can imagine the joy when some seventy converts were baptized recently in the large Weaverland, Penna., district. Brethren Benj. Weaver, and Noah Mack had charge of the service. The evangelists J. C. Clemens and I. B. Good were present. May the Lord bless them all.

Fresh and Concise Mission News.—Our busy Treasurer, Brother V. E. Reiff of Elkhart, Ind., renders a valuable service in mailing missionary information to the constituency that only the Board has access to. This information should be read in all our churches. This enables the churches to give more systematically and save some accounts from being overdrawn so largely. It also draws our hearts closer to the work of saving souls.

THE PENNY COLLECTION

Read This Article Three Times

The State makes us pay taxes, the baker, the candlestickmaker, and the rest of the world their bills.

"Pay that thou owest!"—and we pay, or get out. The joke of the age is that after one has spent his dollar for luxury, he must "save a penny for the church," says S. W. Purvis, in the Philadelphia Evening Bulletin.

If every member of the church were to give to God as he gives to the world, the devil would soon begin to haul down his flag. But we don't give that way—more is the pity!

The kingdom of Heaven is not meat and drink, but men's present system of church finance seems to make the church supper necessary. The plan is to make the outsider contribute—that is, it is a device to make the goats pay for the pasturage of the sheep.

Christ ate with publicans and sinners, but not to get their money. It would be interesting to know His opinion of men paying the preacher in things they eat.

"I would have paid eighty cents for that supper down town!" chuckled one man. And he got it for a quarter. The women had donated the food, cooked it, and then sold it to him for less than he would have paid in a restaurant. And he thought he was helping the Lord's cause!

And what was left those women bought and took home. They paid to bring it, and paid to take it home again, and gave their hours of cooking and service besides!

The Bible Does Not Recognize "Show and Feed Business"

Whatever may be one's theory concerning social and entertaining features in the church, one thing is certain—there isn't a line that would indicate that the Scriptures, Old or New, know anything about the "show and feed business," as a means of support for the kingdom of God.

Only one way is recognized—straight, unqualified, cheerful giving, and enough of it to supply all needs. And God does not keep us in His debt. When the widow gave to the prophet, the barrel of meal became bottomless, and the cruse of oil inexhaustible.

The angels have standing orders to open wide the windows of Heaven when all the tithes have been brought in. Will God lie?

There was one act of worship in the old Jewish church that was a power for holding it together—that was the offering. Modern money-raising methods were unknown. The people gave. The law was very definite. **"They shall not appear before me empty."** The offering was part of the worship. The way the modern church gives, in proportion to its wealth is an abomination.

The Shameful Contrast

Some debts are beyond price.

In central Texas, a rich drover, whose son had committed murder, engaged the best criminal lawyer that money could procure to defend his boy. He was acquitted. The lawyer presented his bill. It was staggering. The attorney said: "I hope you do not think it too large?" "Oh, no, not at all," he responded. "You have saved my boy. I would gladly have paid you twice the amount."

That winter a faithful pastor won that boy to Christ, and thus saved him from a continuance in drunkenness and sin. When the pastor asked the drover for a contribution toward the kingdom of God, the thank offering was—a dollar!

IF I KEEP THE LORD'S MONEY

If I keep all my money, I lose it;
If I spend it for self, 'tis soon gone;
If I use it for pleasure, I've no way to measure
The good that my money has done.

If I speculate with it, I chance it;
If I lend it, 'tis only laid by;
If I die ere I use it, I'll have to refuse it,
There's nothing in heaven to buy.

If I give to the poor, someone's happy;
If I give to the Lord's work, I save;
If I hoard it or spend it, I cannot defend it,
I only get back what I gave.
—H. M. Klinger.

How much should we give to Him who saves us?

"Give till it hurts," is a term, much abused, that is current.

It sounds pat, but I'll confess that I don't like it. It sounds like cant, and we all hate cant. I believe in self-sacrifice, but not in the kind implied. What is the implication in "Give till it hurts?" Plainly that you don't want to give.

If you walk till it hurts, at the end of a walk you will hobble. You've lost the force and value of the exercise.

If a man reads till it hurts his eyes, his head swims and his mind is muddled.

If we do anything till it hurts, it ceases to be beneficial. We are to make sacrifices in our giving, but they won't hurt. They wouldn't be true sacrifices if they do. A man sacrifices for the woman he loves, but it doesn't hurt—he's happy to do it. You may give with the feeling of debt-paying and duty-doing, but when

love, and loyalty and eagerness impel us the sacrifice is full of joy.

I like the Bible on that. Hear it: "He that soweth sparingly shall reap also sparingly; and he that soweth bountifully shall reap also bountifully. Every man as he purposeth in his heart so let him give; not grudgingly or of necessity, for God loveth a cheerful giver."

God's Arithmetic

God's arithmetic rules are refreshing and startling. True gain comes through loss. Hoarding is impoverishing. There is no better way of holding on to a good thing than giving or imparting it. Acquisition is the result of expenditure. Subtraction is addition. Dividing is multiplying. Scattering is increasing. Spending is saving. Giving is getting.

And Christ to make sure that the nail is clinched, says, "It is more blessed to give than to receive," and, "Whosoever will lose his life shall find it."

Bodily strength, keenness of sight, sharpness of hearing, strength of memory, vividness of imagination, originality of thought, come from giving. It is the use, not the possession, of anything, that gives it its highest value. The more we expend, the more we have.

Disgraceful Service

Big, clean, straight, cheerful giving is the true way. Imagine Paul getting up a "ten-day country fair" with "hair-raising attractions," at the church of Corinth! Think of the women of the church at Philippi passing back of a partly raised curtain and men paying to "Guess whose ankles," in order to raise money for the church! Suppose Barnabas giving a "Donkey Party" to support the church at Thessalonica!

Such methods miss the mark. They bring labored and scanty crops. They exhaust the soil without feeding it.

The Mysterious Law

How much do we owe the Lord? God asks a tenth of our money, and the Sabbath, the seventh of our time. Seven is more than six, and ten is more than nine, and yet men accomplish more in six days than in seven, and prosper more with nine-tenths than with all. No one knows just why. It is one of the mysterious laws of the Almighty.

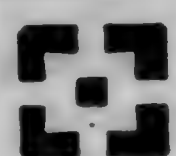
There must be a reason.

You can safely predict two surprises for the person who commences to tithe, whether that tithe be a tenth or some other figure. He will be astonished how much and how easily he gives to God's work, and how increased will be his own temporal and spiritual prosperity. Try it!

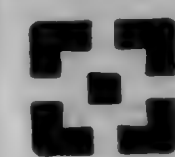
The Command: "Bring ye all the tithes."

The Challenge: "Prove me! saith the Lord."

The Promise: "I will pour out a blessing."—The Christian.



BIBLE STUDY



FAITH AND PRACTICE

XXXIII. ACTS

After the uproar in Ephesus, Paul bade the company of believers farewell and went again to Macedonia. Since his former visit to that section of the country he had spent a year and six months in Corinth and had continued for the space of two years in Ephesus and Asia Minor. Besides these periods of time he had also visited the Church in Jerusalem. As was his custom, established after his first missionary journey, he desired to visit the churches and confirm the believers in their faith. Instead of remaining in Ephesus to fight the uproar he journeyed among the earlier churches and established their faith, leaving the work in Ephesus to the care of beloved brethren.—Acts 20:1. This could scarcely be called running away from duty. It was more expedient that he should go than to remain.—Acts 19:31. When once the Gospel is established in the hearts of men it becomes its own defense.

Only a brief record is given of the visit to Macedonian churches, and more might be expected when one reads the Epistles to the Churches in Philippi and Thessalonica, for it is very evident that Paul had a great love for those people and great interest in their work. But the Epistles give us a glimpse into the life of those early believers, and we know that they, too, had great persecutions, especially from the Jews in those parts. Luke passes over the details of their circumstances and only intimates that the oppositions were still prevalent, and that Paul's stay in that district was cut short by the determined purpose of the Jews to do personal injury to Paul.—Acts 20:3. These Churches were not so greatly persecuted that they had no interest in other Churches and the preaching of the Gospel company. The company which left Macedonia and went with Paul to Asia constituted a "cloud of witnesses" to the Gospel which was to be confirmed in Asia and established elsewhere.—20:4.

Out of the darkness and storm of Sinai, came forth the Law and the witness of the Lord, His servant Moses. Out of the tempests of persecution in Asia and Macedonia came forth the stronger message of the Gospel of salvation for the world and the messenger of the Gospel to the Gentiles. In the company at Troas, who came together to "break bread," were names of those who afterward became leaders in the work of the Lord in various places. We remember them as we read the Epistles. They are mentioned as friends and associ-

ates of Paul and also as men who were faithful in keeping the charges of the Gospel in the Churches. The Gospel continued to spread through the forces of persecution. The Jews who sought to destroy the Word were only instruments in the hands of the Lord to spread the truth to more widely scattered parts. The spirit of the Gospel is not to shrink from the testimony, but, it is to carry on the testimony in other places to other souls. Instead of destroying the power of the testimony by eliminating the witness it gathers up greater forces and sends them forth. As the storm drives the clouds before it, so the persecutions drove forth the clouds of the Lord's witnesses.

The company of saints who assembled in the upper chamber at Troas was a remarkable one.—Acts 20:6-12. Three or more years previous on this occasion a small company met, and the night vision appeared calling them to Macedonia. Now Macedonia had sent witnesses back to a meeting of fellowship with the believers. These were the gathering of the fruits of their labors. This was an offering of the first fruits, immediately after the days of unleavened bread which were observed in Philippi, which the Lord brought to and joined to the feast of the breaking of bread in Troas. The old feast was thus joined to the new. The Law was turning its fruits over to the Gospel. The true Passover was effecting the redemption of the world unto God.

How effectually the Spirit of God was at work among this company of believers is manifested in the intense earnestness of the meeting which was held at that time and also by the power of God which wrought to the restoration of life to one who had fallen from the window to the pavement below.

The experience of Eutychus was only an incident of the occasion of the worship which was so acceptable to God. Here were gathered together the leaders of the Churches. There were many problems to consider. The nature of the opposition was such that the faith of many was in danger of being overthrown. The Jews had the Law and the Prophets as their weapon of offense, and only those who were grounded in the faith and understood the significance of the testimony of Moses and the prophets were able to stand against the arguments of the Jews. This was the nature of the occasion on which Paul con-

tinued his message until midnight, refreshed himself with food, and continued to talk until morning. This was a time of establishing the testimony of the Gospel in the hearts and minds of those who should carry on the work which he would no longer have the privilege of continuing in person. The Lord approved and sealed this testimony and this occasion with the giving again of the life of one who was with them, whose flesh was too weak to bear the long vigil of this crisis hour.

The journey to Jerusalem had now begun. There was that in this journey which reminds one of the last journey of Jesus to Jerusalem. A company of his disciples went with him. There was an air of sadness in his desire to meet and bid farewell to his friends along the way. He walked from Troas to Assos while his companions went by boat, evidently in order to meet more of his friends of Asia. He arranged his journey so that he might again see the brethren at Ephesus, yet he hastened in order to be at Jerusalem at the time of the feast of Pentecost.—Acts 20:13-16. There were only fifty more days for Paul to make this journey from the time he left Philippi where he was at the time of unleavened bread. Like Jesus, he had set his face to go to Jerusalem, knowing that trials were awaiting him there. His brethren breathed an atmosphere of oppression as did the disciples of Jesus, yet he went on with the same courage and zeal as had manifested itself in his work from the beginning. Anticipating his privileges, feeling his duty, assuming his responsibilities and bearing his trials, Paul went on to the place of his cross as His Master had done before Him.

The farewell meeting with the brethren at Ephesus was one of especial moment. Instead of going to Ephesus he sent for the elders of the Church to come to him at Miletus. It was the occasion of an elders' meeting, held for the purpose of giving instruction to those who were leaders in the work of the Lord. They were admonished concerning the nature of the Gospel which he preached to them. He had taught faith and repentance toward God to Jews and Gentiles, and faith toward the Lord Jesus Christ.—Acts 20:17-21. He had kept back nothing that was essential to that saving faith. It was his purpose to go to Jerusalem, although he knew that it meant a separation from them and probably death. He declared himself to be free from any obligation which might have rested upon him regarding the preaching of the Gospel. vv 22-27.

Regarding the future of the work at

Ephesus, Paul admonished the elders to guard the flock from the grievous wolves and from the seducers that would rise among them. This shepherding of the flock was to be accomplished by feeding the church, and by observing the admonition that Paul had given them during the three years of his ministry.—vv 28:31. His benediction was such that all believers should remember. The Ephesian Church was commended to God, and to the Word of His grace. They had come out of the Law and were under Grace although they were commended to the same God who had given the Law. By the word of the Law they were commended; by the Word of Grace they were redeemed and were to be kept and built up and preserved for the inheritance which belonged to all those who were thus set apart for the Lord.—v 32.

A final glimpse was given of Paul's own life among the brethren. He had lived an unselfish life. He had labored for himself and for those who were with him. He had shown by his life how others should live and how they should be a means of blessing to others. By precept and example he had taught the secret of Christian living, that which makes the Christian life a source of happiness and good will to all men.—vv 32:35.

After such an admonition and manifestation of brotherly love and unselfish interest in them, it is no wonder that the affectionate parting took place. There was fervent prayer to God for each other. There were tears of love and of joy, mingled also with tears of sorrow and anguish for the one whom they would see no more. There were greetings and farewell salutations. Through it all, the heart of Paul, which was well nigh breaking, was set upon the great work of carrying out his purposes which the Lord had laid upon his heart. He must go on to Jerusalem for the sake of His Master, to whom he had consecrated his life.—vv 36:38.

The Workers' Column

Honesty in the Service of God.—Malachi

- I. Sincerity in believing in God's love.—1:1-5.
 1. There are those who doubt His love.—v 2.
 2. God proves His love.
 - a. By His favors upon those whom He loves.—vv 2, 3.
 - b. By His judgments against those who deny Him.—v 4.
- II. Sincerity in love to God.—1:6-14.
 1. The spirit of love to God is as the respect of a son to a father.—v 6.
 2. Men may disrespect God and deny it.—v 6.
 3. How disrespect for the love of God is shown.
 - a. By not complying with the conditions of His service.—v 8.

- b. By imposing on the grace of God, making occasion to sin.—vv 8, 9.
- c. By seeking material reward for spiritual service.—v 10.
- d. By withholding the best for self and shaming the Lord with poorer gifts.—vv 11-14.

III. Sincerity in the ministry of the Word.—2:1-10.

1. The purpose of the Word.
 - a. To establish the covenant of God with men.—vv 1-5.
 - b. To turn men from sin to salvation.—vv 6-10.
2. The ministry of the Word.
 - a. A messenger of the Lord of hosts.—v 7.
 - b. Unfaithfulness in the ministry makes the minister contemptible and base before all men.—vv 9, 10.

IV. Sincerity in fellowship with the Lord.—2:11-17.

1. The evil of forsaking God.
 - a. It is treachery and abomination.—v 11.
 - b. It is spiritual adultery.—v 11.
 - c. It brings estrangement between God and man.—v 12.
 - d. God will not accept the devotions of those who have forsaken Him.—v 13.
2. The nature of the evil of separation from the Lord.
 - a. There is but one to whom men may lawfully be joined.—vv 14, 15.
 - b. The Lord hates unfaithful separation.—v 16.
 - c. God desires fellowship with those who depart from sin, but not with those who think that God delights in sinners.—v 17.

V. Sincerity in believing the promises of God.—3:1-7.

1. The Lord has promised the day of His coming.—vv 1-6.
 - a. He will come to His temple.—v 1.
 - b. He will come suddenly.—v 1.
 - c. He will come to purge and cleanse from sin.—vv 2, 3.
 - d. He will make His people acceptable in His sight.—v 4.
 - e. He will judge all evil doers.—v 5.
 - f. He will have righteous judgment and will exercise mercy.—v 6.
2. Sincerity in His promise will lead to true repentance.—v 7.

VI. Sincerity in devotion to God.—3:8-12.

1. Devotion requires manifestation thru proper deeds.—vv 8-10.
 - a. Tithes as a means of conducting proper forms of worship.
 - b. Offerings as an evidence of gratitude to God for blessings.
2. The blessings of a devoted life are sent forth from God.—vv 10-12.

VII. Sincerity in submission to God.—3:13-15.

1. Submission, although one may not understand His judgments.—vv 13-15.
2. Submission at the cost of trials.—v 14.

VIII. Means of cultivating sincerity.—3:16-18.

1. Communion regarding the things of God.—v 16.
2. The knowledge of the approval of God.—vv 16, 17.
3. The enjoyment of promised blessing in the Lord's time.—v 18.
4. The enjoyment of the hope of the coming salvation.—4:1-6.

The Parable of Wisdom and Folly.—Proverbs 9.

- I. Wisdom provides an adequate equipment for life.—v 1.
 1. It gives application,—to build.
 2. It gives ability,—to construct.

3. It provides power,—to enlarge,—to establish the seven pillars.

II. Wisdom supplies the means to enjoy life.—v 2.

1. By the selection of the things that are enjoyable.
2. By supplying that which others may also enjoy.
3. By making an unselfish use of the gifts of God.

III. Wisdom has an unlimited capacity to furnish enjoyment.—v 3.

1. The emissaries of wisdom go out to all the world,—the maidens are sent forth to carry the invitation to all.
2. Wisdom is found in the places of instruction and judgment,—the highest places of the city.
3. Wisdom seeks to bless others and all men seek the instruction of wisdom.

IV. The classes of men whom wisdom blesses.

1. Those who hunger and thirst after knowledge and understanding.—vv 3, 4.
2. Those who seek life and the enjoyment of it.—v 6.
3. Those who have found no blessing in the ways of folly.

V. Classes who are not appreciative of wisdom.

1. The scorner.—v 7.
2. The wicked.—v 7.

VI. Classes who are blessed by wisdom.—vv 9-12.

1. The wise man.—vv 8, 9.
 - a. When rebuked by wisdom he will love.
 - b. When instructed he will be yet wiser.
2. The just man, when taught, will increase in learning.
3. Those who fear the Lord.—v 10.
4. Those who attain the knowledge of the holy.—v 10.
5. The wise are blessed with multiplied days and increased years.—v 11.
6. Wisdom is a blessing to itself, and scorn has its own recompense.

VII. Folly attempts to imitate wisdom and fails.—vv 13-18.

1. Talks much,—is clamorous.—v 13.
 - a. Is simple.
 - b. Knows nothing.
2. She appeals to the public.
 - a. She sits at the door of her house,—her house is not as large and not furnished like the house of wisdom.—v 14.
 - b. She also attempts to sit in the places of judgment and instruction.—v 14.
 - c. Most of those who hear the clamor of folly pass on their way,—there is not much appeal in folly for men of business and judgment.—v 15.

3. The class of men who choose folly rather than wisdom.—v 16.
 - a. The simple.—v 16.
 - b. Those who are wanting in understanding.—v 16.

- (Those who are like folly)
4. What folly has to give to the foolish.
 - a. Stolen waters,—her house is empty, she steals from wisdom,—all the good that foolish men have they have secured from the ways of wisdom.—v 17.
 - b. The bread of secreties,—it is scant, no richly laden table is spread as in the case of wisdom.—v 17.
 - c. Those who have endeavored to dwell in the house of folly are dead.—v 18.
 - d. Those who attempt to live in the house of folly are in the way of hell.—v 18.

- An equal comparison may be made between the acquiring of knowledge and

training for Christian work and the neglect of qualifying for real Christian service in the world.

The Spirit of Intercession in Prayer.— Numbers 14.

- I. One person prayed for many.
 1. Moses prayed for the people of Israel who had sinned.—vv 1-13.
- II. There were two persons who witnessed for the Lord unto the people.—vv 6-9.
 1. Joshua and Caleb declared the nature of the land.
 2. They pled with the people to possess the land by the will and power of the Lord.—v 9.
- III. The occasion of the intercession of Moses.—vv 10-12.
 1. The judgment of the Lord was against the people on account of their rebellion against Joshua and Caleb.—v 10.
 2. The determination of the Lord was to punish the people for their unbelief in all the signs which he had showed to them.—v 11.
 3. It was God's purpose to destroy the people of Israel with pestilence and to disinherit them and make a new nation out of Moses.—v 12.
- IV. The nature of the intercession of Moses.—vv 13-19.
 1. For the glory of the Lord as known among the nations.—vv 13, 14.
 2. For the defense of the power of God as revealed in His miracles.—v 16.
 3. For the mercy of the Lord toward his people.—vv 17-19.
- V. The position of the intercessor.
 1. No self interests.—vv 12, 19.
 2. The salvation of all the people through forgiveness.—vv 15-21.

Jesus and the Ten Commandments.— Matt. 5-7.

March 30

- I. The First Commandment.—No other gods before me.—Matt. 6:24-34.
 1. No man can serve two masters.
 2. Ye cannot serve God and mammon.
 3. Seek the kingdom of God first.
- II. The second commandment—Worship the Lord alone.—6:1-23.
 1. Not be worshiped by men.—vv 1, 2.
 2. Not worship self.—v 4.
 3. Not worship good deeds.—vv 5-15.
 4. Not delight in the act of worship.—vv 16-18.
 5. Worship the things that are heavenly.—vv 17-23.
- III. Third commandment—The Lord's name in vain.—5:33-37.
 1. Respect for the name of the Lord.—v 33.
 2. Not use the name of the Lord in binding judgments.—vv 34-37.
- IV. Fourth commandment—Concerning holy things.—7:6.
 1. Keep the holy things for holy uses.
 2. Unholy men neither respect the holy institutions of the Lord nor those who observe them.
- V. The fifth commandment—Honor of parents.—Mark 7:11, and context.
 1. Love and willing support is required.
 2. No gifts or pledges will take the place of true affection.
- VI. The sixth commandment—Not to kill.—Matt. 5:21-26, 38-48.
 1. Not to kill.
 2. Not to hate.
 3. To forgive.
 4. To bless.
 5. To love.

VII. The seventh commandment—Not commit adultery.—Matt. 5:27, 31, 32.

1. Not to commit the sin.
2. Not to occasion others to commit the sin.

VIII. The eighth commandment—Not to bear false witness.—Matt. 7:1-5.

1. Not to pass judgment on others.
2. Keep one's self free from wrongs for which one would accuse others.

IX. The ninth commandment—Not to covet.—Matt. 5:28-30.

1. The evil nature of lust.
2. The lust of the eye.
3. The lust of the members of the body.

X. The tenth commandment—Covetousness.—Matt. 7:7-12.

1. Those who would receive should ask of God.
2. Those who seek shall find.
3. To those who knock, it shall be opened.
4. The best gifts may be received from the Father in heaven.
5. He that would receive good from men shall do good to men.

Helping Each Other.—Philemon.

April 6

(Junior)

Paul and His Friend, Philemon.

- I. Their circumstances.
 1. Paul was in prison.—v 1.
 2. He wrote a letter to his friend.—vv 2, 19.
 3. Philemon probably lived in Colosse.
 4. He had servants in his home, of whom Onesimus was one.—vv 10-17.
 - II. What Philemon had done for Paul.
 1. He had believed in the Lord through Paul's preaching.—vv 4, 19.
 2. He had a great love for the Lord.—v 5.
 3. He had ministered of his goods for the benefit of the saints.—vv 6, 7.
 - III. What Paul had done for Philemon.
 1. He had preached the Gospel by which Philemon believed.—vv 4, 5, 19.
 2. He had prayed for Philemon.—v 4.
 3. He had found his servant Onesimus and had helped him to be converted.—v 10.
 4. He had sent Onesimus back to Philemon.—v 12.
 5. He had helped Onesimus to be a better servant to his master Philemon.—vv 11, 15, 16.
 6. He had taught Philemon how to love his servants as if they were his brothers.—vv 16, 17.
 7. He had taught Philemon how to forgive those who had offended him by remembering his own sins that were forgiven.—vv 18, 19.
 - IV. How they showed their friendship.
 1. Paul would not wrong Philemon by keeping his servant.—v 13.
 2. Paul asked Philemon to love Onesimus because he and Philemon were friends and partners.—v 17.
 3. Paul had confidence in Philemon that he would continue to love him and would try to please him.—vv 20, 21.
 4. Paul believed that Philemon would continue to love him and would allow him to be a guest in his home again when he came.—v 22.
- Friends will show themselves friendly.

Faith in the Redemption by Blood.— Colossians 1.

April 13.

- I. Those who have faith and love in Christ are commended.—1:9-18.
 1. They are the objects of thanksgiving on the part of the ministry.

- a. To learn of such faith is a pleasure.—v 9.
- b. Such are in a position to grow spiritually.—v 9.
- c. True believers may increase in the knowledge of the Word.—v 9.
2. They are fruitful of good works.—v 10.
 - a. They walk worthily in the faith.
 - b. Good works are a proper accompaniment of their faith.
 - c. By proper walk and fruitfulness they may increase in the knowledge of the Lord.
3. They may increase in spiritual power and graces.—v 11.
 - a. They are empowered by the glorious power of God.
 - b. They bear hardships and suffering with joy.
4. They are a special source of honor and praise to God.—vv 12-19.
 - a. They thank God for a new relationship to Him as heirs with the saints in light.—v 12.
 - b. They praise God for a new condition, changed from darkness into the kingdom of God's Son.—v 13.
 - c. They give due honor to the Son of God.

- (1) For a personal forgiveness of sins, through redemption by His blood.—v 14.
- (2) They esteem the redemption as by the blood of Him who is the image of the invisible God and the first born of every creature.—v 15.
- (3) They esteem the Redeemer, whose blood made possible their redemption and forgiveness, as,
 - (a) The creator and sustainer of all things visible and invisible.—v 16.
 - (b) The eternal being.—v 17.
 - (c) The divinely appointed head of the Church, which position exalts Him above all other powers and dignitaries.

- II. Those who have faith in the redemption by blood, have peace with God.
 1. Fulness of power is given to Christ for redemption.—v 19.
 2. Full redemption was effected by Christ on the cross.
 - a. He made peace through the blood of His cross.—v 20.
 - b. His work was completed by the shedding of His blood on the cross.
 - (1) All things in earth were thus reconciled to Him.—v 20.
 - (2) All things in heaven were by the blood reconciled to Him.—v 20.

- III. Reconciliation is effected for the enemies of God through the blood of Christ.
 1. The enemies and aliens of God are reconciled.—v 21.
 2. Those whose minds and works are wicked are reconciled to God.—v 21.
 3. The means of reconciliation to God.
 - a. Christ in the body of His flesh.—v 22.
 - b. The death of Christ in the body of His flesh, by the pouring out of His life, the shedding of His blood.—v 22.
 4. The blessings of redemption and reconciliation.
 - a. A holy, unblamable and unreprouvable condition.—v 22.
 - b. A presentation of the redeemed person to God in an acceptable spiritual state.—v 22.
 - c. A condition well pleasing to God and desirable to man, dependent (Concluded on page 511)

EDUCATIONAL

RUSSIA TODAY

EASTER TIME IN RUSSIA

Arthur Slagel

To the Russian, holidays are very significant, and very desirable. He has one to commemorate each important event in religious history, such as Christmas, Easter, Good Friday, Pentecost, Ascension Day, the death of the saints, Russian as well as others, the Sanctification of the three Kings, when the water is blessed; the Jewish holidays—especially in the cities of the Ukraine; then in the old days there were a number of national holiday-birthdays of the czar and his relatives; and since the revolution, the numerous Communistic holidays; until one despairs of finding enough working days in which to get all of the work done. About that phase of it the average Russian muzhik is not so much concerned; he believes in keeping all of the holidays, and enjoys them thoroly.

The Special Significance of Easter

But of all of these numerous holidays, Easter is the most important to the Russian even more so than Christmas, altho Christmas enjoys with Easter the distinction of being celebrated for three days. In the case of Easter these three are Sunday, Monday and Tuesday.

The Orthodox Church in Russia has learned how to take advantage of the peasant's love for the mystical, and plays that phase of the Easter celebration very strongly. A period of Lent is observed, with restrictions somewhat similar to those of the Roman Catholic Church, but preceded by what is called "Butter Week", during which time one may eat his fill of good things, especially those made with much butter and cream—hence the name—apparently to fortify one for the coming period of self-denial.

Passion Week

The Easter season proper is ushered in with the coming of Palm Sunday, the beginning of passion Week. On Palm Sunday everyone goes to the cathedral. The service is more elaborate than on ordinary occasions. Let us follow the crowd as it enters any typical Orthodox cathedral in Russia. Upon entering, the devout Russian makes the sign of the cross, buys a wax taper, lights it and puts it on one of the numerous candlesticks, and then joins the crowd as it waits for the service to begin. The pilgrims who

happen to be present, and some of the women, spend part of their time on their knees, or going about kissing the glass-covered ikons always found in the churches.

As we wait for the service to begin, we look about us the building. It is in the form of a Greek cross—with wings of equal length—as contrasted with the Latin cross type of the Catholic churches, with their longer nave. The east wing (always east) is occupied by the altar, and the tall white and gold screen before it, which hides it from the audience except when the doors are open. Time has softened the painting on the walls and the high narrow dome above us, to a tone that one begins to appreciate after he has feasted his eyes on some of the good old things of which Europe can boast.

All at once, in the midst of our reveries, the choir, hidden in the loft high above the entrance, begins to sing; softly at first, but with a harmony that delights the ear, and puts one in a mood to worship; then gradually increasing in power until the fullness of it envelops the whole building, and comes echoing back from the dome. What has St. Peter's in Rome, or St. Sophia in Constantinople, with all their grandeur, to compare with this!

But the service goes on. A priest in a long gilt-covered robe, comes thru the doors of the altar screen, and begins to chant, with a voice that carries to the farther corner of the vast structure. At various places in the service he stops, and the choir comes in with a refrain. After this has continued for some time, he turns to face the altar and begins to pray, first in a low pitched tone, but as he goes on he gradually raises the pitch and power of his voice until on the last sustained word the cathedral fairly rings with his earnestness. More of this same sort of thing follows—the passing in and out of the priests, as they perform their various functions, chanting, singing, praying. The central figure in it all is the bishop, with his more gorgeous robe and his tall mitre.

All this time the audience has for the most part stood still, except that at the proper times the people bow their heads, or kneel, or make the sign of the cross.

The Good Friday Service

There is a service every night thruout the

week, but simpler than the one on Palm Sunday, until Friday evening comes, when the death and burial of Christ is commemorated. At that service there is the usual singing and chanting and praying—especially one very long prayer by the bishop. Then at the close the priests form a procession, take a draped box representing the body of Christ, march about with it and then deposit it in a tomb constructed on the floor in the center of the church, the choir singing the whole time that this is being done. Then the people file up and kiss the coffin before they pass out.

The Easter Sunday Morning Service

But the crowning event of the week begins at 11:30 on Saturday evening, and lasts until daylight comes on Sunday morning—unusual hours you might think, and yet that night one must go well ahead of time to find a place to stand. At beginning of the service there are no lights in the building except a few dim candles. Suddenly, at 12 o'clock, the bells begin to ring, the light in the dome and on the altar seceen are turned on, and the candle in the hand of each worshipper is quickly lighted. A procession of priests appears at one of the doors, who sing as they march. The bishop comes out from the altar and announces "Christ is risen!" and the audience responds joyously, "Yes, indeed he is!" Then follows an elaborate ritual, one part of which is the reading of a part of the Gospel of John in the Greek, Latin, Slavonic and Russian languages. Other features are the Communion, of which only a very small number partake, and the blessing of the special Easter bread which the people bring with them.

Daybreak, at about four-thirty in the morning, is the signal to close the service, and everybody goes home to enjoy the greater liberties of the post-Lenten period. And in Russia eating is a very important part of Life. In the old days, before the hard times and famine, even the poorest farmer and laborer had an abundance of gaily colored Easter eggs, and a tall loaf of the special Easter "pascha"—a very light bread—made so with literally dozens of eggs—baked in a high round form, and then decorated with frosting and fancy candies; but you may well imagine that has not been the case for the past few years.

Monday and Tuesday are usually spent visiting relatives and friends, or entertaining them. Then the Easter season is past

(Concluded on page 509)

OLD SETTLER STORIES

THE HARTMAN FAMILY

C. Z. Mast

The early Hartman family, among the Mennonites, has descended from an old and honored family of several distinct houses of Hartmans in Pennsylvania. There are many representatives of the name scattered all over the country, and the Hartmans are numerous in the eastern counties of Pennsylvania. As the Pennsylvania Archives, Vol. XVII, record about seventy of this name that emigrated to Pennsylvania between 1727 and 1808, it is evident that the present-day Hartmans are not descended from a common pioneer. In Berks County, Pa., there are Hartmans to the east and south of Reading, while another branch live in the valley north of the city, and whether even these came from a common pioneer is not certain, although this is not probable. This family of Hartmans originally located to the north of Reading, but its descendants have since scattered through Schuylkill, Columbia, Lycoming and other northern counties of Pennsylvania as well as into the Middle West.

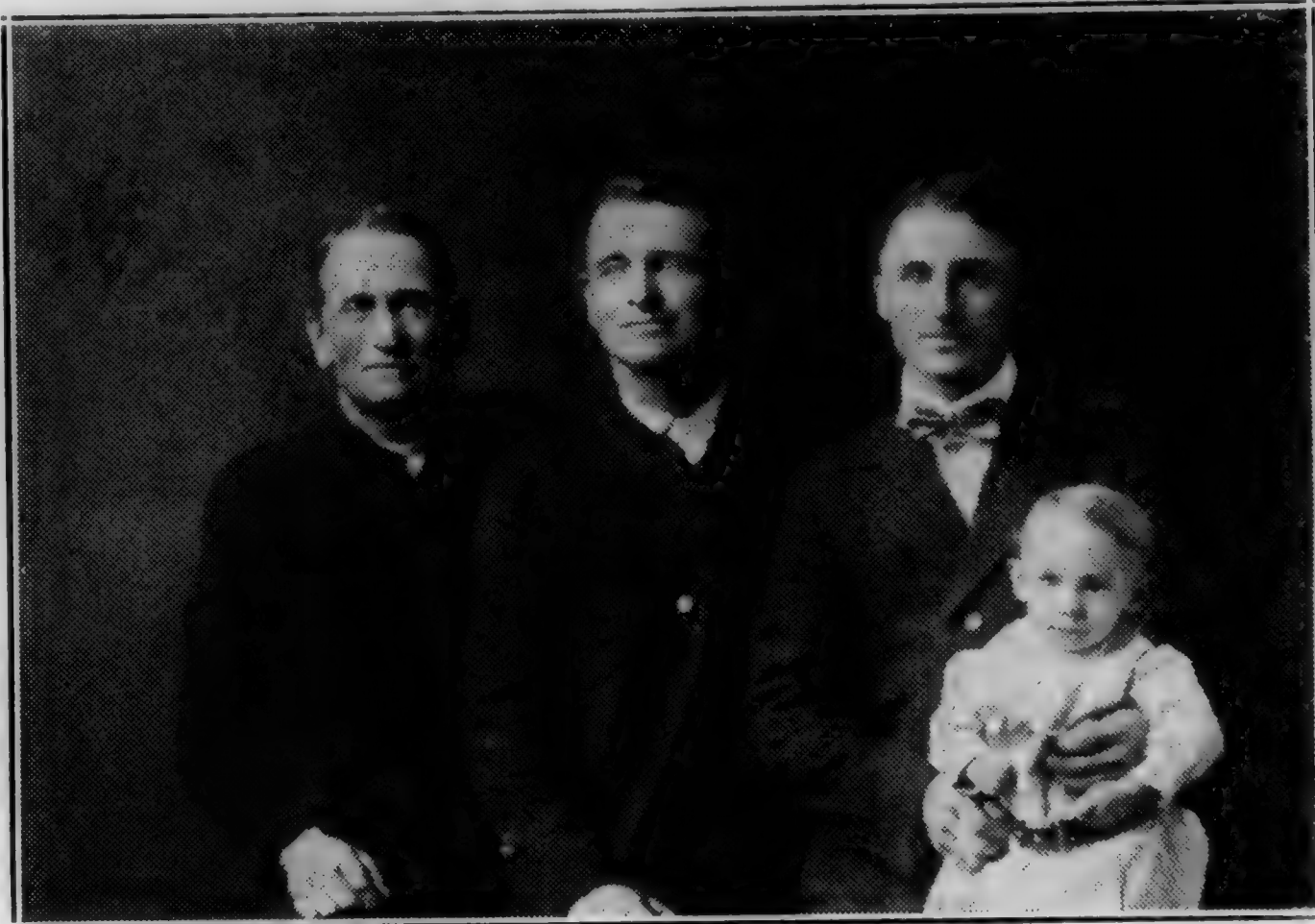
A Great German Philosopher

John Hartman was the name of an early ancestor of the branch, who came to America from the Rhine country—Erzbach—in the district of Odenwald, a mountainous region between the Main and Neckar rivers, probably some thirty miles from Frankfort-on-the-Main. Tradition gives a romance in connection with his emigration to the New World, which is related in Vol. VII, page 344, of "The Pennsylvania German." The name Hartman is still prevalent in Germany. A great German philosopher by name of Edward von Hartman was born in Berlin Feb. 23, 1842. At twenty-two years of age he chose for his life vocation "thinking" or philosophy, and on his retirement from the Prussian military service (1865) devoted himself wholly for some years to writing his great work, "The Philosophy of the Unconscious" (1868). In after years he produced many other works on philosophy, society, religion, literature, art, etc.

A Romance

John Hartman afore mentioned as an early ancestor of this family who came to America in 1767 from the Rhine country in Germany, made the passage across the Atlantic in the ship "Crawford," landing at the port of Philadelphia. A romance is connected with the story of his immigration to America. He was in love with a girl whose name is unknown, but who was not regarded with favor by Hartman's parents. In spite of opposition he decided to marry the girl of his choice, and in order to overcome parental prejudice and

interference emigrated to America. They settled in Exeter township, Berks county, Pa., where he was employed as a miller in Bishop's mill. Unfortunately their happiness was short-lived, for in the first year of their wedded life the young wife died. Afterward Mr. Hartman married a widow named Beiler, and to this union were born five children, as follows: John, Michael, Mrs. Wells, Mrs. Harry Sylvis, and Catherine. John Hartman later settled on what is now the old homestead, recently owned by the late Henry Hartman, and still possessed within recent years by the Hartman Estate, near Temple, Muhlenberg (then Alsace) Township, Berks County. He and his wife were buried in Reading, at the present site of Trinity Lutheran Church. As this church was built in 1799, both must have died prior to that date.



Four Generations

A Hartman Pioneer

A pioneer in Alsace Township, Berks County, Pa., known as Valentine Hartman may also be termed the common ancestor of the Hartman family in America. The remains of him and his wife lie side by side among those of other members of the Hartman family in the old graveyard at Spies's Church in Alsace Township. A brown sandstone marks his grave, and upon it appears the following inscription:

Hier ruhet der Leib
von
Valentine Hartman
Er wurde geboren 1738
im August, und starb
21 July 1794
Alt 56 Jahre

Hier Ruhet der Leib
von
Magdalena Hartman
geborene im Jahr
1740 und starb
den 19 October 1814

Zeugte 4 Soehne
und 2 Toechter
War alt geworden
74 Jahre"

The following were probably the children of Valentine and Magdalena Hartman, all of whom are buried in the same old graveyard at Spies's Church: Valentine, born 1766, died 1835; a daughter; Jacob, born 1771, died 1837; a daughter; Johannes, born 1777, died 1843; Daniel, born 1780, died 1840. Near the grave of the elder Valentine Hartman is a brown sandstone on which is the following inscription:

"Denkmal von
Tochter Namen
Judith Hartman
Geboren 1727 Starb
im Dezember 1790
Alt 64 Jahre"

The elements have almost obliterated this inscription. There is doubt as to the fourth word, the word after "Tochter," it being almost effaced. Judith Hartman probably was a sister of the elder Valentine Hartman, who was born in 1738. Many interesting facts can be gleaned from gravestone inscriptions relative to the Hartman family in the burial ground of the Oley Church.

Another Patriarch

A patriarch of the Hartmans known as John Hartman was born in 1713, in the ancient farmhouse near the beautiful and historic city of Reutlingen, Wurtemberg. When a young man he married Magdalena Swartz, and they lived happily together on the old homestead for several years. John Hartman had a maternal uncle, Frederick Schoener, who had gone to America and settled in Pennsylvania, and from whom the Hartmans had received letters. One of these letters, addressed to the young man's father, was as follows, and was read and re-read by the young married man: "Heidelberg, Berks Co., Pa., June 17, 1753. —To George Hartman, near Reutlinger, Kingdom of Wurtemberg, Germany. Dear Brother-in-law: This is to inform you that we are all well and well-pleased with America. We live in good land, where everything is plenty, and we have schools and churches. I hope you will come to this promised land. We live about four German miles from Reading. If you write, address as above. Yours in Brotherly love, Frederick Schoener."

Drawn to America

This letter made a deep impression on John Hartman's mind, and he decided to go to America. After sixty-four days of tedious voyage, he and his family arrived at Philadelphia, June 20, 1754. Seeking for some weeks an advantageous location he decided to go to Reading, and thence to some point near the Blue Mountains.

He had four children, all born in Germany: George, Barbara, Regina and Christian. They left Philadelphia about the last of June, with a farmer who was to take them in his four-horse wagon to Heidelberg, Berks County, near where Conrad Weiser lived. On reaching their destination they learned that the persons whom they sought had crossed the Blue Mountains, and John Hartman was advised to do so by an old soldier, and this he and his family accordingly did. For about twenty-seven pounds he purchased an old wagon and two horses, and in this they journeyed until they arrived at a spring where crystal water poured in profusion, the site of Orwigsburg. Here in the solitude of the forest, which was at that time included in the county of Berks, this much forgotten pioneer family lived religiously happy. The only books that constituted their library were a Lutheran Catechism, a Bible and a German hymn book. An almost daily scene was the family seated by the hearthstone, reading the Bible and singing the old German hymn, "Allein, und doch nicht allein, bin ich," etc.

In English:

"Alone, and yet not alone, am I;
Though in this solitude
so drear
I feel my Savior always
nigh;
He comes the weary heart
to cheer;
I am with Him and He
with me.
E'en here alone I cannot
be."

An Indian Massacre

This section of Pennsylvania was frequently overrun by the Indians, who had been incited to bloody deeds by the French after the loss of the Canadian territory. Hence, during the French and Indian War, the few scattering inhabitants contiguous to the Blue Mountains were often alarmed. At breakfast on the morning of October 16, 1755, John Hartman's wife said, "Well, John, you know the flour is all gone, and some one must go to the mill. You are seeding the last field, and suppose you let Christian go; I will go with him, for I have long since promised to go over and see Mrs. Swartz." So it was arranged that George and his father finish seeding that day, while Mrs. Hartman and her son started through the dense forest to the mill, the present site of Schuylkill Haven. Barbara, aged ten years, and Regina, aged nine, were left to take care of the household. While they were seated around the table their faithful dog, "Wasser," came running in, and fifteen Indians followed, entered the home, killed Hartman and his son George, while Barbara and Regina were made captives, and the house was laid in ashes.

Two Captive Girls

The writer will herewith insert the pitiful story of these captive girls as found in Professor I. D. Rupp's History of Berks and Lebanon Counties in the state of Pennsylvania which was published in 1844. The story was duplicated from "Todd's Sabbath School Teacher" which was written almost a century ago.

"You are aware, my dear pupils, that many of the early settlers of Pennsylvania came from Germany. Among the numerous emigrants from that country, was a poor man with a large family. At that time there were no schools here during the week, or on the Sabbath, and no churches. So the poor man used to keep his family at home on the Sabbath, and teach them from God's Word—for he was a very good man. In the year 1754 a dreadful war broke out in Canada, between the French and English. The Indians joined the French, and used to go to Pennsylvania, burn houses, murder the people

and the little girl always kept close to her. She taught the little girl to kneel down under the trees and pray to the Lord Jesus, and to say over with her all the hymns which her parents had taught her. In this state of slavery these children lived for many long years, till Regina was about nineteen, and her little friend was about eleven years old. Their hearts all this time seemed to wish for that which is good. They used to repeat, not only the texts of Scripture which Regina could remember, but there was a favorite hymn which they often repeated.

Four Hundred Captives Released

"In the year 1764, the kindness of God brought the English Colonel Bouquet to the place where they were. He conquered the Indians, and made them ask for peace. He granted it on condition that all the white prisoners should be given to him. More than four hundred were brought to the Colonel; and among them, these two girls. They were all poor, wretched-looking objects. The Colonel carried them to Carlisle, and had it printed in all the newspapers, that all parents who had lost children by the Indians, might come and see if they were among the four hundred poor captives. Parents and husbands went hundreds of miles in hopes of meeting lost wives or children. The collection amounted to several thousand, and the sight of beholding relatives, who had been cruelly sundered, again meet and rush into each other's arms, filled the whole company with rejoicing.

There was also mourning. Others who were disappointed in their expectations of finding relatives made much lamentation.

Finding Regina Through a Song

"Among them was poor Regina's sorrowing mother. When she got to Carlisle she did not, and could not, know Regina. She had grown up; and looked, and dressed, and spoke like the Indians. The mother went up and down among the captives weeping, but could not find her child. She stood gazing and weeping when Colonel Bouquet came up and said, 'Do you recollect nothing by which your child could be discovered?' She said she recollected nothing but a hymn, which she used often to sing to her children, and which is the hymn which was previously quoted.

"The Colonel desired her to sing the hymn as she used to do. Scarcely had the mother sung two lines of it, when poor Regina rushed from the crowd, began to sing it also; and threw herself into her mother's arms. They both wept for joy, and the Colonel gave the daughter up to her mother. But the other little girl had no parents. They had probably been mur-



P. S. Hartman Homestead, Harrisonburg, Va.

and carry off everything they wanted. They found the dwelling of this poor German family. The man, and his eldest boy, and two little girls, named Barbara and Regina, were at home, while the wife and one of the boys were gone to carry some grain to the mill, a few miles off. The Indians at once killed the man and his son, and took the two little girls, one aged ten, and the other nine, and carried them away, along with a great many other weeping children whom they had taken after murdering their parents. It was never known what became of Barbara, the eldest girl; but Regina, with another little girl of two years old, whom Regina had never seen before, were given to an old Indian woman, who was very cruel. Her only son lived with her, and supported her; but he was sometimes gone for several weeks, and then the old woman used to send the little girls to gather roots and herbs in the woods, for the old woman to eat; and when they did not get enough, she used to beat them cruelly. Regina never forgot her good father and mother,

dered. She clung to Regina, and would not let her go, so she was taken home with Regina; though her mother was very poor, Regina began to ask after 'the book in which God speaks to us.' But her mother had no Bible—for the Indians had burned her Bible when they burned her house, and killed her family. Her mother resolved to go to Philadelphia and buy a Bible, but her good minister gave her one, and it was found that Regina could read at once."

The Power of Christian Influence

We may think there is nothing remarkable about us. If we are parents trying to rear our family for usefulness and Heaven; the song with which we sing our children to sleep will never cease its mission. We will grow old and die. Our sons and daughters will pass out into the world. The song with which we sang them to sleep will go with our children while they live, a conscious or unconscious restraint and inspiration here, and may help open to them the gate of a glorious and triumphant hereafter. The lullabies of this century will sing through all the centuries. The humblest good accomplished in time will last through eternity. We sometimes get discouraged at the vastness of the work and at how little we are doing in this age of apostasy. And yet, do you suppose the rhizopod said, "There is no need of my working; I cannot build the Cordilleras?" Do you suppose the madrepora said, "There is no need of my working; I cannot build the Sandwich Islands?" Each one attended to his own business; and there are the Sandwich Islands; and there are the Cordilleras. The redemption of the world is a great enterprise. We did not see it start; we will not in this world see its close. We are only as insects compared with the great work to be done. Your parents may have toiled on this reef and given loyal support to His Church before you were born. We pray God that our children may toil on this reef long after we are dead. Better be insignificant and useful than great and idle. The writer can refer to a number of Mother Hartman's descendants who reside about thirty-five miles from his home. They still hold to the Lutheran denomination and possess traits of their ancestors.

The Hartmans of the Shenandoah Valley in Virginia

This branch of the family has lived on the "Old Dominion" soil for five generations. Emigrating from Pennsylvania, this early pioneer was a soldier in the War of 1812. His name cannot be ascertained, nor the exact time of his arrival from Pennsylvania. Tradition tells us that he died in 1852 by a fatal injury which he received from a horse. He had one son, David Hartman, who was born April 12, 1812, and united with the Mennonite Church in early life and continued faithful and loyal to the church of his choice until death. He was a man of robust and strong constitution and a hard worker. His last words were: "I have lived a long time,

and if it is the Lord's will for me to go, I am satisfied." He died May 2, 1881, at the age of 69 years and 20 days. To David Hartman and his wife Elizabeth Burkholder, whom he married October 26, 1835, were born twelve children, viz.: Sarah, John, Rebecca, Martin, Susanna, Elizabeth, Peter S., Mary, Frances, David B., Anna and Lydia.

The wife of David Hartman was the seventh child in the family of Bishop Peter Burkholder, who was born October 11, 1815. In early life she united with the Mennonite Church, and lived a faithful and consistent life until death. During her last illness, she asked to have a family reunion. The day was spent in singing, prayer and religious conversation, during which time she would often repeat the following words: "Oh, how glorious!" Her last words were: "Herr Jesus schenk mir Gnade." She passed to her blessed reward on her seventy-third birthday.

The writer desires to express his indebtedness to Bro. Peter S. Hartman of Harrisonburg, Va., in submitting a genealogy of the Hartmans of the Shenandoah Valley, which we with pleasure would insert in these columns if space would permit.

Civil War Days

Peter S. Hartman, in October of the year 1864, not yet having completed his eighteenth year, went with a number of other young men from the Weaver's congregation in Rockingham County, Va., to Washington County, Md., and later to Cumberland County, Pa. This journey was not made out of their own free-will or for some temporal gain, but to evade being impressed into the Confederate military service, that they might continue loyal to the non-resistant faith. Bro. Hartman was born in Rockingham County, Va., Nov. 29, 1846, and united with the Mennonite Church July 4, 1864. He was married October 6, 1867, to Fanny Weaver, who died May 5, 1923. They reared a family of three children and Bro. Hartman, who is now in his eighty-eighth year, is universally esteemed by his neighbors and the students of the Eastern Mennonite School, which by the latter is better known as 'Uncle Pete.' The visits of Uncle Pete are always appreciated. The listeners are not few when he rehearses his experiences of Civil War days, and especially of "The never-to-be-forgotten Sheridan's Raid in

1864." General Sheridan had devastated the Valley so thoroughly in preventing General Lee from taking Washington, and withholding him from raising Grant's siege of Richmond that it was said: "If a crow wants to fly down the Shenandoah, he must carry his provisions with him." Bro. Hartman in a letter dated Dec. 18, 1923, states the following:

Burning Three Thousand Barns

Dear Bro. Mast: Among some of my reminiscences of the Civil War days, I may state that I have still a vivid scene of the horrible suffering that took place in a battle just eighteen miles from my home. I was under orders to haul straw to Harrisonburg for the wounded soldiers. Next was the arrival of General Sheridan at Harrisonburg on a Sunday noon and destruction of the valley was begun which continued two weeks. And after destroying all property he reported to General Grant that he had burned 3000 barns and 70 mills and made captive 400 wagon loads of inhabitants. He had a train of 1600 teams covering a distance of sixteen miles. I was in the company and we put our lives in the Lord's hands. Our people were brought out safely again from those terrifying days without the touch of a bullet.

Yours truly,

P. S. Hartman.

Flowers When They Can Be Enjoyed

From the conviction that it is far more appropriate and in Gospel order that a word of appreciation and confidence beforehand should be given rather than to wait until after death, the following statements are offered as a worthy tribute to Bro. P. S. Hartman:

"For 31 years he held the responsible position as representative of the Virginia Conference on the General Board of Missions and Charities of the Mennonite Church. Since the establishment of the Eastern Mennonite School, he has been one of its most active personal and financial supporters, he having given much time and money to its promotion, both as solicitor and staunch supporter." The writer feels that it is eminently proper that these words of appreciation and good will be offered to an aged veteran of the Cross which were written by a bishop of the Virginia Conference.

Elverson, Pa.

WHITEWASHED OR WASHED WHITE

J. L. Stauffer

The Christian church from its beginning has been assailed by the devil, seeking to divert her from her high calling of preaching "repentance and remission of sins" to all the world. The first efforts along this line are seen in the instances of Ananias and Sapphira and Simon the sorcerer. Satan sought by inward corruption through false professors to hinder the triumphant onward march of the gospel. This situa-

tion was immediately met by strict, wholesome Gospel discipline and judgement of God.

Contrasting The Two Institutions

Satan's next effort to hinder the progress of Christianity is seen in the various persecutions inaugurated by the opponents of the Gospel. Again, we see that Christianity grew more rapidly because of this out-

ward opposition. Truth was proven more powerful than error and "mighty grew the Word of God and prevailed." The condition continued for nearly three hundred years. There was a clear line of demarcation between the church and state (or world). Their aims and purposes were entirely different. The state was the exponent of law while the church exemplified the grace of God. The state concerns itself with temporal things, the church primarily with eternal things. The state attempts to improve conditions by legislation, education and culture. The church by proclaiming the Gospel of Christ which brings about permanent changes, eternal in their results.

The Fatal Period for Christianity

The professed conversion of Constantine to Christianity brought about a spirit of toleration never enjoyed before by the Christian church. The church was thrown off guard and a new era of rapid growth and development was experienced because it was made a popular thing to join the church and profess Christianity. This brought multitudes into the church that knew not the Gospel of Christ "which is the power of God unto salvation."

Many followers of Christ look back to the fourth century (the days of Constantine) as the fatal period in the history of Christianity when truth was first neglected, then driven to the mountains, while preachers, priests and bishops of the state church became officials of the state. History reveals the fact that the prophet Amos could rightly question the possibility of two diverse in belief, walking together when he said "Can two walk together unless they be agreed?" Heretofore church and state had no common ground between them, now they have joined hands. As officials of the state, the church leaders were confronted with secular problems that demanded consideration and solution. The result logically followed that spiritual truths were neglected. Again, the state, if it punishes evil at all, looks only on the offense committed and seeks by punishment to discourage repetition. The church on the other hand, if true to Christ, is concerned more with the state of the offender's heart, knowing that if the heart stands in a right relation to Christ, offences against the state will cease.

The Union that Robbed the church

The union of church and state resulted in the church becoming spiritless and powerless with the emphasis on imposing ceremonies and extensive ritualism to

make up for the spiritual lack. The commission of Christ to preach "repentance and remission of sins" was forgotten and salvation was based upon works and human effort.

History reveals the fact that the professing Christian church down through the centuries never fully recovered from the blight of the union formed in the days of Constantine. The Reformation was a partial recovery, yet by no means complete. Church and state cannot be mixed according to the Word of God. The church never had a greater or more powerful weapon than the Word of God. A carnal sword or broom cannot accomplish what the Lord's two-edged sword will do.

The Dangerous Social Gospel

The Gospel of Christ is still the "power of God unto salvation to everyone that believeth." When the Gospel is preached with apostolic fervor and simplicity, it is

ears. They now tell us that man is not depraved, but simply the victim of environment and weakened will-power. Change the environment through legislation and education and man will be found to be all right. The modern social gospel denies the total depravity of man thru the fall. It has no need of the atonement. Christ crucified, risen and ascended has no meaning and is not believed.

The appeal of the social gospel comes so strong to the professed Christian today that it takes a good spiritual experience to keep from being ensnared.

The multitudinous reforms of the present century constantly bid for the support of the Christian. Many of the modern movements have very commendable aims in view, but for a Christian to engage in them is to imperil the truth of the Bible in his own life and experience. If man is totally depraved, then external improve-

ment—the product aimed at by modern reformers—falls so far short of what the Gospel could accomplish in the same individual if received, that no Christian can afford to become part and party to the reform movement. The power of God that regenerates and effects a permanent transformation is at hand and needs only to be proclaimed.

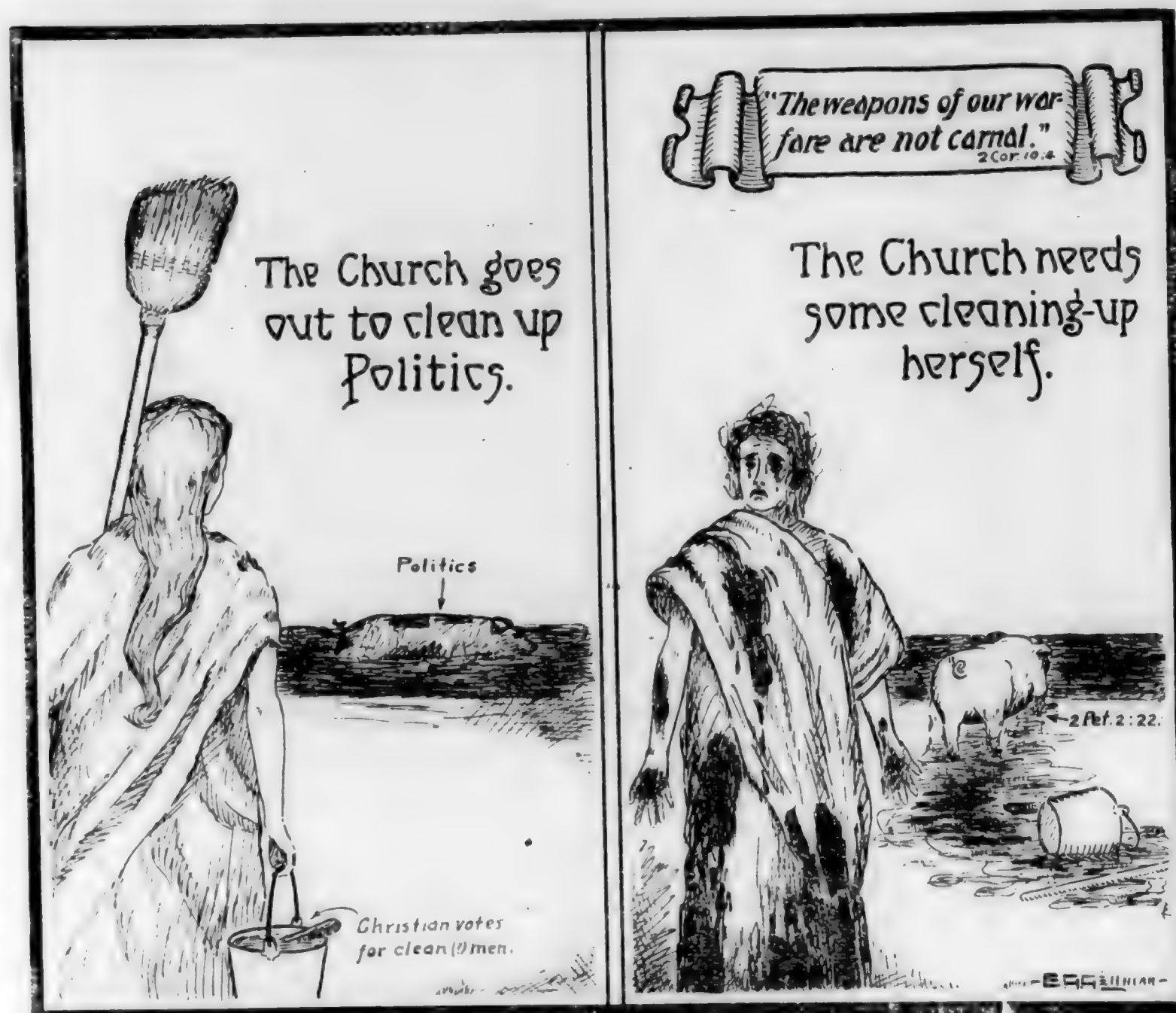
To illustrate the above statements we may call attention to a few reform movements of the present day:

Socialism

1. In the Socialism of the present you have a political movement. Men see the greed and injustice of the human race. The shocking inequalities are everywhere apparent to the careful observer. Of course there are many brands of Socialism, but the mild type, seeking to accomplish its ends by education and the ballot has many commendable talking points. It sees the common and equal distribution of wealth in the apostolic church as ideal. It must be kept in mind, however that the equality of the early church was the product of Christianity and based upon a regenerated life and not upon education and legislation. The Socialist sees in his program a solution for society's ills, while the enlightened Christian knows that the solution lies in the Gospel alone.

The Modern Peace Movement

2. The various peace movements bid for the support of all Christians, but there is one great lack in all of them. The Prince of Peace is left out. For this reason the Christian knows they are doomed to



certain to produce definite results. Modern Christianity has lost the Gospel message and has taken to the broom (reform and education) and the sword (legislation). Let no one misinterpret the reference to reform, education and legislation. The writer believes in all of them, but they are not the means that God uses to transform the lives of sinful men. The Gospel alone will do that. Many people have gotten the strange idea that winning men one by one is too slow, that the apostolic preaching and teaching places too much emphasis upon individual salvation. The evil, through the world, has asked the church to join hands, tone down on the stringent demands of the Gospel and help raise the world to a mediating position. The gospel preached in many pulpits today advances the idea of saving society en masse. The old way is too slow and too offensive to modern

failure. Why should a Christian participate in any movement, however commendable its aim, when he knows upon the authority of the Bible that it will accomplish no permanent good. Unless men are regenerated, wars and bloodshed will continue.

Good Moral Movements

3. The various moral movements opposing profanity, cigarette smoking, the saloon, obscene literature, etc., have very laudable aims and every Christian would like to see conditions improved along these lines, but after all is said in their favor, they are only surface movements. They do not touch the root of the trouble. Let a Christian engage in them all of his life and when it is at an end, will he have won a soul for eternity through his reform efforts?

Anti-Crusades

4. The Anti-Catholic and Anti-Mormon crusades are illuminating and helpful to the world. Doubtless many people are kept from being ensnared in these heretical sects, yet if they do not hear the true gospel of Christ, are they any better off?

We may conclude this discussion by noting a few facts concerning "world-clean-up-movements." The heading of this article is "White washed or Washed White." Reform movements are guilty of the former, while the Gospel alone does the latter. Reform overlooks the eternal and concentrates on the temporal. Reform minimizes sin. A reformed man is still as far from God as he was when a victim of his former vileness. To deprive a man of any poison that will destroy his body (while it betters physical conditions which in itself is sufficient reward for the effort in the mind of some) still leaves the soul untouched and his sin unatoned for. Give him the Gospel of Christ, it will save both body and soul. Let it be understood that the writer has no quarrel with the reform movements of the world. We have no hard words for those who engage therein if they know not Christ, they have nothing better. But Christians who know the power of the Gospel and have experienced the same in their own lives, owe it to the world and to God to adhere strictly to that which alone can transform men.

The Gospel of Christ when accepted will accomplish all that Socialism, the Peace Movements, the Moral Reforms, the Anti-Catholic and Anti-Mormon movements combined do and much more. The sin question is solved and a relationship re-established with a Holy God.

The Gospel is a Cure-all

It has been noticed again that when a Christian enters the reform and community improvement arena, he tones down on the solemn truth of the Gospel. Of course he does not do so immediately, but the superficial effort and the association formed thereby, will eventually tell in the attitude towards the unsaved. Again, it

has been noticed that when one becomes occupied with a reform movement, it usually consumes all of his spare moments and he sees in the success of his particular movement, largely a "cure-all" for community ills. It was said that if we eliminate the saloon, crime will largely disappear, etc. etc. Practically all reform movements depend upon arousing public sentiment and the exercise of the franchise. The writer has often thought that if Christians would testify as much for God and His Gospel and put forth the same efforts as they now give to reform movements, the world would be blessed to a much greater degree than now. No "community clean-up" is permanent without the constant vigilance and exercise of the same powers that brought about the clean-up; while regeneration is permanent and the forces of righteousness are being constantly increased in number by the acceptance of the Gospel. It is oftentimes argued that God will not do what we can do ourselves. On the other hand God does not ask us to do anything in an unscriptural way. Many other things can be accomplished by law and force, yet we believe it do be unscriptural and therefore wrong. Why make an exception in favor of legislation via ballot which likewise in its final analysis is force. Let the church of Christ guard and use her God-appointed weapon of "preaching the cross of Christ" being girded with the arm of Ephesians 6:11-18, though the world may count it foolishness. The Gospel of Christ is the only remedy for the ills of the world. Let us not "whitewash", but preach the Word that "washes white."

Harrisonburg, Va.

EASTER MEDITATIONS

(Concluded from page 491)

The Craped Door

The Late John Henry Jowett

Text: "I am the resurrection and the life: he that believeth in me, though he were dead, yet shall he live."—John 11:25.

About two months before the war broke out I was at Grindelwald, a little hamlet four thousand feet up amongst the Alps in Switzerland. I lifted my eyes from the paper on which I had written these words, and I gazed upon the Elger, with its mantle of freshly fallen snow glistening brilliantly in the morning light. I heard the roar of falling waters, much louder after yesterday's rain. The birds were singing blithely. The scents were rising from the meadows like incense from some great altar. Then I turned my eyes away from the mountain and looked at a house a little way up the road, and I saw that all the blinds were drawn; death had paid a visit in the night. Up against the house was a field of newly cut grass, with all its bonny wild flowers withering away. And I recalled the word of the Psalmist: "As a flower of the field, so he flourisheth; for the wind passeth over it, and it is gone: and the place thereof shall know it no

more." Then I looked at my notebook, and there the words were written: "I am the resurrection and the life. He that believeth in me, though he were dead, yet shall he live."

The Grand Sight

"If Easter means to you that Christ is really risen, it has changed your own expectancy of future things—you await some such experience as came to the young Scotch girl who, taken ill in this country and knowing that she must die, begged to be taken back to her native land. On the homeward voyage she kept repeating, "O, for a glimpse o' the hills o' Scotland!" Before the voyage was half over it was evident that she could not live to see her native land. One evening they brought her on deck just as the sun was setting and someone said, "Is it not beautiful?" "Yes, but I'd rather see the hills o' Scotland."

Closing her eyes for a moment and then opening them, with a look of unspeakable gladness on her face, she exclaimed, "I see them now, and aye they're bonnie." Then, with a surprised look, she added, "I never kenned before, it was the hill o' Scotland where the prophet saw the horseman and the chariots, but I see them all, and we are almost there"—and she was gone.—Sel.

"Christ Is Alive"

Dr. Dule

Dr. Dule was once writing an Easter sermon, and when it was half written his mind and heart was seized with such a conception of the risen Lord as he had never before experienced and which he described thus:

"Christ is alive," I said to myself, "alive," and then I paused. "Alive," and then I paused again; "alive"—can that really be true? Living as really as I myself am?" I got up and walked about, repeating "Christ is living;" "Christ is living." At first it seemed strange and hardly true; but at last it came upon me as a burst of sudden glory; yes, Christ is living. It was to me a new discovery. I thought all along I had believed it, but not until that moment did I feel sure about it. I then said, "My people shall know it. I shall preach about it again and again until they believe it as I do now."—Selected.

Wellington Church, Glasgow, Scotland, already marked for its missionary zeal by having twelve representatives on the foreign mission fields, has the added unique distinction of having on its present roster the descendants of three great missionary pioneers: Robert Moffat, David Livingstone and Donald Fraser.

"Success is made up of four ingredients—inspiration, aspiration, desperation and perspiration, and the greatest of these is perspiration."—Samuel G. Blythe, writer.

THE SUNDAY SCHOOL

MY RESPONSIBILITY AS A SUNDAY SCHOOL WORKER

Anna D. Smith

Before taking upon myself the responsibility of a Sunday School worker, I must feel the absolute necessity of being wholly surrendered to God. In my heart there must be an abhorrence for that which is ungodly, and in the new-born life there will be found a desire to be a "vessel unto honor....prepared unto every good work." II Tim. 2:21.

A Christian worker of wide experience has said that a much used vessel is always empty, clean and close at hand. From this we learn that in order to be in God's service, we must be purged from self and sin, and be entirely yielded to the will of our Heavenly Father.

After having met these conditions I may say with the apostle Paul, "I am crucified with Christ: nevertheless I live; yet not I, but Christ liveth in me; and the life which I now live in the flesh I live by the faith of the son of God who loved me, and gave himself for me." Gal. 2:20.

It is then that the Sunday School worker will keenly feel the necessity of a prayerful life. It is then that we will more than ever before feel that each person with whom we come in contact is a living soul.

As we grow in "grace and knowledge," our souls will be stirred, and we will long to reach out and help others find the Light which has brightened our lives. Here again, we refer to Paul who so aptly gives a definition for Christian work in Acts 26:18.

Someone has said that when we read the Bible God talks with us, and when we pray we talk with God. This being true, we should often feel the need of both Bible reading and prayer.

Rush or Hush. Which?

"Out of the rush of care, into the hush of prayer," are words which speak of peace and power to those who often are alone with God in the prayer-room.

This brings to our mind an illustration which may be the means of encouraging prayer life in others. A certain minister who devoted much time to prayer, was in the habit of tying a kerchief to the knob of his study door. By this means he notified his family that he was not to be disturbed. Many are the victories that may be won thru prayer, if we but take God at His word.

Jesus prayed often, sometimes spending hours; then again a whole night in prayer to God. If Jesus who was God's own Son found prayer a necessity in His life, how much more do we who are "sinners saved by grace," need God's help which alone is gotten thru the avenue of prayer.

Here too, we will find that the Sunday school worker will realize the three things essential in Christian work: namely the Word of God, the Spirit of God, and the man or woman of God. When the life is Spirit-filled, the Word of God will be "hid in the heart." The admonition to Timothy

DIFFICULT PROBLEMS IN SUNDAY SCHOOL ADMINISTRATION AND TEACHING

In this Round Table Discussion we give you an opportunity to state your most difficult Sunday school problem, followed by a brief statement of your solution. If the problem is yet unsolved, describe it and someone having had a similar experience may be able to help you solve it. The department is open to all.

If you are sending in more than one problem give each one on a separate sheet of paper. Sign your name and address but if you prefer it we will withhold them. Address, Editor Christian Monitor, Eureka, Ill. We thank you.

will be heeded by the worker when the full meaning of II Tim. 2:15 will be awakened in the heart. "Study to show thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the Word of truth."

The Bible and The Pupil

Now that we have knowledge of God, and a working knowledge of the Bible, we must have a knowledge of our Sunday school lessons. And not only must we know our lesson, but we must know our pupils, and know them individually.

The wise teacher studies each pupil carefully, because of the vast difference in personality and disposition. Love goes far in getting into the hearts and lives of the most wayward Sunday school children.

Jesus had "great compassion," and His was a heart overflowing with love. We cannot find a better example or a greater teacher than our Lord Jesus, therefore it behooves us to pattern after Him who did the most successful teaching that was ever accomplished in this world.

In looking to Jesus as our example we notice that He never let the cares of life interfere with His teaching. It is sad to note how often the things pertaining to this life choke out the things relative to the work of the Sunday school. How encouraging to our Sunday school would be a zeal among the workers such as is shown in the material affairs of life.

And how much cleaner would the minds of the children be if each teacher would use their influence in regard to playmates, literature etc. In homes where the children are blessed with godly parents this need not be exercised; herein is shown the wisdom of knowing how to deal with different classes of pupils. Often the teacher unconsciously helps to mould the character of the pupil.

Pupils To-day. What Tomorrow?

Far too many Sunday School workers fail to realize their responsibility to their pupils. They do not seem to grasp the vastness of the work in which they are engaged. They forget that they are dealing with living souls, and that each needs Jesus as their personal Savior.

The faithful worker realizes that "the pupils of to-day will be the church leaders of to-morrow," and will continually remember that each pupil at the Throne of Grace.

Thus by communing with God, and by prayerfully dealing with, and teaching each child, the Holy Spirit will be able to work, and souls will be brought to repentance, and won for Christ.

It is then that the worker feels the real joy of the surrendered life: it is then that God's name will be glorified, and His Light will shine in the one who gladly, unreservedly gives as much time as possible to the work of the Sunday school.

When Jesus went to the Father He did not leave special plans regarding the work to be carried on by His followers. The Word was to reach all people: **the saved to tell the unsaved**—and how many, many souls are yet Christless! Thru the avenue of the Sunday school vast numbers of hearts may be touched by the story of Jesus who died for us that we might live. May we more keenly than ever before, realize the greatness of our responsibility as Sunday school workers.

Kansas City, Kans.

WHAT DOES THE SUNDAY SCHOOL CONTRIBUTE TO MISSIONS?

Florence Bittinger

The difference between a dying and a living church narrows down to a missionary line. A Sunday school in order to retain its proper place with the Church must face the problem of contributing to missions squarely.

This problem grips the Sunday school with a double, not to say manifold significance. On one hand, the school that most truly serves its own immediate end, must contribute to missions.

On the other hand the school that fulfills its functions with reference to the Church of today must contribute to missions. How then may we fulfill the exalted end of being and service for which we have been ordained.

The first and greatest essential in bringing about the best contribution to missions is **unity**, which we should believe in and maintain at all hazards. Another essential is **world-wide missionary information**. Without it and with mere exhortations in its place, as one has said "More missionary enthusiasm is dampened and more missionary meetings killed than by any other one thing."

Missionary Education then certainly is a very important contribution which the Sunday school can contribute. Missions are a necessity in the Sunday School.

The first contribution to missions from an ideal Sunday school which I wish to mention is not finances.

This perhaps is the cause of many places having no missionaries in the field. The collection basket has been passed and killed the missionary enthusiasm ere it had time to take hold of the people. The first contribution should be sympathy, have a real God given burden in your heart for the needy, lost, dying world. May we as a Sunday school feel our responsibility of making Christ known to a lost world.

If we have real God given sympathy one of the greatest powers in the missionary cause is at our command—that of prayer. Prayer is a wonderful power in the cause of missions and no one is exempt from contributing thus to the missionary cause.

In order to contribute the most to missions it is essential that people can have proper training. The best training young people can have is to read, study, and to obey the Word of God. We may through lack of Bible reading and study lose sight of the fact that the first essential to having "The effectual fervent prayer of a righteous man" avail much is to confess your faults one another and pray one for another that we may be healed, and thus fail in making the fullest contribution possible.

"The Mission of the Church is Missions"

The Sunday school is a part of the church, not a separate and distinct organi-

zation, therefore the duty of the church in world-wide evangelization is also the Sunday school's duty.

While missionary education is very important to the school in general, it is especially true of children. Missionary education is necessary for the highest intellectual and spiritual development of the child.

The Sunday school is the natural and logical place for missionary instruction. The Sunday school is the educational department of the church. "If you wish to introduce any idea in a nation's life you must put it in the schools," and it is alike true that whatever ideas are to grip the

GIVE THEM A PLACE TO PLAY

Plenty of room for dives and dens,
Glitter and glare of sin;
Plenty of room for prison pens,
Gather the criminals in;
Plenty of room for jails and courts,
Willing enough to pay,
But never a place for the lads to race,
No, never a place to play!
Plenty of room for shops and stores,
Mammon must have the best!
Plenty of room for the running sores
That rot in the City's breast!
Plenty of room for the lures that lead
The hearts of our youth astray;
But never a cent on the playground
spend—

No, never a place to play!
Plenty of room for schools and halls,
Plenty of room for art;
Plenty of room for teas and balls,
Platform, stage and mart.
Proud is the city—she finds a place
For many a fad to-day;
But she's more than blind if she fails
to find

A place for the boys to play.
Give them a chance for innocent play,
Give them a chance for fun—
Better a playground plot than a court
And jail when the harm is done!
Give them a chance—if you stint
them now,

Tomorrow you'll have to pay
A larger bill for a darker ill—
So give them a chance to play!

—Author Unknown.

church must be taught in the Sunday school.

Youth is the formative period, the most impressionable period, the time of greatest religious interest, and if the scholars are ever to be interested in missions the period of youth is the critical time to begin.

So far as the influences that enter into the determination of the work of the next generation are concerned this is one of the most important.

"Go ye into all the world and preach the gospel to every creature" is what God requires. These words are very plain and we should attempt by every means possible to fulfill them. If the children are taught and trained that the fulfilling of

the Great Commission is an integral part of a Christian's life, there will be wonderful advances along missionary lines.

Mission study is certainly an important step in this direction, for it is through such study that our young people may be informed of God's message. They are familiar with the various activities of the church, of the social, moral and religious conditions in the cities and in heathen lands, and their personal responsibility for, and relation to, the great task committed to the Church of our Lord.

If a child be given missionary education in the proper way he will become a missionary in the true sense. If he grows up without this he is handicapped in carrying out his part of that command of our Savior. Not alone does he need missionary education because of what he may do for missions but because of what missions will do for him. It will enlarge his vision, broaden his sympathies, and develop his spiritual life as is possible in no other way. Missions are not a question of individual inclination but of universal Christian obligation; not a mere matter of choice, but of plain obedience; not a matter of discussion, but for propagation.

Our Sunday school program should be such that it develops missionaries who will be handed over to the church for lives of missionary endeavor. It should develop such persons as Paul when Christ appeared to him on the way to Damascus; "Lord what wilt thou have me to do?" Christ said to His disciples, "Ye have not chosen me, but I have chosen you and ordained you that ye should go and bring forth fruit."

Paul also wrote to the Corinthians, "Ye are not your own, for ye are bought with a price." It is clear that we owe all we have and all we are to God. Then what right have we to withhold from God that which already belongs to Him? The Christian in accepting Christ gives himself to God as a voluntary offering, thus proving himself a volunteer for Christ. For this reason every Christian is a volunteer. In this discussion, however, the volunteer is termed in particular as the one who yields himself to God for a life of service in the mission field. Remember the words of the Lord Jesus, that He Himself said, "It is more blessed to give than to receive."

The Pocket Book On The Altar

What has thus far been said is contributing in a spiritual way, but there can and should be much said of contributing in a natural way, but as before suggested, if our sympathies and prayers are upon the Altar our pocket books or check books will be there too. Financial aid is most readily extended when it is prompted by a spirit of sacrifice which permeates the entire life.

Perpetual motion has been impossible because no means have been devised whereby machinery could run without receiving energy from some external source. The various beneficial institutions of the world
(Concluded on page 509)

THE YOUNG PEOPLE'S MEETING

SALVATION THROUGH THE BLOOD. Heb. 9.

Topic for April 13

MOTTO

"And they overcame him by the blood of the Lamb."

MEDITATIONS ON THE TOPIC

I. The Blood of Christ. — Blood is essential to the life of the creature in whom it is. To shed blood is to break the fountain of life and to cause death. The first sad fact that man learned about sin was that it brought death into the world and that "the soul that sinneth, it shall die." This death was not only physical but spiritual. It separated the soul from the favor and friendship of God and brought him into condemnation whereby, when death had severed the soul and body, he would be cast off forever into torment.

God's truth and righteousness is such that it is impossible to admit sin into His presence. His justice in keeping the harmony of His government is so true that it would be impossible to admit sinners into His favor unless there were an atonement whereby the principles of His government of righteousness would not be broken down. God planned for this from the earliest time. He taught the first people that sin called for the shedding of blood as an atonement. But the shedding of the blood of beasts was only typical of the sacrifice that was a real atonement. None of the blood of beasts was ever sufficient to take sin away. It was only as the sinner who offered this blood had faith in God, who had given the ordinance, and believed in His promise, that God could accept him. And if the blood of Jesus had not been in the mind and plan of God, the blood of beasts would have been useless.

In the fullness of time God sent His Son for the purpose of completing the great work of redemption. When His blood was shed on the cross, it was for the redemption of every sinner who had in faith offered sacrifices under the Old Testament, as well as for every sinner who would be in the world unto the end of time, after the work of Christ made the offering of beasts unnecessary. By the blood of Christ we are reconciled to God by faith. By the blood we are admitted into fellowship with God and given every favor which God has planned for His beloved. Our sins are washed away. His Spirit is given to us. Our names are written in the book of life. We have an inheritance with Christ the Son who has risen and ascended into heaven in our behalf. "God forbid that I should glory, save in the cross of our Lord Jesus Christ".

II. The Text. — Heb. 9. — This chapter is partly explained by the Outline Study. The thoughts given in the above meditation also are derived from a study of this chapter.

OUTLINE STUDY

- I. Blood Used
 1. Under the Typical Covenant.
 - a. Taken into the Most Holy place by the High Priest for the priest and the people.—Heb. 9:7.
 - b. Used as an element in the water of purifying to sanctify the unclean.—Heb. 9:13.
 - c. Used to dedicate the Book of the covenant and the people.—Heb. 9:19, 20.
 - d. Used to dedicate the Tabernacle and the vessels.—Heb. 9:21.
 - e. There was no pardon without blood.—Heb. 9:22.
 2. Under the Real Covenant.
 - a. Christ appears in the presence of God in heaven for us with His

Y. P. M. TOPICS FOR 1924

A complete series of Young People's Meeting Topics has been arranged for 1924 by the Young People's Topic Committee.

These topics are published in booklet form, vest pocket size. Besides the topics themselves, the booklet contains outline studies and suggestive assignments for each week, suggestions, and a classified list of all the topics for the year. It contains seventy-five pages.

The same material, together with additional helps, will appear in the Christian Monitor each month as heretofore.

The booklet can be secured from the Mennonite Publishing House, Scottdale, Pa., at the following prices: single copies 5 cents each; one dozen for 50 cents; or, \$3.00 per hundred, postpaid.

- own sacrifice of blood.—Heb. 9:24-28.
- b. Unlike the blood of beasts, His is eternally satisfactory.—Heb. 10:11-14.
- c. His blood admits us into God's presence.—Heb. 10:19-22.
- d. As a water of purifying the blood cleanses our heart and life.—Heb. 10:22; I Jno. 1:7-9.
- e. It makes sure the covenant in which we are sealed with the Holy Spirit.—Heb. 10:29; Eph. 1:13, 14.
- f. To reject or despise the blood is to reject and despise salvation.—Heb. 10:28-31; Acts 4:12; II Pet. 2:1.

SUGGESTIVE ASSIGNMENTS

For Children

1. Text-word, "Blood."
2. Jesus Saving by His Blood.

For Young People

1. Washed in the Blood.
2. Redeemed by the Blood.
3. A Covenant of Blood.

For Older People

1. The Danger of Despising the Blood.
2. The Far Reaching Result of the Blood.

PERSONAL THOUGHT

I owe all my hope to the blood of Jesus which was shed as an atonement for sin. May I ever keep sacred my covenant of peace with God through the blood.

SEED THOUGHTS

"The sacrifices of the Old Testament were more than a meaningless butchery—without shedding of blood there is no remission of sin" (Heb. 9:22). The great sacrifice of the New Testament, the death of Jesus Christ, was something more than the death of a martyr—men are justified by His blood (Rom. 5:9).—Evans.

Underneath all the arches of Scripture history, throughout the whole grand temple of the Scriptures, these two voices ever echo, man is ruined, man is redeemed.—Foss.

Look, therefore, which way we will, whether at the direct Scriptural statements of death as the penalty of sin, or at the agony of the cross as a means of rescue; we see from either that it must be a work of infinite and eternal consequences—the work of redemption.—H. Johnson.

Oh! the love that drew salvation's plan,
Oh, the grace that brought it down to man,
Oh! the mighty gulf that God did span
At Calvary.
—Newell.

THE POWER OF THE RESURRECTION. — Eph. 1:15-23.

Topic for April 20

MOTTO

"When he ascended up on high, he led captivity captive and gave gifts unto men."

MEDITATIONS ON THE TOPIC

I. The Power by Which Christ Rose and What it Accomplishes. — Jesus Christ was the Divine Being veiled in the flesh. When He died on the cross and was laid in the tomb the divine power which was in Him could not be put to death by the death of the body. That divinity could again come to the body which lay in the tomb and reinhabit it and quicken it into life and action. Such an act was no greater manifestation of the power of God than the creation of a body in the first place and making it the habitation of the soul.

Because Jesus was the first fruits of

them that slept, in that He was the first to be raised by the divine power to a body of deathless glory that will no more be put to death, so He has become the hope of all them who believe on Him that they also shall be raised up by the same power and be given bodies of glory like Him (Phil. 3:20,21). It should not be hard for any who believe in the resurrection of Christ to grasp the fact that we may receive from Him the gifts and blessing promised to the believer and have a glorious resurrection of our bodies though long dead. Well could Paul reason that our preaching is vain if Christ is not risen. What would be our hope if we should have a Christ who was not able to resurrect His own body? How could we hope to be raised? Where would be the power that would give us strength for this life to live unto Him? What inspiration or expectation would our Gospel afford if the resurrection power were taken out of it?

But now we have a resurrected Christ. We know that our labor is not in vain in the Lord. So we have something to hold us to a steadfast, unmovable and abounding Christian service. Let us live as in the presence of His divine power and labor with the blessed hope of being like Him.

II. The Text. — Eph. 1:15-23. — Paul's prayer here is that the believers might have an understanding of the wonderful things that have been brought to the inheritance of the saints through the power of God which brought about the resurrection of Christ.

OUTLINE STUDY

I. The Source of Resurrection Power.

1. From God the Father.—Eph. 1:17-20.
2. Operative by the Spirit.—Rom. 8:11.
3. Manifest in the Son.
 - a. By saving grace and healing power.—Matt. 9:4-8.
 - b. By power to quicken whom He will.—Jno. 5:21.
 - c. By His own resurrection.—Rom. 1:4.

II. The Use of the Power of the Resurrection to Usward.

1. Quickening dead souls.—Eph. 2:1-7.
2. Giving the Holy Spirit.—Acts 2:32, 33.
3. Giving daily victory over sin and Satan.—Rom. 8:13; I Jno. 5:18.
4. Giving hope of glory.—Rom. 5:1-5.
5. Giving assurance of the judgment.—Acts 17:31.
6. Comforting us of our own resurrection.—II Cor. 5:14-51.
7. Producing all the gifts and graces in the Church.—Eph. 4:8-16.
8. Overthrowing all the works of darkness.—Col. 2:15.
9. Making Christ pre-eminent over all.—Eph. 1:21-23; Col. 1:18.

SUGGESTIVE ASSIGNMENTS

For Children

1. Text-words "Resurrection," "Raise."
2. What Resurrection Power Has Done.

For Young People

1. The Victory of Resurrection Power in the Son of God.
2. The Blessing of Resurrection Power in Our Experience.
3. The Hope of Resurrection Power for the Future.

For Older People

1. How the Power of the Resurrection Comforts the Saint.
2. How the Resurrection Power Gives Hope to Penitent Sinners.
3. The Defeat Of Satan by the Resurrection.

PERSONAL THOUGHT

Let nothing discourage us who have our hope in Christ. There is nothing that can separate us from His love. And His power is sufficient to give us all that we need.

SEED THOUGHTS

I shall see Him with these eyes,
Him whom I shall surely know;
Not another shall I rise,
With His love this heart shall glow;
Only there shall disappear
Weakness in and round me here.
—Louisa Henrietta.

There are two standards in the Bible by which God's power is gauged. In the Old Testament, when God would have His people know the extent of His power, it is according to the power by which He brought Israel out of Egypt (Mic. 7:15); in the New Testament, the unit of measuring God's power is "according to the working of His mighty power, which He wrought in Christ when He raised Him from the dead." — Evans.

He lives! He lives! What glorious consolation!

Exalted at His Father's own right hand,
He pleads for us, and by His intercession,
Enables all His saints by grace to stand. — C. R. H.

When the blest who sleep in Jesus, at His bidding shall arise

From the silence of the grave, and from the sea,

And with bodies all celestial they shall meet Him in the skies,

What a gathering and rejoicing that will be. — Fanny Crosby.

Topic for April 27

(TOPIC TO BE SUPPLIED BY LOCAL COMMITTEE)

(See suggestion for Jan. 27 in Topic Booklet)

WHY SOME MEN HAVE FAILED.

Jr.—Psalm 15

Topic for May 4

MOTTO

"The way of the ungodly shall perish."

MEDITATIONS ON THE TOPIC

I. The Reason for Failure. — When we do not accomplish what we intend to do, we fail. We fail in doing a piece of work for various reasons. It may be thru lack of strength, or lack of knowledge, or idleness, or waste of opportunities, etc., etc. We fail in life when we do not reach the end which God has planned for us. The reasons for failing in making a success of life all may be summed up in the fact that we have allowed some kind of sin to stand in our way and keep us from God. Sin deprives us of God's strength by which we can stand against the enemy of souls and be victorious. Sin opens the door to the Devil and gives him power over us to destroy our souls. Sin deprives us of wisdom by which we may know how to meet every problem of life and make a success. Sin blinds our minds so that we cannot understand the ways of life. Sin brings a terrible crop of sorrow and trouble and punishment and destroys our usefulness in the world and takes away our hope in the world to come.

Men like those mentioned in the Outline Study thought that the choice of their own selfish and sinful way would bring them the happiness and blessings that they needed. But they found that neither

our own way, nor money, nor honor, nor pleasure of the flesh, nor any other sinful thing could give joy nor make life worth while. If we want success, we must walk in the counsels of God and let Him be our wisdom and strength and salvation.

II. The Text. Ps. 15. — This Psalm tells what kind of a man will be able to live in God's holy place and forever abide there. It is the man who walks in the way of righteousness in his heart and in his life action.

OUTLINE STUDY

I. Some Sins of Men's Hearts Causing Failure.

1. Self-will, like Saul.—I Sam. 13:8-16; 15:1-23.
2. Covetous, like Gehazi.—II Kings 5:15-27.
3. And Balaam.—II Pet. 2:14-17; Num. 22-24; 31:8.
4. Hypocrisy, like Ananias and Sapphira.—Acts 5:1-11.
5. Profane, like Esau.—Heb. 12:16, 17.
6. Vain pride, like Haman;—Esth. 5, 6, 7.
7. And Herod;—Acts 12:1-23.
8. And Belshazzar.—Dan. 5.
9. Ambitious, like Absalom.—II Sam. 15-18.

SUGGESTIVE ASSIGNMENTS

For Children

1. Text-word, "Fall."
2. Assign some character or characters, (illustrating some trait or sin that caused downfall), to various individuals according to their capacity, and let them bring their findings and report to the meeting as there will be time.

For Others

1. Let some one give a summary of causes of failure, making such applications as may be profitable to the congregation present.

PERSONAL THOUGHT

Those who prosper are they that love God's law and seek to know and obey it continually. May we prize the truth that leads us in the way of success.

SEED THOUGHTS

The Way of Life or Death

Broad is the road that leads to death,
And thousands walk together there,
But wisdom shows a narrow path,
With here and there a traveler.

"Deny thyself and take thy cross,"
Is the Redeemer's great command;
Nature must count her gold but dross;
If she would gain this heavenly land.

The fearful soul that tires and faints,
And walks the ways of God no more,
Is but esteemed almost a saint,
And makes his own destruction sure.

Lord, let not all my hopes be vain;
Create my heart entirely new,
Which hypocrites can ne'er attain,
Which false apostates never knew.—
I. Watts.

Take thou my hand and lead me—
Lord, I am thine;
Fill with Thy Holy Spirit
This heart of mine;
Then in the hour of trial
Strong shall I be—
Ready to do, or suffer,
Dear Lord, for Thee. — Julia Sterling.

CURRENT EVENTS

The Teapot Dome Oil Scandal.—Washington, D. C., is rocked with charges and counter charges and accusations. Some of this present unpleasantness and unwholesomeness can be attributed to the play of politics prior to a presidential election. But it is a well-known fact that this is more than a dust storm. The nation is aroused by this condition. May God sober up some of the nation's leaders to their moral responsibility. "In God we trust" doesn't ring right on our coins when they are besmirched with oil. The committees of investigation need a Rooseveltian type of statesmanship, for the footfall of real men is not as evident as the pussy-footing of politicians.

Execution by Gas.—The State of Nevada executed a criminal by the use of lethal gas. Three physicians watched the execution with the object of deciding whether this mode of death was more humane than death by hanging or electrocution. When life is taken it always is an inhuman job. Surely the wages of sin in such cases is death, but how much sadder is the death of the soul of a murderer of his fellow-beings. May the nation instil more deeply into its children the sacredness of human life and our obligation never to end it in ourselves and others. God speed the day when capital punishment will be abolished.

Three-Year Soft Coal Truce.—The operators of coal mines, and the miners sensed the public disfavor of strikes and arranged a program of united effort for three years. This is commendable indeed. The strike is coming into disfavor as has war in the last several years. The price fixed is \$7.50 a day; this is big wages, but some of us above-the-ground folks should do a little self-examination before we object. Would we appreciate their dangerous job?

Suggestions of the Dawes Reparations Commission.—A Paris newspaper gives the following as reliable information as to a possible solution of the reparations tangle:

"First—A bank of issue to give Germany good money, this bank to be internationally controlled to keep it out of reach of the German Government.

"Second—A moratorium for cash payments to give Germany a chance to recover financially.

"Third—A loan to be raised as soon as possible on the security of Germany's railroad system as a whole to enable Germany to meet payments for reparations in kind during the moratorium period.

"Fourth—A budget with a section for reparations into which shall go the surplus over the actual cost of running the Government, certain revenues—for instance a part of the customs—to be definitely earmarked for this fund.

"Fifth—A system by which revenues from the State monopolies may be used to raise the loans Germany may need.

"Sixth—International supervision of Germany's fiscal system to see that she carries out her part of the bargain.

"Seventh—A direct lien on the German railroad system for the Allies in return for Franco-Belgian surrender of the Ruhr and Rhineland railroads, this lien to be a guaranty for reparations payments."

Russia's New Pilot.—The new pilot at the head of the Russian Soviet Government comes from the land of unknown men. His name is Alexis Ivanovitch Rykoff. Head of the Council of Commissars, he is an ardent champion of the Lenine policies. May God overrule the atheism of these Socialistic men. We are hoping the novelty of the movement has worn off, and that the failures of the past regime will have a sobering effect.

The British Premier Speaks Wisely.—The British Premier sees what some Europeans seem not to be able to see; that is, that the policy of aloofness from European entanglements is wise. The 4300 Mennoites awaiting the hour of an opportunity to leave Russia could see what Ramsay MacDonald states:

"We know America's difficulties; we respect America's suspicions. The American people are drawn from many diverse sources. They have crossed the Atlantic with many bitter memories in their hearts. They have no intention of allowing the mighty state which they have done their full share in building up to become an adjunct to any European Power or to get mixed up in the diplomatic confusions and nationalist ambitions of European policy." Nevertheless,

"Three thousand Doukhobors from Saskatchewan are preparing to emigrate to Russia, where they will settle in Crimea. The Soviet government provides the land and improvements in return for one-sixth of their crops."

These Doukhobors may taste a more bitter pill in Russia than heavy taxation, which is their cause for leaving. I think Americans and Canadians may yet say with Paul, "We are citizens of no mean country."

Record Breaking Loan to Japan.—The Japanese yen has depreciated in the foreign exchange markets. The Japanese have largely rebuilt their devastated territory

with their own funds. This has necessitated a large loan.

The United States showed its friendly attitude by over-subscribing the \$150,000,000 loan in New York recently. This loan showed America's great confidence in the integrity of the Japanese people. It is still true that helping others is the best way to help yourself. Charity has its own remunerations.

The Mexican situation.—After a successful campaign on the western front, and the capture of Guadalajara, President Obregon returned to Mexico City. The present government is seeking a \$25,000,000 loan and offers concessions in their country to the United States. May peace return to that country and the "Prince of Peace" be enthroned in the hearts and lives of the citizens in both countries.

President Coolidge Speaks on the Tax Question.—"In his speech in New York on Lincoln's Birthday, President Coolidge devoted himself to making a very clear statement of the purpose of the administration in the proposed reduction of federal taxes. He pointed out that in the last three years, a great deal had been accomplished in providing for the paying or refunding of over \$7,000,000,000 of short-time maturities. National expenditures have meanwhile been greatly reduced and these conditions, taken together, have laid the safe foundation for substantial national tax reduction. He strongly defended the policy of having tax rates graduated "in proportion to the ability to pay." He held that relief must come to the small taxpayer through our getting the largest possible contributions from the people with big incomes, yet without imposing so high a rate that the incomes disappear.

"Under the plan proposed by the Treasury experts, the President explained, \$92,000,000 a year will be saved to those who have incomes under \$6,000; \$52,000,000 would be saved to those with incomes between \$6,000 and \$10,000, and so on through the graded list. 'I wish to give to all the people all the relief the bill contains,' he declared. 'I stand on the simple proposition that the country is entitled to all the relief from the burden of taxation which it is possible to give.' Other measures that have been brought forward do not meet this requirement, and simply have the appearance of attempting to defeat a good measure with a bad one. His attitude was that of one who is persuaded that the country is now in a position to do this thing and that it was 'the right thing to

do! His plain talk, driven home with all the vigor of his New England temperament, is evidence of his determination to stand by a policy which implies justice to the whole people, rich and poor alike."

A Senator Shot.—Senator Greene of Vermont was accidentally shot while near an alley in which prohibition officers were chasing bootleggers, in Washington, D. C. His complete recovery is expected. This crime should not be laid at the door of prohibition, but at the depraved appetite for liquor. This country saved over \$1,000,000,000 on liquor alone, with all the bootlegging, and many lives have been saved for usefulness.

WHAT DOES THE SUNDAY SCHOOL CONTRIBUTE TO MISSIONS

(Concluded from page 505)

exist because some individuals gave their means or even life. Mission activities would be impossible were it not for the fact that some were willing to spend and be spent for the cause of humanity and of Christ. Christianity has been preserved by the consecration of our ancestors.

Children's projects, such as the "Quarter Fund," create interest and liberality. A Sunday school assuming the support of a missionary or native worker or an orphan has a goal toward which to strive. Making it a rule to give nickles and dimes (or greater amounts) will not be noticed so much at the time but will mean much more at the end of the year. Giving should be regular. Gifts should never be made for display, and should be accompanied by prayer. How faithful have you been? How nearly have you done what you could? "Be ye steadfast, unmovable, always abounding in the work of the Lord, forasmuch as ye know that your labor is not in vain in the Lord." The Sunday school, then if she is filled with the true missionary spirit, may indeed contribute much to the mission cause. May this be one of her dearest aims.

"Millions lost in heathen darkness
Never heard the Master's voice;
Wilt thou help to send the message
By the servants of His choice?
Wilt thou, though they may not know,
Cheerfully and humbly give
Of thy luxuries and comforts
That these priceless souls may live?
Moth and rust and thieves may rob thee
Of thy hoarded treasure store;
Only that laid up in Heaven
Shall endure forevermore.
Learn of Christ a deeper lesson,
How to give as once He gave;
Counting not on selfish increase,
Laying down thy life to save.
Close beside thee stands the Savior,
Canst thou aught from Him withhold?
In His pierced palm, O Christian,
Lay thy silver and thy gold."
Springs, Pa.

"IN THE SHADOW OF A GREAT ROCK IN A WEARY LAND"

(Concluded from page 484)

by the ashy dust, it looked inviting and at times very tempting but I restrained myself and kept on the trail toward the hills.

When one is alone in circumstances like these, all the desert tragedies of which he has ever heard, come to his mind, and he begins to fear what might happen to himself. The thought of this preys on the mind until the mental anguish is no less than physical suffering.

As I rode along, the lonely cabin, the only one in all that region, came to my mind and the thought of the pump beside it gave me hope. Perhaps the settler had put down a well. If so, he had gone deep as there is no shallow water in all that country; or perhaps it was a cistern which he filled with water that he hauled from springs, and there might be enough left so that I could quench my thirst. I hurried on as fast as I could and finally reached the place, which was entirely deserted. No doubt this man had been lured to this place by some fake real estate man and when he had discovered what had happened to him, he did the wisest thing for any one to do, that is, left as soon as he could. I reached the pump and found the handle locked, and search as I would, I could not find the key nor devise a way of prying loose the lock. I tried to break the handle but could not. I did everything that I could think of to unfasten the lock, but it was firm. I wondered why this unlucky fellow should lock his pump or put his well into a condition so that others could not get a little drink when they were almost famished for water. Why a man should deny another the right to drink in this forlorn, forsaken, dreary, dusty waste is more than I could ever understand, when it meant nothing to him in the way of sacrifice, especially so in this country where doors are never locked and a man is expected to stop and help himself to what he needs whether people are at home or not. Why on earth didn't he take his old pump along or why didn't he fill up the well if he didn't want it used? Later I learned that it was a dry well; so if I had succeeded in getting the handle loose, it meant nothing.

Tempted to Leave The Trail

After spending precious time in vain, I saw there was nothing to do but to hasten on as fast as I could. My head was beginning to ache and I felt almost too sick to move, but stay I couldn't, so I brushed the dust from the nostrils of my horse, climbed into the saddle and rode on. There were still miles and miles between me and water and more heat and blasting wind. I wondered what would become of me. I had read that men become crazed from thirst and roam over the country in search of water until they drop in exhaustion and perish. Would I be able to hold on to the trail or would I follow after the delusion of the desert and perish? No, my horse would take me home if I let her have the rein, but would I do that or could I stay with her?

The Sight of the Rock

I rode on and on. Sometimes I thought the hills were getting somewhat closer, then they appeared farther away than ever, but

I kept on with but one thought in my mind;—to make the rock on the other side where I knew water was to be had. Here I could quench my thirst and lie in the shadow of the rock and hide from the wind. Finally I passed over the crest of the hill and began the steep descent on the other side. Every breath I took seemed to dry up all the moisture in my throat clear down into my lungs, and my parched tongue stuck to the roof of my mouth, but I had made my goal and was safe. I drew up alongside of the rock, dismounted and staggered over to the spring and drank. How sweet the water tasted! But my stomach rebelled. I drank again with the same result. I lay in the shadow of the rock. My head throbbed with pain; my body ached all over but I soon fell asleep. When I awoke the sun was low in the sky, and the hot wind had ceased to blow. The cooling evening air which always follows the setting sun was already beginning to make itself felt. My horse was still standing by me. My muscles ached and my body was sore but I managed to get back into the saddle and in a few hours was safe at home.

Years have passed by since then but the lesson remains and in the light of this experience Isaiah's message has a new meaning to me. "A man shall be as a hiding place from the wind, and a covert from the tempest; as rivers of water in in a dry place, as the SHADOW OF A GREAT ROCK IN A WEARY LAND."
Kalona, Iowa.

EASTER TIME IN RUSSIA

(Concluded from page 498)

once more, and the round of daily toil begins again.

Easter Among the Mennonites in Russia

The Mennonites in Russia celebrate Easter in much the same way as the Mennonites in America, with the emphasis on the spiritual significance of the Easter season. It is a day of special rejoicing as it is among Christian people everywhere, and often the occasion for baptismal and communion services. I had the privilege of attending such a combined service at the Schoenwiese Church two years ago, and at the Neu Halbstadt Church last year, and received a real blessing from both of them. In the afternoon there is often a "Saengerfest" in which a number of choruses from various congregations take part. The choruses in some of the congregations are very good.

Easter Monday and Tuesday are considered holidays, and usually there is a morning service on each day. In America we have allowed ourselves to become so busy as not to have time for anything like that. Might it not be that in our business we are missing some blessings which we might enjoy, and which might help us restore a little of the neighborly spirit of the days gone by, when people needed each other more?

Flanagan, Ill.

MISCELLANEOUS

FACTS ABOUT HOUSE-CLEANING

It May Be A Miserable Experience Or Very Good Fun

Margaret E. Sangster

When the summer is almost over my thoughts begin to turn to the varied problems of house-cleaning. I begin to wonder if certain dingy walls need to be painted—or whether a good vigorous scrubbing won't answer the purpose, after all. I think in terms of new cushion tops, and freshened couch covers. And I ask myself pointed questions about rugs that need to be hung out and beaten, and floors that are fairly crying for varnish and wax, and chairs that could stand a coat of enamel. I buy fluted paper, for my kitchen shelves. And I take out my books, so that they may be dusted, and I invest heavily in mops, and soap-powder and furniture polish. When the cool weather of early September comes blithely to the fore my mind is crowded with thoughts of house-cleaning.

Fall house-cleaning is different from spring house-cleaning, in many ways. In the spring, house-cleaning is—before anything else—a putting-away process. Moth-balls, and camphor—they go hand in hand with spring house-cleaning. Tar-bags and rolled-up carpets and linen slip-covers to protect the upholstered chairs. But when autumn comes, there's a certain thrill in getting things tidy and in readiness for the long winter ahead. It should be a thrill of pleasure—always. But sometimes it isn't any such thing!

Spoiling Life For Others

I know a woman—a marvel of neatness and order, she is—who approaches the house-cleaning time, be it summer or fall—with a burning eagerness. A sort of unpleasant fervor. She goes at house-cleaning efficiently—over efficiently! For weeks her home is redolent of paint and paste and glue and cedar oil. And, during those weeks, it ceases to be a home. For her husband, coming in wearily from his work, is met with a hurried, preoccupied greeting and an uninviting pick-up supper. And her children are sent to school with their frocks buttoned in a hodge-podge fashion, and their lessons unlearned. During the weeks of upheaval there is never a room in the house where a man—or a woman, or a child, for that matter—may rest comfortably. All is confusion, excitement, chaos.

When, at the end of the housecleaning the house emerges in spotless order, the woman and her maid and her family are all so heartily tired that they can't begin to enjoy the result. They just sit back, in a breathless manner, and look crossly at each other. And the husband confides to his closest friend that he hates neatness, and that he wishes he lived in a hotel or in a furnished room. And the maid begins to cast about for a new position. And the children develop head

LISTEN

By Berton Braley

If you will listen now and then
To other women, other men,
You'll sometimes hear a thing or
two
That may be of some use to you.

The trouble with the most of us,
When there is something to discuss,
Is that we merely try to say
The things WE think—and go
away.

What other people have to state
We do not hearken to, but wait
Until, not being too abrupt,
We see a chance to interrupt.

The opportunity to learn
Is lost, we simply wait our turn
So we can chatter and rejoice
In listening to our own voice.

You'll gain a lot of information
From other people's conversation—
Look how much wiser you will be
Because of listening to me! —Sel.

colds and fail to pass their monthly examinations. And the woman—probably in tears, by this time—writes home to her mother that she has married an ungrateful man, and that her children don't love her! And then she goes to bed with a neuralgia headache, and the doctor is called in. And it isn't until a month later, when things are again comfortably back upon a pre-house-cleaning plane, that matters begin to go smoothly.

That's the way one type of woman cleans house—and though I have said that

she is efficient I rather doubt that she is, in the realest sense of the word!

Spoiling Life for Herself

Then, as a direct opposite, there's another type. The woman who dreads the thought of the "ordeal," as she calls it. Who goes at the work doggedly, because she feels that she must—that it is her duty. Who worries for weeks beforehand, about throwing the home into an uproar. And who hires folk to help her, and toils valiantly—and usually unscientifically—at the business of cleaning. And who usually gets tired, around about the third day, and gives up limply. Gives up, and confesses to being beaten.

She sighs, of course, as she puts the books back upon their shelves, all undusted. And she doesn't make new covers for the cushions: she decides that the old ones don't look so bad, after all. And the man who was going to beat her carpets doesn't come at the appointed hour, and she makes up her mind that the carpets can go dusty for a while longer. This woman is not quite so hopeless as the first type—for, while she accomplishes less, she makes fewer people unhappy.

Enjoying The Game

And then, there is the third type of woman. The one who approaches house-cleaning as if it were a new and splendid sort of a game. Who takes pleasure in the thought of conquering grime and dirt. Who appears at breakfast in a clean frock, and who sends her family to work, or to school, with a smile. And who greets them, upon their return, with another smile—just as bright—and with a cheery appetizing dinner.

This woman doesn't attack her home with a vicious hand. Rather, she coaxes the dust from its stronghold. She takes a room at a time, always keeping one part of the house normal and pleasant for the purpose of daily living. She doesn't wear herself out with work; each day she does an allotted amount systematically and well and quite without unnecessary fuss. And as a result, in an almost unbelievably short time, her home is as spotless as was the home of the first woman. And her maid—if she keeps one—is in a good temper, and her husband confides, to his best friend that he has married the cleverest woman in the world. And the children pass their monthly tests and don't catch colds, and everything is perfectly lovely!

There's more than one way to do everything. Always remember that! And this rule

for it is a rule—especially applies to house-cleaning. You may make a miserable, heartrending experience of it or you may have a good time. You may get real joy out of making your home pretty, or you may get unhappiness. It lies entirely with you.

Mix a little common sense with your house-cleaning. Realize that a human being can only do just so much—well—at a time. And realize that a task is never successfully accomplished if other tasks are being left undone.

I wonder how you, friends of mine, do your house-cleaning? And I expect you all are wondering how I do mine!—Christian Herald.

CHRISTIAN WORKERS' COLUMN

(Concluded from page 497)

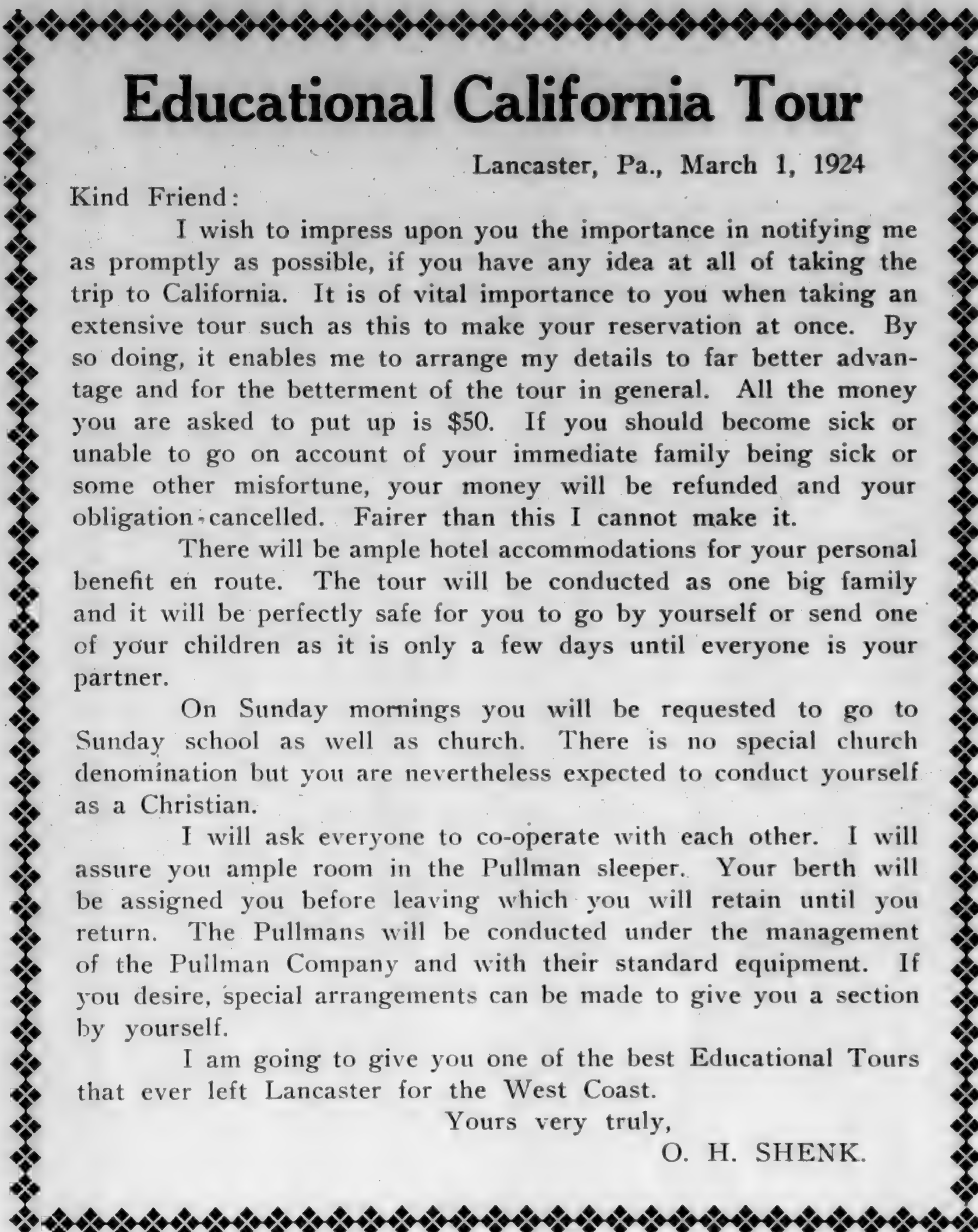
upon a continuance in the proper faith of redemption through Christ.—v 23.

5. The facts of the faith of redemption by blood of Christ.
 - a. It is the Gospel which was preached to all men.—v 23.
 - b. Paul was the minister of that Gospel.—v 23.
 - (1) For that Gospel he suffered.—v 24.
 - (2) He rejoiced to suffer for that Gospel for the sake of the Church.—v 24.
 - c. Paul's ministry of that Gospel was for the salvation of the Gentiles.—v 25.
 - d. That was the Gospel that was concealed in the Old Testament.—v 26.
 - e. It is the Gospel of hope for all believers.—v 27.
 - f. It is the only message of the ministers of the Gospel by which men may be brought to God.—v 28.
 - g. It is the only message through which the Holy Spirit—the Spirit of Christ strives with His might.—v 29.

The Gospel of the Resurrection.—I Cor. 15

April 20.

- I. It is the Gospel preached by the Apostles.
 1. It was preached by Paul.—v 1.
 - a. It was the faith which he preached.
 - b. It was the faith which the Corinthian church believed.—v 1.
 - c. It was the foundation of the salvation of the Corinthian Church.—v 1.
 2. It was the ground of the salvation of the Church.—v 2.
- II. The facts of the faith which were preached by Paul.
 1. Christ died for our sins.—v 3.
 2. Christ was buried.—v 4.
 3. Christ rose on the third day.—v 4.
 4. His death, burial and resurrection accorded with the Scriptures.—v 4.
 5. Christ was seen by men after His resurrection from the dead.—vv 5-9.
 6. Paul and the other apostles preached the same doctrine concerning the resurrection of Christ.—vv 10, 11.
- III. The unreasonable position of those who oppose the resurrection.
 1. They do not explain why the resurrection is preached.—v 12.



Educational California Tour

Lancaster, Pa., March 1, 1924

Kind Friend:

I wish to impress upon you the importance in notifying me as promptly as possible, if you have any idea at all of taking the trip to California. It is of vital importance to you when taking an extensive tour such as this to make your reservation at once. By so doing, it enables me to arrange my details to far better advantage and for the betterment of the tour in general. All the money you are asked to put up is \$50. If you should become sick or unable to go on account of your immediate family being sick or some other misfortune, your money will be refunded and your obligation cancelled. Fairer than this I cannot make it.

There will be ample hotel accommodations for your personal benefit en route. The tour will be conducted as one big family and it will be perfectly safe for you to go by yourself or send one of your children as it is only a few days until everyone is your partner.

On Sunday mornings you will be requested to go to Sunday school as well as church. There is no special church denomination but you are nevertheless expected to conduct yourself as a Christian.

I will ask everyone to co-operate with each other. I will assure you ample room in the Pullman sleeper. Your berth will be assigned you before leaving which you will retain until you return. The Pullmans will be conducted under the management of the Pullman Company and with their standard equipment. If you desire, special arrangements can be made to give you a section by yourself.

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Yours very truly,

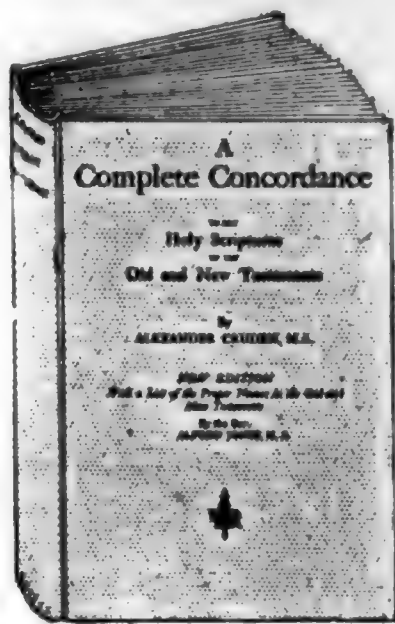
O. H. SHENK.

2. They do not account for the resurrection of Christ.—v 13.
3. They do not show a possible salvation without a resurrection.—v 14.
4. By the denial of the resurrection they make the apostles false men and false witnesses of God.—vv 15, 16.
5. They deny the Gospel and its power of salvation which is the resurrection of Christ.—vv 17-19.
- IV. The essential doctrine of the resurrection.
 1. It is the expectation of all men.—v 20.
 2. It is the victory over the consequences of Adam's sin.—v 22.
- V. The manner of the resurrection.
 1. Christ the first fruits.—v 23.
 2. Those who belong to Christ will rise at His coming.—v 23.
 3. Christ will put death under His feet.—vv 24-27.
 4. Christ, the conqueror of death, will make Himself subject to the Father, that God may be supreme above all.—v 28.
- VI. The reasonableness of the resurrection.
 1. It is the hope of resurrection that encourages believers to bear their trials and sufferings.—vv 29-34.
2. The fact of there being a change of the body by the resurrection is not unreasonable.
 - a. The body of the grain and the body of its fruit differ.—vv 35-38.
 - b. There is a difference in the flesh of animals.—v 39.
 - c. Celestial and terrestrial bodies differ.—vv 40, 41.
 - d. The bodies of men in the flesh and in the resurrection may also reasonably differ.—vv 42-49.
 - e. Flesh and blood cannot inherit the kingdom of God, therefore the body in the kingdom must differ from the body of the earth.—v 50.
- VII. The time of the resurrection.
 1. It need not be after all have died.—v 51.
 2. It will be when some are yet alive.—v 51.
 3. It will be suddenly.—v 52.
 4. The trump of the resurrection time will sound.—v 52.
 5. The dead will rise and the living will be changed at once.—vv 52, 53.
- VIII. The blessing of the resurrection.
 1. It is the victory over death.—vv 54-57.
 2. It is the hope of the believer, for his salvation and the reward for his patient and unrewarded labors.—v 58.

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CHRISTIAN MONITOR

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OUR CHRIST

I know not how that Bethlehem's Babe
Could in the Godhead be:
I only know the Manger Child
Has brought God's life to me!

I know not how that Calvary's cross
A world from sin could free:
I only know its matchless love
Has brought God's love to me!

I know not how that Joseph's tomb
Could solve death's mystery:
I only know a living Christ,
Our immortality!

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CHRISTIAN MONITOR

MAY, 1924

MOTHERS OF THE LONG AGO

Oh, Mothers of the Long Ago
Who Earth's great burden felt,
Who saw the waiting world of need
And in your silence knelt,
Your daughters rise to-day to keep
The Golden Jubilee.
Oh, Mothers of the Long Ago,
We do your vision see!
We'll keep the tryst, we'll make all true—
The dream, the thought, the prayer,
We seem to feel your blessing steal
Down through the throbbing air;
We'll build, where you foundations laid,
An offering that is meet,
To homeless lands we'll give sweet home
And shadows from the heat.

—Adelaide Gail Frost.

Devoted to Christian Womanhood

SELECT READING

LITTLE MOTHER OF THE MOUNTAINS

Estelle G. Caldwell

It was the most tense time in the whole session of the annual conference, the time when we sit with bated breath listening to the Bishop reading the appointments. "Bear Creek Circuit * * * Wm. Brown," read the good Bishop.

William Brown and his wife listened with hearts happy and yet questioning, for Bear Creek Circuit was a long, hard circuit in the Tennessee mountains. This was a field where the Browns had been longing to go and still they wondered what the future might hold for them.

Two weeks later a small group of men were idling around the blacksmith shop in the tiny village of Bear Creek, which contained about half a dozen houses, the blacksmith shop and a small store, an old building somewhat dilapidated in appearance which had been used for religious services several years before. The men were discussing the new minister as he was expected to arrive that week. It had been ten years or more since many of these people had been in a religious service of any kind and hence the thought of a "parson" among them was something novel. As the small mountain train stopped at the station about three o'clock that afternoon a plainly, almost shabbily dressed man and his wife stepped down and looked around questioning.

"That's him, there he is," said one of the men; "looks like a cat in a strange garret." "Wonder what he's going to do?" In a few moments, however, the stranger stepped to the doorway of the blacksmith shop and explained that he was the new pastor and asked if they would kindly tell him where he and his wife could put up for the night. The blacksmith scratched his head and looked around at his companions. Finally one of them spoke up and said, "Wal, now, Parson, I dunno of any

place unless it would be the Widder Lummix up on Pine bluff about a mile up the mountain." After receiving directions as to how to find the widow Lummix the minister thanked them and he and his wife started out to find the place. After about half an hour they came upon a two-roomed cabin and were cordially received by Mrs. Lummix, who was a good, kindly soul and heartily glad once more to see a minister of the Gospel.

hard with saw and plane for several days had made it habitable and here the two tried to make a home for themselves and create a homey atmosphere for any who might enter there. Services were announced for the following Sunday and the building was crowded, for news travels fast in the mountain neighborhoods, and almost everybody wanted to see the "parson," even tho' many did not care about having a preacher around, for as Bill Jones said, "he didn't reckon preachers and moonshine whisky was goin' to get along very well together." However, Brother Brown made people feel that he wanted to

be a real friend to them and as Sam Cummins said, "that little wife of his was sure one lady and that motherly in her way when she come around and shook hands with us fellers that I 'most felt like I wanted to set up and be good right away."

As the days went by there were many battles to be fought out on bended knees and much planning and thinking in order to make both ends meet financially in the little home but with it all they thanked God that He had counted them worthy to labor in this little corner of His vineyard. Mrs. Brown had soon made friends with almost everyone and was being called upon for

help in many ways, for she was ever ready to be of service and whenever anyone was hurt or ill it was always, "Send for Mis' Brown, for didn't she nuss little Tommy Atkins and bring him thru when he was all but dead with pneumony?"

The work which Mrs. Brown enjoyed perhaps the most was her class of big boys or rather young men. These lads, tho rough and boisterous and ready for a fight on the slightest provocation, were perfect gentlemen when Mrs. Brown came to teach the class. And how she did love boys and how she understood them. Occasionally a boy would slip around to the little parsonage and have a talk with his teacher when things went wrong, and she



Running Past the Signals

"I do declare," said Mrs. Lummix, "it does seem good to see a parson onct more; I've thought so many times of the minister who used to come along about once in three months when I was a gal and lived down on Lone Hollow Circuit and what good times we always had and what rousin' meetin's we would have and I've wondered whether I should ever set eyes on a preacher again afore I died." Thus in her humble way she did her best to welcome the man of God and his companion. And she was very proud to think that she was the first one to care for the new "parson."

The next day the Rev. Brown secured a three-roomed cabin and after working

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No. 4

was always so kind and helpful that it was not long until among themselves she was known as "Little Mother."

The Browns were beginning their third year on Bear Creek Circuit when a great deal of sickness broke out among the mountain people. The pastor and his wife were busy almost day and night, travelling many miles on cold winter days over rough and heavy roads. And now Mrs. Brown was not only "Little Mother" to the boys of her class but was known as "Little Mother of the Mountains." For a number of the grown people and several children had gone to their last rest, and it was Mrs. Brown and her husband who had stood by the bedside and Mrs. Brown who had comforted the sorrowing mothers, and one day one mother said, "Oh, Mis' Brown, I wonder how you understand so well?" And then Mrs. Brown told her of the three little graves up on the hillside back in Vermont—of the two curly-headed boys and the golden haired girl who were transplanted to God's garden a few years before.

The March days were coming and Mr. and Mrs. Brown were back at home once more; for the epidemic was over now and they were glad that they had been spared to help their dear people. One night the weather became unusually cold, and soon after Mrs. Brown contracted a severe cold which later developed into pneumonia: it was a long hard pull to master the disease, for Mrs. Brown was so tired after the many weeks of care and watching over the other sick folks. Day after day and night after night dragged by and Mr. Brown was almost hopeless. The mountain women came in and did whatever they could, but they too were poor and it was hard to provide for the necessities for one so ill. But about this time a check came from the Mission Board, the one which came regularly every three months; and now Brother Brown thanked God for the Mission Board, whose provision was a great help just now. Every day a lad or lads would slip around to the kitchen door of the parsonage and ask about "Little Mother." Then one glad morning there came the news that the crisis was passed and there was now hope for recovery.

The spring days came, and slowly, very slowly, Mrs. Brown's strength began to return. It was early May and the "parson" had arranged for a "Mother's Day"

service. This was something new to these people, but they had some of the children speak "pieces" and sing a few songs, thus having a little program in the Sunday School. Mrs. Brown told them how "back home" you wore a red carnation for mother if she was living and a white one if she was dead. One little girl said, "we don't have any 'coronations' here but couldn't we get some other kind of red and white flowers?" Mrs. Brown told her, "yes, indeed." And on Saturday the children scoured the woods for red flowers and white ones. Sunday morning dawned warm and fair. The church had been swept, scrubbed and dusted until it was scrupulously clean, and many wild flowers were brightening up the building for "Little Mother of the Mountains" was coming to church today. About ten o'clock four large boys carried Mrs. Brown over to the church in an armchair and how happy everyone was to see her again.

At the close of the sermon Brother Brown gave an invitation for anyone who

wanted to take Christ as his personal Savior to kneel at the altar. There was a tense silence, then a little stir in the rear of the house and twelve young men walked down the crowded aisle and knelt at the altar—it was Mrs. Brown's Sunday school class. The altar service lasted until late in the afternoon but every one of the boys accepted Christ. Mrs. Brown had to be taken home before it was over but when the last boy had surrendered and they left the church they went over to see Mrs. Brown who was too happy to do more than shake hands with them and weep over them; but Will Knoles, who acted as spokesman, said, "It was all due to you, 'Little Mother,' you and Brother Brown. We had watched your lives and you had the kind of religion we wanted to have if we ever had any, and then when you took sick we couldn't bear to have you die and leave us and we promised God if he would spare you to us we would try to be the right kind of Christians."

—The Christian Conservator

A KALEIDOSCOPE OF LIFE

Reverie—The Field Is The World

Anna Loucks

Long years ago a Master Gardener planned and laid out a garden which was to exceed all others in beauty and loveliness. Trees, shrubs and flowers grew in luxurious abandonment of sheer beauty. The very air throbbed with happiness, while feathered songsters poured out their souls in exultant melody. Nor was love lacking to perfect this scene of idyllic beauty. Love, order and harmony were the keynotes of this garden, the fairest of all time. The eye was charmed by the harmony of sight, color and sound, while the fragrance of myriad flowers rivalled the incense of later ages, and the ear, attuned to this joy seemed able to catch the very whisper of bursting buds. The hearts of the under gardeners were happy—and the Master Gardener delighted in his fair garden.

But there was another garden, hard by—a garden of tangled weeds and unwholesome odors. The trees were dense and heavy of foliage—dark, dank vegetation abounded in the wildest confusion. Birds of evil omen flitted about in the gloomy half-light; the very rustle of the

leaves, chilled the heart and made it sick with the forboding of impending doom. Envy, hate and dark ugly passion whispered to this gardener to destroy his neighbor's beautiful garden, in which he so much delighted.

It was mid afternoon when the tragedy occurred—the beautiful garden which lay smiling and basking in the golden sunlight, at one fell blow was laid waste, its glory dimmed and its beauty well nigh destroyed. Yet thru this catastrophe the seeds have been carried far and wide, springing up here and there in unsurpassing loveliness. But the seeds of evil have polluted the garden—its rich soil has brot forth many fold. The evil gardener's purpose has borne a mighty harvest.

This is but a parable. The flowers of the beautiful garden are the pure, noble lives of the Righteous—but they are rare since the evil gardener's destruction of the Master's garden. But come then, let us walk thru the Garden of the World, let us seek out the quiet paths where the waters gurgle and nature bids us ignore the evil, nor let us forget the poor, who

furtively slink from covert, watchful, suspicious and afraid.

There are no more beautiful flowers in Life than radiant, happy, girlhood. But even the realm of girlhood has been invaded by the Destroyer, and is composed of two classes irrespective of position and wealth. For lack of a better name we shall call the one group "The Frivolous Girl," while the other embodies more truly the ideals of winsome girlhood. The latter is innocently, sweetly gay or serious, but the real undercurrent of her life is hidden away in deep springs and it is given to only a few to look upon the beauties and mysteries of life as mirrored in her mind. But the other—the Frivolous girl, who may aptly be styled, "The Dizzy" in her search after excitement and adventure delights in the most extreme form of amusement, selling her birthright for petty baubles of vanity and pride. Trifles of dress, tho't and friendship are placed far above the realities of life. She dresses, not to live but lives to dress—her "trade, office and existence," as Carlyle says, "consists in the wearing of clothes." But she is not only nor fully characterized by her vanity of dress—she is thoughtless, unmindful of little courtesies, ignoring the sensitiveness of her friends, and heedless of the little things which permeate a life with fragrance. Come upon her in a quiet mood when the world is stale, and her gayety is as dust and ashes and she feels that there is more to life than she knows. Her very soul seems to be reaching after something which will satisfy and not leave the vacancies of her present life. But whether she shows it or not there is hidden down in the recesses of her soul,

and camouflaged by her superficial, giddy gayety—a festering hurt. The hand of the Master Gardner can heal and make her life as pure, true and lovely as the lily, bursting on Easter morning for the "King's daughter is all glorious within."

The prophet has said "without a vision, my people perish," and this is particularly true of the youth. He may pass successfully, even brilliantly thru high school and college, yet without any impelling force; no vision of the future, no clarion call to his work in the world's tomorrow. He is aimless in his thinking, accepting the code of his own group, and living in a shallow content that "something will turn up." Is there a bugle call that can arouse him? Is there a vision great enough to call forth his latent manhood? Is there a place for him in the world's work? His very soul may be kindled at the vision of the master King, needing, seeking volunteers for

life service in a cause, worthy, noble and demanding the very essence of courage and advantage.

And there is still another group of youth—the student who has delved deep into written lore. His mind is staggered with conflicting views and ideals and finally wonders if all is not a world of chaos, of accident. Wisdom seems blind to that which had formerly been considered life's foundations, faith and hope are gone. The student is left upon shifting sand all unaware of the real danger. Doubts as myriad as the stars shadow his tho't; with haunting persistency they drain the mind of its vigor and clearness. Deadly, insistent unrest saps the mind's virility. He is stranded, deserted on an island inhabited with strange creatures, and despair hovers over him like a bird of prey. Under such conditions and in a faithless materialistic age it is almost inevitable that he be carried over the

begin a struggle for a livelihood. Thru dark winter days, thru hot sultry summers, the mother carries her burden quietly even cheerfully. But oh the dark lonely hours when her strength seems taxed beyond endurance, when her heart well nigh fails and her courage seems crushed by the weight of opposing forces. Is there a message of rest—"Come unto me all ye who are weary and heavy laden, and I will give you rest."

As the sunbeams visit the earth seeking to make every cranny and nook happy with God's own sunlight—there are dark, sad areas where life is a burden a continual struggle and hunger reigns supreme,—indeed the world seems to be a place where nothing is real but hunger. In the war devastated countries, hunger stalks relentlessly into the homes of the erstwhile rich as well as the poor. The days are spent in a miserable grubbing for food, for the land so drenched in human blood is chary of its gifts, and the peasant ekes out the merest outline of an existence. Fear, hunger, pain, disease, death! Can we in our goodly land realize the horror of these words—much less the agony of living them. One of the most pitiable sights in the world is to see a human soul lose its sensibility, to become stoical, inured to suffering and pain, which seem to be the reality of life. Listen again to the dreary, weary chant—Fear, hunger, pain, disease, death! And then as we are gathered in happy, healthy, satisfied homes, may the Master's words not fall on heedless ears, "Feed my sheep—Feed my lambs. He that seeth his brother to have need and shutteth up his bowels of compassion, how dwelleth the love of the Father in him."

Another sad faced band meets our vision, The Neglected Children of The World. What a sad, eager, longing group they are, so full of capabilities and possibilities, yet with a handicap that robs them of much of their strength. In the homes of the rich, with pampered bodies and stunted souls we find them. Among the poor they are robbed of physical care, while the soul and spirit are unheard-of qualities. Some are gathered into so called Homes, which do prove an asylum yet it is a pitiful make believe of a home, for the child has only the semblance of love, care, sympathy and understanding. So from all over the world we find recruits for this vast army of Neglected Children. See them come. Rich and Poor. American, French, Italian, German, African, Indian, Chinese. The color of the skin matters not, brown, yellow, black or white, the little wistful pleading eyes carry the same message of longing. Frail

A WISH

Margaret E. Sangster

*If I might have my dearest wish, I'd pray that I might be
The owner of a flower heart—the subtle mystery
Of mignonette would blossom there, and roses red would tell
Love's splendid story to the world; the wistful, shy blue bell
Would tinkle very merrily, and lilies, white, would sing
Their hymn of utter praise and trust and triumph to the King!*

*If I might have my fairest dream, I'd pray that I might own
A flower heart more fragrant than the gardens I have known—
I'd tend it with such gentle care, I'd water it with grace
And be rewarded by the smiles upon each flower face.
The pansy bed would laugh for joy, the clematis would bloom
In misty sweetness, like the light of candles in a room!*

*If I might know my dearest wish, I'd pray that I might be
The owner of a flower heart, a flower heart so free
That passers-by might wander in—and, having come, might find—
A healing, perfumed welcome that was warm and bright and kind;
If I might have my fairest dream, I'd pray that I might own
A flower heart more fragrant than the gardens I have known.*

—Christian Herald.

yawning chasm and fall into the quicksands of criticism, skepticism, cynicism or misanthropy. He has tried to think "above that which is written," and so has been unable to follow the advice of the ancient sage—that after the knowledge of "vanity, vanity, all is vanity," there is yet "peace in the fear of the Lord."

Days sometimes seem interminable, hours drag by in a leaden weariness that lies deeper than expression. Little, petty, trivial cares, duties and interruptions fill the day with a sort of horror. Tired body, overworked nerves and distraught heart are often the quiet mother's portion. Uncomplainingly she goes thru her round of duties but with a burden pressing out the joy of the day. Such may sometimes be true in the best ordered homes, but in the homes of the poor it is the usual heritage of the days. Add to the care of home and children, sickness and death with its heart rending sorrow and then

little barks of God's love, floating on a cruel, merciless sea, with only new and then a desultory hand stretched out to stay and comfort a few. But there is hope in the words of a child lover of long ago—"Suffer the children to come unto me and forbid them not, for of such is the kingdom of heaven."

Yet one more group engages our attention it is the largest of all and the most common, The Ordinary Person. They have no great, overwhelming tragedy or sorrow, or no trouble. Their days seem care free, even filled with more than ordinary measure of happiness. But doubts, fears, gnawing trouble give rise to battles which scourage the soul as with a lash, leaving it bleeding and sore while friends are heedless, all unaware of the heart hunger or sympathy. They fail to recognize that each heart has its own sorrowful days and that a friendly touch can immeasurably lighten and decrease the burden.

William Cullen Bryant reviewing the ordinary, unnoticed, unguessed tragedies of the past, immortalized his feelings thus:

*"...the silent ocean of the Past, a waste
Of waters weltering over graves, its shores
Strewn with the wrecks of fleets where
mast and hull
Drop away piecemeal.
Strewn on the surface of that silent sea
Are withering bridal wreaths and glossy
locks
Shorn from dear brows by loving hands,
and scrolls
O'er-written haply with fond words of love
And vows of friendship, and fair pages flung
Fresh from the printer's engine. There
they lie*

A moment and then sink away from sight.

*"I look and the quick tears are in my eyes,
For I behold in every one of these
A blighted hope, a separate history
Of human sorrows, telling of dear ties
Suddenly broken, dreams of happiness
Dissolved in air, and happy days too brief
That sorrowfully ended and I think
How painfully must the poor heart have beat
In bosoms without number as the blow
Was struck that slew their hope and broke
their peace."*

A longer and more earnest looking thru the Kaleidoscope of Life will reveal tragedies, sorrows, and agonies indescribable, for no one is exempt from life's woes.

The world garden is filled with many sorts of people and in every heart there is a need for love, sympathy, help, comfort, solace. Weary, sick, lost hearts cry out for hearts' ease. They have chased the will o' the wisp of wealth, desire, pleasure, fame, and lo, nothing is left but dissatisfaction and a void which seems to be engulfing them. To those whose hearts are alive with the Master Gardener's message—a great task calls—there is no under gardener so poorly equipped but who can bring the Master's own law of Order, Beauty and Harmony into some small corner of the Great World Garden. There are yet many needs unnoticed, which can be seen by the eyes of only a few.

But we are "appointed to His Service," and to those who sit in darkness, fear, and despair—"How beautiful are the feet of those who bring good tidings."

Scottdale, Pa.

MOTHER

G. W. Hirshmilller

Mother, the most precious name given to woman. Adam gave the first woman the name of Eve, that is to say mother of all.

Mother, Home and Heaven are said by some to be the sweetest words on earth. I would place before these the name of Jesus, and say with the poet, "How sweet the name of Jesus sounds." A title so high and holy as 'Mother' cannot fall too reverently from human lips. She, our nurse in infancy, our guide in youth and our counsel in riper years. It has been said, "The hand that rocks the cradle rules the world." That her child might live, the mother has gone down into the valley and shadow of death; that he might thrive, she has gladly fed him from her own weak body. The mother heart is the child's first teacher. Almost as soon as he could talk he learned that sweet prayer at mother's knee, "Now I Lay Me Down to Sleep." Where is the boy or girl that could ever forget it? Who watched by your cradle during the long, long hours of the night when you were sick? It was mother. Who runs to help the child when it falls

and kisses the hurt to make it well? Mother.

The saddest thing that can befall a child is to lose a good mother, and one of the saddest things in my ministry has been to bury a mother who has been taken in the prime of life, like a sunset at high noon, leaving a family of little children. Truly we can weep with those who weep. Moody in speaking of his mother said, that from her he received a goodly heritage. Left alone as she was, to care for seven sturdy boys and two girls, without any means of livelihood was no small task. Friends insisted that she break up the home and put the children into the homes of strangers; but she steadfastly refused to do so, (altho the creditors took everything, even to the kindling wood), saying, I must train my children in the true religion of the heart around the family altar. This godly mother gave to us one of the greatest preachers the world has ever had. D. L. Moody could not speak of those early days of want, without the most tender reference to that brave mother who safeguarded the little folks. When

at the age of ninety years, her life's voyage was over, her children and children's children rose up to call her blessed.

The Spanish proverb is, "An ounce of mother influence is worth a pound of clergy cure." Almost every one of high standing owes his position to a godly mother.

Moses by choice preferred to suffer with the people of God. His godly mother had instilled into his heart a knowledge of the true God. The story is most fascinating: An Egyptian prophet has said that about this time a child should be born, that if reared, should overthrow the Egyptians; kill every Hebrew male child, under death penalty to the entire family should they conceal one. This father and mother went to God in prayer. God assured Amram that the life of Moses would be spared, and his memory would be famous while the world stands. God answers prayer. Oh, that parents would pray more for the welfare of their children. This mother dared to hide her baby boy three months. Imagine hiding a laughing, cooing or crying baby! How she must have hugged him to her very heart before committing him to the cradle in the waters of the Nile. Amid hopes and fears and fond caresses this baby, more precious than rubies and diamonds, was committed to a little ark and hid among the reeds and rushes and the mother turned her weary way to the brick-yard. She had done her best. It shall not be killed, said Pharaoh's daughter, looking into his cradle to behold the most beautiful face of a baby boy; It shall be my baby boy. Dear little Miriam played her part well, thru her Moses is restored to his mother's arms, where she taught him the true God. You can safely leave results with God, mother, when you have done your best. The Mayflower that brought the pilgrim fathers to America brought no such precious load. Never has there been so much involved in the arrival of any ship at any port.

Abraham Lincoln said, "I owe all that I am to my mother." "Men are what their mothers have made them," says Emerson.

When Columbus was planning to discover the new world, he could not get a hearing until he applied to the mother heart for help. Man performs, but mother trains them for the day, and for every Columbus who leaves his imprint upon the world, some Isabella lays down her jewels of comfort to push him to success.

Our dear Francis Willard took it upon herself to be a mother to every boy and girl in this and every other land. The little white ribbon meant purity and spoke volumes of love, and when, her life-work ending, she saw inside the gate and said, "How beautiful to be with God." We may not to be able to wear the white carnation as a symbol of mother love, and to commemorate Mothers' Day but all can do

(Concluded on page 544)

CHRISTIAN MONITOR PULPIT

THE NEW MAN IN CHRIST

Oscar Burkholder

"Lie not one to another, seeing that ye have put off the old man with his deeds; and have put on the new man, which is renewed in knowledge after the image of him that created him." Col. 3:9-10.

In these days of much reasoning, when everything is being measured by intellectual standards, it is refreshing to turn to the Scriptures and find that intellectuality has but very little to do with man's relation to his Heavenly Father. Not by any means do we wish to deny to intellectual power its place in God's vineyard, but we do mean to say that our personal salvation does not depend upon whether we are in the class of great thinkers, or in the larger class whose thinking powers are limited. The Bible says that even fools are included in the divine plan for the future and need not go astray. Isa. 35:8. Jesus also said, when upbraiding the cities for their unbelief, "I thank thee, O Father, Lord of heaven and earth, because thou hast hid these things from the wise and prudent, and hast revealed them unto babes" (Matt. 11:25). By this we see that there must be some other experience that brings us to the place where we know that our sins are forgiven and we have peace with God. The way into Heavenly fellowship is not by mind development, or else a goodly number, who are now happily enjoying their Christian experience, would be lost. It is of this wonderful new life, this marvelous change, that we would like to speak very briefly.

Perhaps the clearest way to begin would be to state a number of ways that many believe are the ways by which man may become a new creature in Christ Jesus.

Turn Over A New Leaf. In my boyhood days a well meaning neighbor told me that he thought all there was to Christianity was turning down the spoiled page and starting right on a new one. I confess I tried to do this for a number of years, but eventually saw how dismal was my failure, just as I also now see the same failure in my old neighbor's life. It is the old story of the attempt that man is making to save himself, even in the face of what the apostle Peter says in Acts 4:12, "There is none other name under heaven given among men, whereby we must be saved." Turning over a new leaf is good so far as it goes, but when it comes to the saving of the souls of men, it is just as inadequate as the frantic efforts of a child to rescue a grown man from drowning.

The desire for rescue is there, enough energy is being expended, and no doubt the sincerity of the desire for rescue, but after all is said and done, the rescue is not effected.

Sin No More is another popular idea for salvation that leads a goodly number away from the real issue. Certainly a new born creature in Christ is set for the task of forsaking sin, and doing only the will of the Heavenly Father, but to stop committing sin in the hope that such a course will reinstate one with God will surely end in bitter disappointment. Salvation does not come by anything that we do. Another has performed that work for us. The penalty for our sin has been paid, and unless we accept the purchase price, the blood of Jesus Christ, the purest life that can be lived on this earth will not merit salvation. "We have all sinned"

NEWNESS OF LIFE

*Out of the old life into the new,
Out of the vain life into the true,
Out of the "old man's" sin and fall
Into the state where Christ is all,
Out of the power of the evil one
Into the Kingdom of God's dear Son,
Souls are translated by His might
Who hath created life and light!*

and "without shedding of blood there is no remission."

Joining Church, some one says, is a cure for all spiritual ills and places man in a position where he is immune from the power of the evil one. No doubt there are a good many church members who believe this, and are willing to live and die in the hope that the church to which they belong will give them a passport into heaven. Nothing could be farther from the truth. Churches are certainly a great aid to the believer in his daily walk, but unless he has something in his heart, a gift that no earthly church can give, all the churches in the world could not get him into heaven.

These ways that I have mentioned are very popular at present. Any one of the three may play an important part in the lives of men to make them better earthly citizens, but unless they are the result of a greater and more vital experience, they will be the means of blinding many in this life and causing them eternal shipwreck.

Jesus most emphatically states in His night interview with Nicodemus, "Except a man be born again he cannot enter into the kingdom of heaven" **The new birth is the absolute essential for entrance into the new life,** and Jesus says "The wind bloweth where it listeth, and thou hearest the sound thereof, but canst not tell whence it cometh or whither it goeth; so is every one that is born of the Spirit." The best way to understand what Jesus meant is to note several of the characteristics of this new life.

"Put Off The Old Man." Paul does not say that we are to put off part of the old man, nor does he say that we are to put off the worst part of the old man and keep the best part of him, but he does say that we are to put him off. This getting rid of the old man of sin is nothing short of marvelous because of its completeness. Men have tried to become masters of themselves, saying that it all depends upon the powers of the will, and as will power is developed the mastery becomes more complete. I have yet to see the man who has attained perfection in this way. There is only one road that leads to perfection and that is by displacing the old man with the new man. Since it is so clear that humanity is unable to do this, the only logical conclusion to which we can come is to let some one banish him who has proven His power to do so. The great conflict was fought and won by God's Son at Calvary. He arose triumphant over the old man of sin, and is ready to cast him out of any life that is willing to surrender fully to Him. Hence Paul so aptly expresses it in Rom. 6:6 "our old man is crucified with him" and applying this truth to his own personal experience he says in Gal. 2:20 "I am crucified with Christ, nevertheless I live." This is truly a wonderful testimony, and can be true only when we are willing as Paul was "to cast off the works of darkness" and "put on the armor of light." This brings us to the second step in this "New Man" experience.

Put Off The Old Man's Deeds. It would be an easy matter to persuade men to accept salvation through Christ if they could be offered the prospect of continuing in the works of sin after they have been redeemed. But such a course would be inconsistent with the plan of salvation. Salvation is a saving from sin. Where would be the need of rescue if there were nothing from which to save? Perhaps one of the chief reasons why we are expected to "sin no more" after the new birth experience is, since the new life is so opposite in its manifestations to that

of the old, therein lies our greatest opportunity to testify for Him, who has so effectively delivered us. "Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father which is in heaven." Matt. 7:21. And salvation does not depend on what we do, in that we merit heaven by performing works of righteousness, or by not doing the works of evil, but it does depend upon a complete surrender to the will of God. After this has taken place our greatest delight is to forsake the deeds of evil by doing the will of the Father. And unless this forsaking is as complete as the deliverance is complete, the sin that remains will be like leaven and our lives will soon be in the same condition as they were before the application of the blood.

Putting off the "old man's" deeds is manifest as soon as the "new man" is put on. The deeds of the "new man" are the very opposite to the deeds of the "old man". The places the "new man" frequents are not the haunts of the "old man". The associations of the "new man" are of an entirely different character from the "old man's" association. In fact it is a complete revolution in the individual's life. It is no longer a walk in the darkness but a walk in the light. It is no longer a life of passion, hatred and lust, but a life of surrender, love and purity. It is doing the thing that was once despised, and doing it with the grace that comes from the heavenly fountain. It is right about face, and going in the opposite direction to the way we travelled in sin. But this change will not be experienced without considerable cost. Wrongs must be made right if at all possible. It is because so many wish to enjoy the blessings of salvation without cleaning up their back tracks that we wish to emphasize one phase of this marvelous change.

Restitution. No wonder there are so many professing Christians whose lips have no testimony of Jesus' power to save. Salvation does not only mean a deliverance from future punishment but also a deliverance from past sins. "As far as the east is from the west, so far hath he removed our transgressions from us" Ps. 103:12. But how can God make such a complete removal of our sins if we still cling to them? There are men who, because they will not pay a few Dollars that they now possess, and which belong to some other person, are willing to be excommunicated from church fellowship. There are others, rather than go to someone and ask forgiveness for a transgression committed years ago, would rather allow that sin to destroy their fellowship with the Master. The new man in Christ Jesus has such a horror of the presence of "skeletons in the closet," as well as of the consequences of harboring them, that he will leave no stone unturned until he is clear of them. Many have been willing to forsake the old man, but not his deeds.

What does the arch enemy of our souls care as long as we cling to his works? We must be willing to become nothing to the prince of this world and all his allurements, and then, by God's grace keep our places in the Lord's vineyard as His sons and daughters. In other words

Put On The "New Man." Oh! what a tragedy is being enacted over and over again. Individuals endeavor to put off the "old man" and his deeds, and then refuse to put on the "new man." How many there are who boast in their good morals, their lofty ideals, their splendid attainments, only to hear from the just Judge in the last day, "Inasmuch as ye did it not to one of the least of these, ye did it not to me" But they say "we've been more liberal than the church member." "We've never refused a person in distress." During the recent war we gave largely for relief." Back comes the answer from Holy Writ, "Whatsoever ye do in word or deed, do all in the name of the Lord Jesus" Col. 3:17. And this is the eternal standard that God has given to man. Not a thing that men do will avail them any reward in glory unless that act is performed in the name of the Holy One of God.

My boyhood visits to my grandmother were very special occasions. We were delighted to be with her. There are not many things which she said that I remember very distinctly, but this one thing has never been forgotten, "God bless you." This was the greeting when we came and the last word when we parted. It was "God bless you" when we rendered her any service, and when she gave us something it was always accompanied with the never-to-be-forgotten, "God bless you." What did it mean? It meant that she would not allow, even the daily tasks of her life to pass by without recognizing her Master in them. Is not this, in a simple way, just what it means to put on the "new man in Christ?" We are not the same, for we have been changed. We have changed Masters but not the field of labor. We have changed methods but not the place to apply the new methods. We are not known any more by the works of this world, but we are known by the principles of Jesus Christ. Whereas we hated we now love. Whereas we cheated we now are honest. Whereas we slandered we now speak well of all men. Oh! Friends! We're "new creatures in Christ Jesus. Old things have passed away, behold all things have become new." We have new idea's, new hopes, new friends, and best of all, a new Master. May we serve him as wholeheartedly, and as zealously, even doubly so, as we served Satan while in his bondage.

Breslau. Ont.

PREACH THE GOSPEL

Preach the Gospel, preach it, preach it. Because the human kind are sinful and need deliverance.

Because the Gospel is the power of God unto salvation.

Because the Gospel goes to the heart of man, and there are all the issues of human life.

Because we can have a new kind of world only by having a new kind of men and women, and the Gospel makes the new creature in Christ.

Because the Gospel has converted every type of human being, from the highest to the lowest.

It has converted the drunkard and the fallen woman.

It has converted the savage and the cannibal.

It has transformed heathen herds into Christian communities.

It has abolished the worst abuses that afflicted peoples and nations.

It is making Christendom ashamed of war and determined to have peace.

It is the only message to which men and women will listen week after week, year after year, generation after generation.

Its songs are the sweetest ever sung at the cradle of the child, or around the coffin of the dead.

Its hope is the brightest that ever gleamed across the river of death and over the hills of eternity.

Paul preached it and the race is still listening to his words.

Spurgeon preached it, and a million of his sermons have gone out over the earth.

Men without distinction or name are preaching it, and redeemed souls rejoice in the strength and courage and hope which it gives to them in the daily struggle.

Preach the Gospel, preach it, preach it. —The Advance.

FUNDAMENTALISTS AND MODERNISTS COMPARED

For five years I have been chairman of the Christian Fundamentals movement, and my convictions deepen with time. The creeds of the two camps are irreconcilable. Modernism is a philosophy pure and simple. Orthodoxy is an experience based upon a revelation. The exponents of the first are devotees of Descartes and Darwin. The disciples of the second are converts to Christ and students of Prophets and Apostles.

Modernists, as devotees of Descartes, believe in the Divine Immanence, and are practically pantheists. Christians, as disciples of Christ, believe in the Divine Transcendence and are always theists.

Modernists, as devotees of Charles Darwin, look upon the Bible as an evolution. Christians, as disciples of Jesus, hold with Him that the Bible is an inspiration.—Selected.



EDITORIALS



Memorial to Christian Womanhood

Jesus Christ paid this sublime tribute to a woman: "Verily I say unto you, wheresoever this gospel shall be preached in the whole world, there shall also this, that this woman hath done, be told for a memorial unto her." In Christian circles men have vied with each other in paying honor and due respect to woman for her great service to mankind.

The United States Congress passed a resolution and set apart the second Sunday in May as "**Mother's Day**." The real origin of "Mother's Day" seems to date back to Anna Jarvis of Philadelphia who was requested to arrange a program in honor of her mother. This was prior to May 8, 1914, when Congress passed its resolution of respect.

We should appreciate very highly the fact that the present civilization honors woman more highly than she is esteemed in heathen lands. It has been one of our great joys to be able to experience the relationship with a grandmother, mother, sister, wife, and daughter. These five relationships ennoble life to a vast degree.

In remembering woman we should not forget our honorable Christian fathers, who likewise fill their place in our complex lives. Women, apart from the influence of men, would degenerate and lose many of their virtues. Each is the complement of the other, together they make a whole. Withal the words "**Mother, Home and Heaven**," are sacred words, for which we thank God.

The Creator has deemed it wise to make "**Home, the Citadel of Woman**;" she reaches her highest development in that God-arranged sphere. The modern drift of woman into the public arena is not a creditable fact, the world will lose beyond reckoning. The child needs the mother in its plastic years. When the clock strikes the midnight hours as the mother hastens home from the lodge, club room, dance, and card party you can see a decadent world and a falling civilization.

Mothers influence the oncoming generations beyond their fathers. They are with them continually. She moulds their character and forms their habits. Her ideals become the child's ideals. The failures and successes of life are largely attributed to a mother's influence.

Sweethearts and wives alike influence man in a powerful way. Samson lost all thru Delilah, Solomon became a fool thru his wives, Ahab was ruined by a wicked Jezebel. Likewise their power for good towers beyond our imagination. When women like Delilah predominate in any country you might as well put crape around the borders of its flag for death, decay and destruction will inevitably result in that nation.

Another marked downward tendency of womanhood in America is the trend towards masculinity. This is an

abomination towards God. The great cry of striking for independence is not true to facts. Woman is striking for masculinity. Watch her conduct, sphere in which she seeks to move, speech, dress, short hair and head gear, she is aping after man. When she will have descended, she will lose her respect for herself and man. We need practical teaching which shows that the greatest position of any woman is successful wifehood. This is a real job and worthy of her highest ambitions. This settled, the divorce courts will cease to function, and the sinful efforts to have few offspring will come to an end.

We would likewise pay tribute to the noble group of women who have labored for the common good outside the bonds of wedlock, they are worthy of blessed memory. "**Helpers in the Gospel**" in myriads of ways.

May the Lord continue to help our women to be good, kind, lovable, companionable, sweet, patient, tender, and sacrificial, thus the future of our children will be assured.

A noted poet describes vividly the powerful grip of woman on the rising generations in his poem, "**Mother o' Mine**."

If I were hanged on the highest hill,
Mother o'mine, O mother o'mine!
I know whose love would follow me still,
Mother o'mine, O mother o'mine!

If I were drowned in the deepest sea,
Mother o'mine, O mother o'mine!
I know whose tears would come down to me,
Mother o'mine, O mother o'mine!

If I were damned of body and soul,
Mother o'mine, O mother o'mine!
I know whose prayers would make me whole,
Mother o'mine, O mother o'mine!

While we pay our respects to the mothers of the by-gone days, may we not forget our living mothers of today. God bless our Grandmothers, mothers, wives, sisters and daughters.

A Dangerous Philosophy Afloat

There is an insidious idea afloat, which appeals to this age, which does not particularly like to be dictated to. The philosophy is stated something like this: "Authority exercised by man is human authority, and robs people of freedom of thought, and likewise of liberty of conscience."

It is democracy gone to seed, and ends finally in the rejection of all rule. This is damaging to the Church, the State, and the Home.

Clarified, this means that the individual is greater than any other human authority. If properly applied this is a splendid ideal—but that is where the danger lies, it is being abused.

If the State violates the Truth we dare obey God be-

fore magistrates. If a Church conference tramples the written Word of God beneath its feet we dare reject its authority, as did the Mennonite Church fathers with Romanism in the days of Menno Simons. But it must be absolutely certain that there is such a grievance. There is no such situation in the Mennonite Church today.

Why do we have such a varied class of Mennonites? One cause is that of laying too much stress upon individual and congregational rights, with no overhead authority to regulate. The appeal is made today for congregational rule—setting at naught the superior authority of the Conference or Church at large. We have seen the fallacy of that system as well as that of Romanism. In this kind of congregational rule we have seen many examples ending in unitarianism in theology, with no discipline whatever. We want neither Romanism nor a congregationalism which defies or ignores the jurisdiction of the Church at large. If some shy at Romanism, let us not go to the other extreme and reject New Testament Church government.

This defence of individualism is playing to the galleries and results in encouragement of the "I do as I please" fellow, of which the world has too many.

The Bible tells us that in the latter days the laity will reject authority and government, and that men will rise up promising them liberty. II Pet. 2:10, 19.

Let the congregations, directed by the Holy Ghost, select their overseers. (This is New Testament Church government.) Then let them obey all scriptural rules that may be necessary to safeguard the Church. If these overseers do as the apostles did when they gathered as a conference and passed restrictions, may the individuals and congregations, unitedly, obey the decrees. Acts 16: 4. In a multitude of counsellors there is more safety than in any one or more men in any one congregation. May we hear the voice of inspiration on this truth:

"Remember them which have the rule over you."

"Obey them which have the rule over you."

"Salute all them that have the rule over you."

"For if a man know not how to rule well his own house, how shall he take care of the Church of God?"

These scriptures plainly reject the insidious philosophy of extreme freedom of thought. Thousands would unite with the Church if their own thoughts would become the discipline and standards of the Church. "Warn the unruly" seems like dictation, but it is a scriptural injunction.

May God guard our overseers that they may not abuse their offices; but the breakdown of authority will not be the salvation of the Mennonite Church nor any other denomination. May we steer clear of both Romanism and individualism.

Conversions in Every Church Through Every Church Member

Does the above caption sound too idealistic? Yet it is an ideal possible of attainment for every Christian. One soul reached in one year seems a possibility. "Yes, but," I hear someone say, "the field's over-worked, nearly all are Christians in our neighborhood." Then it's time to order the drayman for somebody to do some moving,

Is this the trouble in your congregation, "too many folks for the job?" Well, rejoice; pray for divine guidance, order an empty freight car, pack your goods, there is a needy field for you somewhere. "The field is the world," according to Christ.

Would Peter have been happy on New Year with no souls saved through his instrumentality during the year? Could an apostle Paul greet the New Year with joy, when his hands were empty, with no trophies for Jesus? Brethren, may we become restless for lost souls. Let us have more upper room prayer meetings, we need a more intense yearning for the unsaved.

Some of the troubles in the Lord's camp are caused by too close hanging around the camp fire. This has weakened the powers of resistance against the world. Let us face the foe, let us go into the trenches of actual service and soul winning; as long as men are soul winners they won't care for the world's empty baubles of vanity. When young people possess the spirit of service the maiden has no desire to ape after Paris nor the young man for the dance and pool halls of a modern city.

It was remarked recently, "While a certain minister of the Gospel was a soul-winner, he had no leanings toward Liberalism and Higher Criticism." The soul-winner needs an entire Bible.

Did we speak that word? Did we give that tract? Did we breathe that prayer? Did our lives exalt "the Jesus way?" Did we encourage that person? Did we seek lost souls?

If not, what have we been doing, and what shall we tell the Lord on that day?

The Steady Subscriber

The business office of the Christian Monitor has not informed the editor of any serious delinquency in payment for the paper, but we found such a helpful piece of poetry that will even jog the memory of faithful subscribers. We are glad to hear that the ministers of many congregations are seeking to enlarge the list of subscribers; are placing the paper within reach of their young people, as well as older ones.

The Steady Subscriber

How dear to our heart is the steady subscriber,
Who pays in advance at the birth of each year.
Who lays down the money and does it quite gladly,
And casts round the office a halo of cheer.
He never says: "Stop it; I cannot afford it;
I'm getting more papers than now I can read."
But always says: "Send it; our people all like it—
In fact, we all think it a help and a need."
How welcome his check when it reaches our sanctum,
How it makes our pulse throb; how it makes our heart dance.
We outwardly thank him; we inwardly bless him—
The steady subscriber who pays in advance.

We are happy to inform the readers of several features in forthcoming numbers. The June number will deal with the Educational problem of the Church. Order some extra copies in advance for your friends who are interested in our three schools. Brother Harold Bender will write of "Beauty Spots in Europe." Anis Ch. Hadad will write upon the subject, "On Holy Soil." Another brother will favor us by historical sketches from the lives of "Great Song and Music Writers."

CHRISTIAN LIFE

SIX WOMAN WORDS

Woman is the index of civilization. Her status tells the story of any civilization.

A low standard of appreciation of woman means a low stage of civilization, and so on. This is true through the calendared ages, and around the planet.

Broadly, the religions of the race fall into two groups, the cultural and the Christian. By the cultural religions I mean those built up by man's ideas and practices.

The Christian religion is characteristically a divine revelation, given through a Book and a Man. It includes the rarest, broadest culture, but begins farther back, with something different.

It is very striking that woman's position characteristically under these two stands in sharpest contrast. Where Christ has full sway her place is highest. Where He has least sway or none, lowest.

A prolonged errand of service in non-Christian lands brought vividly to me the sharp contrast in the meanings of six words dear to woman's heart. These words are windows into two distinct civilizations. You look through the window and see woman's sharply contrasted position.

In the non-Christian meaning of the word a "woman" is a mere thing, to be bought and sold like any other chattel.

Sometimes she is a plaything, sometimes a mere vent for passionate lust, and all times at men's beck and nod and whim, as having no choice or soul of her own.

This, be it keenly marked, was the common meaning everywhere when Christ appeared. And it is still the common meaning where Christ's influence has not made a change.

In the Christian meaning woman is the complement of man in making up the human unit. She is distinct from man, and he from her.

Neither is complete without the other. Each grows more like to the other in constant companionship, she stronger, he gentler. So each grows into the full human being.

The second word is "wife." In the meaning of the cultural religions, uninfluenced by Christian touch, a wife is the husband's personal property. She is the particular bit of womankind that has become his by due bargaining and legal transfer. She is bargained for, bought

and sold, hired out, sometimes for unmentionable purposes, or otherwise used, as he may choose.

In the typical Christian meaning a wife is the man's closest friend, his constant companion. She walks and lives at his side.

The third word is "mother." The old meaning—shall I give it? The common profaned meaning among most of the race today?

Let the brevity of utterance make the naked ugliness of truth stand boldly out. A mother is the breeding machine of the human kind. The meaning is as lacking in every feeling or sacred tender humanness as that.

The Christian definition of mother? A fellow-creator with man and with God, in the most sacred and most potent task done by human hands.

The fourth word is "babe." The non-Christian meaning: an indispensable link in the family line. In the old civilizations the family is the unit. Everything centers in the family. So the babe is essential. But it is notorious that non-Christian civilization has not appreciated the child, and loved it for its own sake.

Notice the meaning where the Christ touch has come. A babe is a fresh act of God. His creative breath has been given direct at birth.

The babe is tenderly loved for its own sake, even when its lengthened out life is a question. Child culture is characteristically a thing of Christian civilization.

The fifth word is one fraught with more depth of meaning to more human hearts than any other, the word "love." The pre-Christ meaning, the non-Christian meaning today,—please listen quietly, for it is difficult to tell the story, yet it is true.

Love yonder is most commonly spelled with the initial I indeed, but then a u and an s and a t.

The Christian meaning? Love is the

purest and most purifying, the strongest and most tender, and most impelling that can fill the human heart and shape and dominate human lives.

The sixth word is one peculiarly dear to our own English language. Its exact English equivalent is rarely found elsewhere. It is the word "home." In the cheapened meaning it's the place where a man keeps his personal goods and chattels, where his special woman-slave slaves, and breeds family perpetuation links.

The true Christian home? It is that sweet, sacred spot where love reigns and trains. There tenderest memories linger and cling, and send fragrance out into life. There a man goes to refresh himself, and knit up his strength anew for the battle in the world.

These are the meanings found today in those parts of the world where the two sorts of religion are found in the most characteristic stage.

Yet there is more to be said. It is impossible to build walls around any sort of civilization. Today the whole world is in touch as never before.

And happily some of the incidentals of Christianity are being copied and enjoyed in parts of the world distinctly non-Christian.

Yet it is clearly as true that the winds are blowing the other way, too. through every crevice, and where there seem to be no crevices, and thru wide open doors and windows, the characteristic traits of a non-Christian civilization are coming into our Christian lands.

Today some of the blessedly sacred meanings of these six words are being tainted and spoiled. They are having a desperate fight for life against the subtle incoming sweep. This is particularly true of two—love, and home.

Those among us today who would take away Christianity's distinctly supernatural meaning may well stop and weigh the influence of merely cultural religion, as seen in this most sensitive thermometer.

—Selected.

THE WEARING OR "RUSTING" OUT PROCESS IN MOTHERHOOD

Helen Dayton Crookes

My educational work brings me in contact with mothers of every type—the farm mother, the toilsome mother, the avenue mother. I am regularly impressed with the number of them that grow prematurely old. The children look trim and rosy,

father is an alert appearing business man—mother is fagged.

I have been looking for some of the causes of this and incidentally discovering some ways to prevent "rusting" out. The preventives are fully as interesting as the

disease itself, for physicians assure me that "rusting" in individuals is as much decay as it is when found in metals. The bright-faced tool left out in the damp of the night and found oxidized the next morning has gone through but a little different process than the woman who falls into a rut in thinking and acting.

I would enumerate the principal causes as:

Exaggeration of burdens and responsibilities; unwillingness to cultivate self; failure to see in daily environment opportunities for diversified thought and action; unwillingness to draw from others inspiration and knowledge for new thoughts and actions; a feeling that mother's only active part in the family life is when sickness or toil are at hand.

Of course there are other causes than these for premature aging, but not even continual sickness on the part of a mother equals in importance the things I have enumerated in bringing on an old age that is false. Truly the inward condition of your mind will have a tremendous bearing on the state of your body and spiritual self.

Exaggeration of burdens and responsibilities appears to be a peculiar weakness of the feminine mind. "No burdens, no sorrows, no self-denial, no poverty, is as great as my own," is a cry that we hear from kitchen to nursery, from clothesline to bedroom. The "I," "me," "mine," become swollen, abnormal, until there is finally created in the body and mind a narrow, suspicious, complaining spirit.

What tremendous loads (for them) the children may be carrying, what the husband and father is daily facing in the battle for an existence, what friend and neighbor are trying to carry bravely, are forgotten in "me," and the result is a rapidly aging, peevish, exasperating mother.

Doctor Fenger, profound student of woman's nature, said to me before his death:

"A woman of this type, especially if she has taken on the new duties of motherhood, has abnormal discharges from her liver in the wrong direction. An impaired digestion is almost invariably found with some weakness of heart action due to the state of the stomach. The circulation is poor and the hands and feet are apt to become unexpectedly cold. Wrinkles form rapidly, the skin becomes sallow, the eyes are heavy, the hair thins and turns gray.

"It is positively certain that a woman in this physical condition will have an atrophying mind. Her spiritual barometer will be sunk to its lowest point. Her mental as well as physical vision will be jaundiced. All of the beautiful, hopeful things of life will be seen through yellow spectacles."

Looking for the Remedy

I will imagine for illustration's sake that the hardest working woman who

reads this line says to herself: "Well, I cannot cure such a state of body and mind in myself." The children must be cared for, the house kept in order, meals provided, wardrobes looked after, and a score of unexpected happenings be met every day. Clearly no strength or time is left in which to think of character.

Permit me to say right here that character is not merely never telling a lie or being strictly virtuous, or regular in home and church duties. Character is pure and inspiring thoughts, building a strong body, cheerfulness, helpful companionship with others, eliminating "me" and bringing in "us," self-cultivation through books, music, pictures, study of nature, laughter, joy.

These privileges of character are not denied to any woman in this world, whether she lives on a Staked Plains

FINEST OF ALL

Strickland W. Gillilan

*God made the streams that gurgle
down the purple mountain side;
He made the gorgeous coloring with
which the sunset's died;
He made the hills and covered them
with glory; and He made
The sparkle on the dew-drop and
the shifting shine and shade.
Then, seeing that He needed but a
crown for all earth's charms,
He made a little woman with a
baby in her arms.*

*He made the arching rainbow that
is hurled across the sky;
He made the blessed flowers that
nod and smile, as we go by;
He made the gems of beauty that
abound with queenly grace,
The sweetest of them all, He made
the lovelight in the face
That bends above a baby, warding
off all earth's alarms—
God bless the little woman with a
a baby in her arms.*

—Christian Life.

ranch or in a palace at the seaside. But they will not be brought to her on a silver platter by gracious cupids urging her to take the gifts the gods provide. She will have to seek them and they are to be found only through the channels of her own mind. That God-given power within her which controls the mysteries of the brain is the only thing which can prevent rust from accumulating upon her body and soul.

Husband, friends, children and chance acquaintances may do their part in brightening her way, but the real electric headlight which will truly guide her into paths of serenity and make real old age look like the coming of a beautiful dream must shine out of the fires which she has created within herself.

The woman who cares for my children while I am attending to my professional duties is of this type. She has had the

scourge of debt, wracking labor, betrayal of trust, death, laid upon her tenfold. Originally a farmer's wife, she saw husband, property, ambitions, pass into disappointments or ashes.

But it is impossible to wring from her lips one word of complaint, one word of criticism of the past. She is 45 years old, now, pink of cheek, brown of hair, lithe of body and springy of soul. What ever she comes in contact with brightens—not so much by what she says, nor because of her smile, but through her atmosphere, which steadily preaches peace of mind, energy of thought, confidence that there is always room for improvement, always a goal ahead worth striving for.

"I have never carried a sorrow on my sleeve," she said to me one day. "I have buried sorrows in my heart, not to be gloomy, but as something sacred of the past. I refuse to be gloomy and I refuse to go backward. I am still alive. I have a duty to myself and others to perform. It is my business to improve and go ahead."

To my surprise, I found her one day when she had leisure on her hands reading English history with one of my boys. I casually asked if it interested her and she replied:

"I was never up on it and now that I have a chance I want to know it."

Thus she is always adding to her store of better thoughts and greater inspirations, doing it although for six working days of each week her hours of toil are never less than twelve and fifteen. She belongs to a sewing circle and a home missionary society, but she will not gossip of others. She has a sweet, natural voice and at 40 began cultivating it because "the effort gives me something new and happy to think about." In her most strenuous hours she has fixed habit of stopping in the midst of pressure to lie down for a ten-minute stretch, sit quietly in a rocker, or go out under the trees into the sunshine.

"The work doesn't lose anything by my taking a breathing spell," she says "It gains and my mind gets a needed change."

This woman will never rust out. Old age will come upon her so gradually no one will realize it. The perpetual fountain of youth, hope and love for others has not been choked within her soul, but given free play. Fair health and joy of doing are her daily companions. I watched her not long ago when her own son, a stalwart fellow, came to visit her. In the faces of both was the sunshine of action and of frequent change of thought which are the perpetual foes of rust.

Premature old age is a mother's own creation, a child of her brain.—Mother's Home Life.

"The silken thread of love runs all through the Bible."

• MISSIONS •

MISSIONARY BRIEFS FROM HOME AND FOREIGN FIELDS

The Editor solicits notes for this practical department of the Christian Monitor. Do not let modesty keep you from giving us practical write-ups from your own particular work. We shall depend upon you.

A Five Thousand Dollar Drop.—During one of the late months we noticed that \$5,000.00 less was contributed to missions than in the same month last year. The place to curtail our expenses is in our own living, not in our offerings to the Lord. If the reverse is true it is an index of a loss of first love.

Cheering News.—Publishers have, their finger on the public pulse, and are vying with each other in producing religious literature. Even libraries are listing religious books on the "most-called-for" list. This will bring some spiritual good. This rift in the clouds may be caused in part by the battle between the liberalists and fundamentalists. God will get Himself glory somehow in every conflict. 1923 was one of the best years for the distribution of Bibles.

Evangelism the Need of the Hour.—"The Church of Jesus Christ may cultivate a reverent and brilliant scholarship, maintain an inspiring and progressive ministry of teaching, and achieve a dignity and beauty of worship appealing to the most æsthetic taste. She may acquire a social conscience keenly sensitive to the needs and problems of the hour, an outlook at once broadly catholic and deeply sympathetic, and a charity sufficient to excite the admiration of the most fastidious. But if she fails to display a **living and vigorous evangelism** she has failed in her essential and ultimate mission, and the days of her influence are numbered."

The Indian Mennonite Conference.—The Church Conference was held at Sankra in January, 1924. Due to the distance of Sankra from the other stations there were few visitors outside of the body of delegates. The Conference sermon was preached by Dr. Esch. Among some of the subjects discussed were:—"How can the Indian Church prepare itself to support itself?", "Shall the wives of Indian deacons be regular delegates to Conference?", "Shall we have an Annual Julsa?", "How should we observe such Christian Holidays as Thanksgiving, Resurrection Day, Good Friday and New Years Day?" Among the important work of Conference

was the decision to open up another Home Mission Station and appointing a brother to take up that work. A good spirit of fellowship and unity of purpose was manifest in the body of Conference delegates. About ninety from other stations attended.

Word from Germany.—Brother Harold Bender writes interestingly of his experiences in Germany. He seems to think that many are getting their eyes open to the fallacy of the social gospel and are by faith looking to the cross for justification and a betterment of mankind. This is the foundational truth that missions prosper with.

Those unwritten Letters.—When Brother and Sister Swartzentruber embarked for South America they were favored with 32 letters. This is commendable. After they are gone for some years, don't forget the letters. News from home sounds fine in the ears of those away from home. Remember your missionaries with constant letters, the Lord will reward you for the service.

The Lord's Share.—Has your will been made and recorded? If so, did you remember the Lord? A sister and daughter forwarded \$500.00, from her mother's estate, with these words, "upon request of my mother."

Remember the mission cause, orphanages, Old People's Homes, and other good causes, and what you leave for your friends and children will go farther.

Returning Missionaries.—Brother and Sister T. K. Hershey took passage for their furlough in the United States on the S. S. Pan American ship, on March 17th. They arrived on schedule at New York April 14th. We trust their presence at the Board Meeting at Sterling, Ill., and among the churches will arouse the brotherhood to build their needed buildings.

What Gospel Are We Teaching and Living?—Coe Hayne tells of a great exodus of 800 foreigners who went home from the industrial plants of New Jersey. Eight hundred "graduates from the University of America,"

"No one can deny," says Mr. Hayne, "that they are missionaries of one sort or another. Some will proclaim the gospel of Christ as they may have received it in America; some the gospel of hate and greed as it may have been taught them here."

These are some of "the other half." What sort of a gospel is your life giving to those who see you?

Let Us See Your Album.—How near can you come to Dr. Moffat's sentiment as expressed in some lines he wrote in a friend's album the night before he sailed for Africa:

My album is the savage breast
Where darkness reigns and tempests wrest
Without one ray of light;
To write the name of JESUS there,
And point to worlds both bright and fair,
Is my supreme delight!

The Village of Smiling Women.—Their homes are but one room, and so bare of furniture: they have only a mattress or two on the floor, if they can afford them, a piece of crockery, a little tin can with some lard in it for a lamp, and a small square low box of baked mud for a stove. On this mud are three stones. In the center of these a fire is built, and on the stones the kettle is put to cook the food. Many of the women have only one jacket and one skirt. Some will not come to church because they have not the cloth to cover their bodies, but if you could just look into their smiling faces! I never tired meeting these dear women. It seems to be a smile that does not wear off. From every woman we met in the church, in their home or on the road we got a smile, until I could not help but call the village the "Village of Smiling Women."

When one knows that the only real joy in their lives is their religion, the smile we know comes from deep down inside the soul.—Mrs. Ray W. Bachtell, Cheng Rai, Siam.

Large Possibilities.—The church near Clarence Center and Lockport, New York has an opportunity to replace a strong church where formerly a Mennonite church died out. The ruins of the building are a sad reminder of somebody's failure. May this generation work together and be wiser. Brother Burkhardt, of Hesston, Kansas, will again be the pastor of this congregation this spring. The Amish brethren have quite a congregation nearby. May the real non-resistant Gospel be preached and lived.

The Mohammedan Work.—"Every city on the map of the Mohammedan world of over fifty thousand population is already occupied by the forces of Jesus Christ. I do not know of a single city that has a permanent population of over fifty thousand where you cannot find either a printing press, or a hospital, or a school, or a mission of Protestant Christendom. From Morocco right across North Africa, in Persia, in Arabia, in India, in Turkey, every great center is already a battleground for the truth of Christ. Not only so, but the Bible has been put into every Mohammedan language, and there is a growing Christian literature for Moslems prepared and published in all the leading languages."

The Blight of Mormonism.—Mormonism has tripled in thirty years, largely out of Protestant church memberships, and just because people did not know the almost-heathenism they were going into! The tragedy of such facts only one who knows both sides can appreciate! Surely it is the duty of the religious press and pulpit to let people know, and thus stop these tragedies by the thousand every year! We know a Christian Endeavor president in New York who was won to Mormonism, and later swore at us from a crowd on a street in Utah, opposing our gospel meetings; and of a former Lutheran woman who said to us, hugging her soiled baby to her breast, "My little boy, he be God bye-and-bye! My little boy, he be God bye-and-bye!"—correct Mormon doctrine! —John D. Nutting.

The Lumber Camps.—The Ontario Mission Board is interested in bringing the Gospel to the Lumbermen in northern Ontario. Brother L. J. Burkholder accompanied by a brother who conducted the song services received a good welcome. May the good work continue.

Free, Free, Free.—The Roman Catholic Church is the greatest barrier to mission work in South America. Its priesthood has closed the door to heaven by its ungodly system. The following account speaks for itself:

"And on what wonderful terms is the offer made. Free! Free!! Free!!! Free medicines we give; free kindness we show; free salvation we proclaim; eternal life for absolutely nothing! "Why!" said one of our Roman Catholic patients, "I have always been taught that salvation MEANS MONEY. and penance; but you say it is all free!" And for three nights, she told us afterwards, she could not sleep for the joy of that thought—that salvation was to be had FOR NOTHING.

Exporting a Fortune to Heaven.—This beautiful epitaph was placed on the tombstone of a Christian who was liberal with his gifts. "He exported his fortune before him into Heaven. He has now gone thither to enjoy it.

MOTHERS OF MEN

By Mary Caldwell Hamilton

Napoleon I once remarked that the great need of France was mothers. Indeed, the French Revolution presented a striking illustration of the social evils resulting from a neglect of the purifying influence of good mothers.

History invariably shows us that great nations are but the outgrowth of good homes; that the home is the first school in which we learn to be good citizens. And because nations are gathered out of nurseries, she who has the training of the young child has an opportunity to exercise as great a power in the world as he who wields the reins of government.

Knowing that the nucleus of all national character originates in the home and that from it issue the habits and principles governing public and private life, too much stress cannot be laid upon the need of

Then when the boy goes forth into the world to take his place among men is it not his mother's counsel and sympathy to which he turns in his hour of trouble? It is easy to understand why this is. The mother, if she is a good mother, governs her son through her mother-love. She works mainly through her affections. Consequently it is but natural that he should look to that same source for his greatest sympathy and help when the need arrives later in life.

This fact was brought to our attention with telling force by the chaplains and priests who ministered to the dying soldiers during the late war. They tell us that in nearly every instance with the soldier's last breath he uttered the word "mother," showing the deep affection and profound love in which she is forever held.

Simply lavishing affection and love upon a child, however, is not sufficient reason for a mother to feel worthy of that revered name. It is when sane, just discipline is interwoven with love that a mother becomes a good mother. Indeed, one of the greatest gifts mother-love can bestow upon a child is the proper discipline of the body, soul and mind.

How often have we heard mothers say, "Oh, I know my child is naughty and ought to be punished, but I love him so much I haven't the heart to do it." A child disciplined from infancy rarely needs the more difficult discipline of serve punishment. Experience teaches us that both for the child's good and for the welfare of the home, the mother should exercise her authority and the heart too soft to discipline her child is not the heart that makes a good mother.

Since there must be obedience to prevent disorder, it follows that there must be punishment or restraint in case of disobedience. There is a certain amount of animal nature in every child that must be curbed and the mother must help him to curb such desires until he is strong enough to need no further help. Punishment, therefore, ought to be so directed as to teach the child self-control. He should be made uncomfortable when he does an injustice: he should find that falsehood will prevent his being trusted; that violence takes away his freedom; and that perfect freedom of action comes only in the proportion that he proves worthy of trust.

And this process of discipline should begin with the infant in its mother's arms. Naturally it is the mother who directs her child's first mental and spiritual pulsations. She conducts him along the impressionable years of childhood and young manhood hoping to send him forth into life armed with the good principles, high ambitions and pure morals which will make him a useful and worthy citizen of his state and country. To accomplish this it is her duty to impress upon him the fact that in every act, whether public or private, he incurs

THE MISER'S BIOGRAPHY

"Get all you can" was his motto,
"Get all you can" was his aim;
Be the day bright and cheery,
Or the night long and dreary,
And his last sinew weary,
He grabbed it.

"Can all you get" was his by-word
"Can all you get" he displayed;
But the sinews they wear,
And the strength that was there;
And the world—does it care
For the grabber?

"Get all you can" was his motto,
"Can all you get" he displayed;
But the world passed him by,
Never breathing a sigh,
As it bade a goodbye
To the grabber.

—Anonymous.

careful, conscientious training during the first years of a child's life.

Speaking of childhood Milton aptly says that "Childhood shows the man, as morning shows the day." It is then that the mind is most open to impressions. Like a mirror it reflects in after years the images first presented to it, and the germs of virtues or vices implanted in these early years are certain to influence the child's character for all time.

The mother's example and conduct, therefore, even in the trivial everyday matters, becomes of no small account. She is the model constantly before her child's eyes. Her manners, her speech, her habits, and her character are daily imitated by the child. And because the mother, far more than the father, influences his action and conduct, her good example becomes of far greater importance in the home. Certain it is that the influence of the maternal love is constant and universal. It begins with the first breath the child draws and continues through life.

a just responsibility; that whether in business, in politics, or any other concern of life, his conduct will have an important bearing on the interests of other as well as on his own; and that by his acts he will either increase or diminish the sum of human good in the world.

Consequently the importance of a mother's careful discipline and counsel can not be over-estimated. By her guidance and help she must point the way and then by her good example—by her silent teaching—which will make itself felt throughout her child's life.

How insignificant then becomes all other achievements when compared with the vocation of motherhood. The artist receives

our applause when his skill and genius present the likeness of man upon a canvas; the sculptor, who works out that same image in marble, earns our sincere commendation; but she who works not upon the canvas, or the marble, but upon the human, plastic mind and leaves the impress of a mother's eternal love, deserves our highest praise.

The world seldom learns of her share in moulding and fashioning a human life, yet she is not on that account without her reward. The influence she exercises by her wise counsel, her careful discipline, and her mother-love, though unrecorded, live after her in her offspring. Thus she forever performs her sacred duty and fulfils her prescribed destiny. Selected.

WHY BETTER CHRISTIAN HOMES

Dr. Jennie V. Fleming

"And I, if I be lifted up from the earth, will draw all men unto me," said the Savior of men, and since that time He has been drawing men from all the nations unto Himself. And as they are drawn to Him, they also are being lifted up. He lifts them from ignorance and superstition, from poverty and servitude, from the depths of sin into the more abundant life. Lifting them into this more spiritual life, invariably creates in them a desire to live on a higher, fuller plane in the every day life.

To the extent that Christian teaching and influence have touched the lives of His followers, to that extent do they begin to long for and strive to live better in every way. With this is the desire for better food, better clothing and better homes. Even those in distant villages, who have little contact with other Christians and who have only occasional teaching, begin to show this influence. Non-Christian village children often wear no clothing until they are eight or nine years of age, but Christians children begin to wear clothes much younger. Christian parents want their children to be educated and are often willing to undergo much inconvenience to send them to school. Children begin to take responsibility and help earn the living when they are very young. They gather fuel, graze the animals, care for the younger children while the mother goes to work, and guard the house from being molested. Many houses have no way to fasten the door. I have seen children four or five years of age punished because they had forgotten to watch the house and were playing with other little ones. So, when they leave the home, the parents not only miss their help but have the added burden of their school fees. The fees are very little, it is true, but if you could see how poor some of them are you would be surprised that it is possible for them to pay anything.

One of our Christian families has two lovely boys about eleven and thirteen years

of age. They had been in school in Mungeli for a year and went home for the hot season vacation. At the opening of school the father walked in with the older boy but the younger one refused to come. The father came to me and begged that I go out to their village and see if I could not get him. In a few days, however, he came in again bringing the lad. They had persuaded him to come

homes. They are just mud houses as are the houses of the poorer people in India. But they have built the walls higher and have left open spaces for windows so that they may have more light and ventilation. The ordinary Indian house is dark and windowless. We have been glad to see that many of them have built a separate little shed for the animals instead of having them in the same room with the family as is the custom of the people generally. A little mud house consisting of one room and a small veranda, with the goats or cow and calf, and the family all living together, is typical of many Indian homes.

Many of our Christians, and practically all of our co-workers, have been educated in our mission schools and orphanages and their children are now in our boarding schools. The life in these institutions has also instilled into them the desire for good homes. We have helped create in them this feeling but we have not responded to it in the kind of houses we have built for them.

A Christian home, and especially the home of a co-worker, should be a witness for Christ and His good news not only in the Christians life in the home but should also be an example of order, cleanliness and attractiveness to the whole community. The old style of house, that we built for



A Typical Indian Home

back to school. Their village is twenty-two miles away, so the father had walked the forty-four miles twice to get his boys in. These two boys could earn a man's wages in the village and the family is desperately poor. But the parents wish them to be educated, realizing all the while that they will never be content to come back to the village life and work, and to the village home again. They begin to be lifted up.

This influence shows in the desire for better homes. During the past year, a number of our Christians have built new

our co-workers, consisted usually of one room about twelve feet square with a small veranda on the front. In this they cooked, ate and slept—in this they lived. In the beginning days, when they were just married, they could get along very well. Now, however, they have families—sons and daughters nearly grown—and it is difficult for them to manage with so little room. The last few years we have built a somewhat better type of house and in addition to the one room and veranda have added a small veranda at the back. Some of these houses have been built

of mud and some of brick. The co-workers themselves are now asking for a house of at least two rooms with a veranda on both front and back. This type of house would serve most of them quite well—less than this is not enough. They have to store fuel for the rains, also grain if they buy it when the rate is good, and this with all of their household furniture does not leave much room for the family. I often marvel at the amount they can store away in one of these little houses. Most of them, except the more prosperous and better educated ones, have no desire for chairs, tables and many things that we consider necessary. They do use beds or small cots, and in a family of five or six all the available space is taken up at night by the beds. In the morning the bedding is folded away and the beds leaned up against the wall or carried outside. One of our best co-workers, who has five children, said to me a short while ago, "It is very difficult when the children are home from school. We got along all right in the hot season because we could sleep out of doors. But since the rains have come and we cannot sleep out it is very difficult. I do not know what we would have done if we had not lived next to the church so that the boys could put their beds on the church veranda." This family does have a two-room house but there are seven in the family. A crowded room is difficult to keep clean and orderly and there is not much incentive to try to make it more attractive, though many are beginning to see the value and pleasure of planting trees and of having vegetables and flowers in the little plot of ground that they have with the house. They do need at least a two-room house with front and back veranda, to live as they want to live and also as we want that type of Indian Christian to live. —World's Call.

THE STORY OF "JIM"

By Evangelist Harry W. VomBruch

The second week in October, Evangelist VomBruch stopped at the school on his way from one field to another for special meetings. While here he spoke to the students at the chapel hour giving them the following story and some instances related to it. It is a story that has gripped many people and we are passing it on with the author's permission, with the hope that it may prove a blessing to our readers and perhaps be the means of leading others out into real testimony for the Master.

"My Dad is an engineer on the Chicago and Northwestern Road. The reason I call him Dad, is because my Father died when I was but a lad, and years later my Mother married James C. Davis, a splendid Christian railroad man, who not only loves God, but loves his family as well. He loves me as much as my own father could, and I love him. Why? I do not know; perhaps it is because

we both love Jesus. It makes a lot of difference in a home when the head of the house loves Jesus Christ. My Dad was not ashamed of Him, although not courageous enough to confess Him. Wanted to, but felt his inability to do so. Tried to, but failed. Determined to, and at last succeeded. How?

Coming in off his run one night he said: "Boys, I want you to have made for me a gold button, about the size of a penny or a dime with my name Jim on it." (The boys on the road all call him Jim.) "What for?" we asked. "To wear," he answered, "You get the button and charge the same to me." Returning from his run that week end he asked if the button had been ordered. "No," said I, "I did not," and my brother Walter said he had not. I said I had

THE CRY OF A CONTINENT

Charles Inwood

We are told "South America HAS Christianity." HAS it? Does Christianity burn the Bible and disown the Lord Jesus Christ? Is it active in the propagandism of iniquity? No, it is not Christianity, but Romanism, and we cannot call such a monster "a sister Church!" South America is cursed by Rome with a baptized paganism. The need of South America being spiritual, can only be realized by spiritual vision. The supreme need is a radical change of character. Spiritism and Agnosticism, are there, but these cannot work any such change; and to suppose that Rome can do it, is to suppose that corruption can banish corruption. Have we, on the other hand, a Gospel that can do it? Yes, the Gospel can make the liar true, the sot sober, and the immoral man pure; and this is what South America wants. We do possess this Gospel, but it is given us IN TRUST, to spread the good news everywhere. Let us obey God's call and lay our all on the altar, for South America.

—The Christian, London.

left it to Walter and Walter said that he had left it to me.

"Well, now you boys order that button for me this week." Coming in from his run that week he asked about the button, only to find that it had not as yet been ordered.

"Why don't you boys get that button?"

"What for? Why Dad, the boys on the road will think you are crazy, wearing your name on a gold button. They'll think you've lost all your buttons." Informing us at last that if we failed to get that button, he would lay off a run and get it himself at the loss of time and expense. So we ordered the button.

A large gold and enameled button with the letters JIM on it. Several dollars and much time was expended to see that it was just right.

As happy as a dog with two tails, Dad took his button and sure enough put it

on his coat lapel and went to work. Came home off his run. There was the button.

"Dad did you wear that button?" "Sure," he replied. "Why not?" "Well Dad, what is it for?" "Would you like to know?" he asked. "Why certainly," we responded. "Well," said he with a smile, "so does everyone else that sees it." "Well Dad, did the boys on the road ask you about it?" "Sure," he replied. "Well what did you tell them?" "Just what I am going to tell you."

"JIM stands for Jim, my name, and also my testimony. J stands for Jesus. I stands for Is. M stands for Mine. Jesus Is Mine. You see, boys, I wanted to let the men on the road know that I loved Jesus. I knew that I could carry on a conversation if started, but somehow I could not start it. Now when they ask me what the button stands for, that opens it up, and I head in, and tell them. It's just my way of witnessing for Christ."—Echoes.

MAKE YOUR MOTHER HAPPY

Children make your mother happy
Make her sing instead of sigh,
For the mournful hour of parting
May be very, very nigh.

Children make your mother happy,
Many griefs she has to bear,
And she wearies neath her burdens,
Can you not those burdens share?

Children make your mother happy,
Prompt obedience cheers the heart,
While a wilful disobedience
Pierces like a poisoned dart.

Children make your mother happy,
On her brow the lines of care
Deepen daily, don't you see them?
While your own is smooth and fair.

Children make your mother happy
For beneath the coffin lid
All too soon her face so saint-like
Shall forever more be hid.

Bitter tears and self-upbraiding
Can not bring her back again.
And remorseful recollection
Are a legacy of pain.

O begin today, dear children,
Listen when your mother speaks.
Tender, quick and sweet obedience,
For your highest good she seeks.

She loves you better than all others
For your sake herself denies,
Always patient, prayerful, tender,
Ever thoughtful, true and wise.

Remember while you live, dear children
Should you search the rounded earth,
You'll never find a friend more faithful
Than the one who gave you birth.

The man who makes his own God
would not want to be left alone with
him in the dark.

The purest ore is produced from the
hottest furnace, and the brightest thun-
derbolt from the darkest storm.—Colton.



BIBLE STUDY



FAITH AND PRACTICE—ACTS XXXIV

Paul and his company of disciples continued their journey from Miletus toward Jerusalem, taking the same ship which had brought them thus far on their journey and continued therein until their arrival at Patara. No stops were made with disciples on this part of the journey. At Patara they took passage in another boat which was bound for Phoenicia. Luke makes mention of Cyprus, his thoughts evidently going out to the group of believers in that place. It was only natural that he should think of them, and Paul also may have spoken of the work of the Lord which had been accomplished there in the earlier years of his ministry. Along the northern coast of the island their ship passed eastward, and thus the first scenes of his ministry were brought fresh to his memory as the closing days of his ministry were approaching. Our past and our present often come closely together; the past to be remembered but not changed; the present with us to make better because of the past whether it was good or evil. The hardship of Paul's earlier experiences could have been to him only an incentive to endure the afflictions of the present and future with the same fortitude and trust as had been his privilege in the past. The Lord was with him then and now.

Do the servants of the Lord think of the brethren whom they pass by as they journey either to the North or South, East or West of them? Cyprus is near by, but out of reach of hand or voice, but not beyond the reach of thought and prayer. Brethren who are passed by, as were the Cyprians should remember that prayers are brought very near to them and the intercessions of the Lord are joined with the prayers of the saints for blessing upon the scattered and neglected folds of his flock in many places.

Tyre was the place of the unlading of Paul's ship. It afforded him one week during which he was engaged in ministering to the brethren who were found there and during which time, also these brethren ministered unto him, with a message of the Spirit that he should not go up to Jerusalem. It is strange that Luke mentions nothing more of the ministry in Tyre save the message that Paul was told not to go to Jerusalem. We are not to suppose what was said or not said, yet, we may safely infer that, finding disciples there he would have encouraged

them in the faith of Christ and preached to them the truth of the Gospel, giving them the message of salvation for the Gentiles, for Tyre was a Gentile city.

The message of the brethren of Tyre to Paul has frequently been a theme of discussion as to whether or not Paul did wrong by not taking the warning and admonition of the Spirit not to go to Jerusalem. Through the Spirit the brethren knew of the danger that awaited Paul, and the warning was but a natural outcome of the knowledge of the danger. Paul's life might have been changed had he accepted the warning, and refrained from entering into the danger zone, but, Paul was in danger at one place as much as at another. The warning grew in number and in demonstration as they approached Jerusalem. Yet, Paul was moved by the Spirit to go on. The Lord could have guided Paul by revelations and vi-

"THE MESSIAH ACCORDING TO THE OLD AND NEW TESTAMENTS."

The Hebrew Christian Publication Society, Inc., 83 Bible House, New York, offers the splendid seventy-three page booklet named above free upon request with address.

They are anxious that everybody should be interested in this vital subject and the booklet, by reason of its arrangement and subject matter, will be worthwhile to the Bible student.

sions as well as having others to admonish him. Under no circumstances did the Lord reveal to Paul in person that he should not go to Jerusalem. His mind and heart were set to go on, and he went under the inspiration of the Lord that he had a great work to do there.

Again at Caesarea the revelation of his coming danger was brought to him in a double manner. The daughters of Philip warned him and Agabus from Jerusalem showed him the manner of his affliction there. But Paul went on. Even the company in which Paul journeyed joined in the entreaty to keep him from the hands of his enemies. The man of strong convictions and sincere purpose was not moved by any of these entreaties. "What mean ye to weep and to break my heart?" It was no light matter for Paul to resist the pleadings of his friends. His service for Christ meant more to him than the

pleasure to be derived from pleasing men, even his friends.

The Workers' Column

Keeping the Lord's Treasury Supplied.—
I Cor. 16.

April 27.

(General Topic)

- I. There is always a need.
 1. The saints are in need.—v 1.
 - a. They are poor, as at Jerusalem.
 - b. They require assistance in the Gospel,—as at Corinth and Ephesus.
 - c. The ministers and missionaries require aid and support, as Paul and his helpers in their labors.
- II. There should be regularity on the part of individuals.—v 2.
 1. This injunction was to individuals.—v 2.
 2. The Church will be ready when the individuals are ready.
 3. On the first day of the week, the day of worship is a good time to serve the Lord as well as a good time to worship Him.—v 2.
 4. Service and worship are both alike to God.
- III. The need of readiness in the matter of giving.
 1. The time of Paul's coming was uncertain.—v 3.
 2. It is hard to gather when there is no readiness.—v 2.
 3. The uncertainty of the method of dispensing the gift should not hinder the preparation of the gift.—v 3.
 4. The Lord has proper channels of sending His gifts when the gifts are ready to be sent.—vv 3, 4.

The Psalm of the Successful.—Psalm 1.

May 4.

(Junior)

- I. Making a good start.
 1. Avoid evil companions.
 - a. Those who give ungodly counsels.—v 1.
 - b. Those who commit evil deeds and live sinful lives.—v 1.
 - c. Those who make sport of the good and scoff at things that are religious.—v 1.
 2. Make the Word of God a constant companion.
 - a. Delight in the reading of it.—v 2. (Note) Not every portion is of interest to the young, but there are many portions, such as the stories of men and women, the life of Jesus and the records of speeches and of interesting incidents which are both interesting and instructive for the young.
 - b. Think constantly of things that are from or are like the instructions from the Word.—v 2.

II. Making progress, by the help of God.

1. God makes the godly to grow, like a tree growing near the water.—v 3.
 - a. He shows no faintness.
 - b. His efforts always succeed.
 - c. All that he is interested in will succeed.
2. The ungodly make no progress.
 - a. They will not stand.—v 5.
 - b. They are empty as chaff.—v 4.
 - c. They will be blown away—not be able to stand before God—in the day of Judgment.

III. The reward of a successful life.—v 6.

1. They shall stand in the day of Judgment, when the sinners will fail.
2. The Lord knows and watches over the way of the righteous.
3. The congregation of the righteous is composed of all individuals who have started in and have kept on in the way of success.—vv 5, 6.

The Fellowship of the Saints.—Eph. 4

May 11

I. The necessity of fellowship.

1. A quality and condition desired among believers.—v 1.
2. A mark of worthiness of the Christian life.—v 1.

II. The spirit underlying fellowship.—v 2.

1. Lowliness.
2. Meekness.
3. Forbearance of others in love.
4. An endeavor to keep the unity of believers.—v 3.

III. The ground of fellowship.—vv 3-6.

1. The unity of the Spirit.
2. The unity of the body.
3. The unity of the believers' hope.
4. The unity of the faith.
5. The unity of the Spirit baptism.
6. The unity of God.
7. The unity of the life of God in all.

IV. The unity of the source of all spiritual gifts.—vv 7-10.

1. Every one receives gifts from Christ.
2. Every one receives grace from Christ according to the measure of the gift.
3. Every gift must come from Christ who made all other powers captive.
4. Every power being captive to Christ, every gift must come from Him alone, and hence from the same source.—vv 8-10.

V. The unity of Christian service.

1. The unity of purpose.
 - a. The perfecting of the saints.—v 12.
 - b. The fulness of the ministry to the saints.—v 12.
 - c. Building up of the body of Christ, the Church.—v 12.
2. The unity of means,—the Means is of Christ.
 - a. Apostles of Christ.—v 11.
 - b. Prophets of Christ.
 - c. Evangelists of Christ.
 - d. Pastors of Christ.
 - e. Teachers of Christ.

VI. The perfection of fellowship.

1. All are brought into the unity of the faith.—v 13.
2. All are brought to the knowledge of Christ.
3. All are perfected unto the measure of the stature of Christ.
4. All are perfected in strength to resist deceptions.—v 14.
5. All are joined to the Head, Christ, in one perfected body, being joined together and made to grow by the spirit of love.—vv 15, 16.

The Lost.—Ephesians 2-3.

May 18

I. The condition of the lost.

1. They are dead in trespasses and sins.—v 1.
2. They walk according to the course of this world.—v 1.
3. They walk according to the prince of the power of the air.—v 2.
 - a. The spirit that works in the disobedient.
 - b. The lusts and desires of the flesh and mind.—v 3.
6. They are by nature the children of wrath.—v 3.

II. The hope of the lost.

1. The mercy and love of God is extended toward them.—vv 4, 5.
2. God will quicken them together with Christ.—v 5.
3. God will make them to sit down in Heavenly places in Christ.—v 6.
4. They may be saved by grace, thru faith.—v 8.
5. They may be created in Christ Jesus unto good works.—v 10.

III. The means of grace for the lost.

1. The extent of it.
 - a. For Gentiles.—v 11.
 - b. For the uncircumcision.—v 11.
 - c. For those without Christ.—v 12.
 - d. For aliens from Israel and strangers from the covenants of promise.
 - e. For those who had no hope.—v 12.
 - f. For those who were without God in the world.—v 12.
2. The blessing of it, through Christ.
 - a. They are made nigh by the blood of Christ.—v 13.
 - b. Christ is made their peace.—v 13.
 - c. They are made one with Israel, the people of the covenant and promise.—vv 14-17.
 - d. They have access by the Spirit unto the Father.—v 18.
 - e. They belong to the building of God, an holy temple in the Lord.—v 21.

IV. The duty of the believers toward the lost.

1. They are servants of the Lord, even unto imprisonment, for the ministry of the Gospel to the Gentiles.—3:1.
2. They are messengers of the revelation of the Gospel to the Gentiles.—3:2-6.
3. They shall preach the unsearchable riches of Christ to the Gentiles.—3:7, 8.
4. They shall make all men see the purposes of God respecting the fellowship of the mystery of God, concerning the lost.—3:9-12.
5. They shall pray that the lost shall come to the blessedness of the life in which they may be filled with all the fulness of God.—3:13-21.

The Nature and Danger of Fleshly Lusts. I Peter.

May 25.

I. The nature of things in this life.

1. The inheritance of this life is of death and corruption.—1:3, 4.
2. The temptations of this world cause heaviness to the spiritual life.—1:6, 7.
3. The lusts of former ignorance are not the fashion for those who are obedient children of the Lord.—1:14.
4. The traditions of the fathers are vain.—1:18.
5. All flesh is as grass and the glory of man as the flower of the grass.—1:24.
6. Malice, guile, hypocrisies, envies and evil speakings are to be laid aside by the believers.—2:1.
7. All fleshly lusts war against the soul.—2:11.

II. The effects of the fleshly lusts on the spiritual life.

1. Bodily adornment interferes with effective soul winning.—3:1-6.
2. Lack of proper respect and honor for the weaker vessel interferes with effectual prayer.—3:7.
3. Yielding to passion and contention interferes with the enjoyment of life and the answer of prayer.—3:8-12.

III. The attitude of believers toward sinful pleasures.

1. Resist them even unto blood.—3:1.
2. Not live the rest of his time in them.—3:2.
3. The time that is past has been sufficient for them.—3:3.
4. Endure persecution for desisting from them.—3:4.
5. Be sober, and watch unto prayer.—3:7.

Jesus, Who Came from, and Went to Heaven.—John.

June 1.

(Junior)

I. Jesus, in the beginning.—John 1.

1. He was the Word.—v 1.
2. He was with God.—v 1.
3. He was God.—v 1.
4. He was in the beginning with God.—v 2.
5. All things were made by Him.—v 3.
6. In Him was life.—v 4.
7. His life was the light of men.—v 4.

II. He came into the world.

1. He was made flesh.—v 14.
2. He dwelt among men.—v 14.
3. Men beheld His glory.—v 14.
4. His glory was as of the Only Begotten of the Father.—v 14.
5. He was among men, full of grace and truth.—v 14.

III. What men said of Him.

1. What John the Baptist said.
 - a. This is He of whom I spake.—v 15.
 - b. He is preferred before me.—v 15.
 - c. He was before me.—v 15.
2. What John the apostle said.
 - a. Of His fulness have all we received.—v 16.
 - b. We have received grace for grace.—v 16.
 - c. Grace and truth came by Jesus Christ.—v 17.
 - d. The only begotten Son, which was in the bosom of the Father, He hath declared Him (God).—v 18.

IV. What Jesus said about returning to heaven.—John 14.

1. He told of the mansions in His Father's house.—v 2.
2. He said He would go to prepare a place for His disciples.—v 2.
3. He would come again.—v 3.
4. At His coming again He would take His disciples to be with Him where He is.—v 13.
5. He would go unto the Father.—v 12.
6. When with the Father He would send the Holy Spirit to the disciples.—v 16.
7. His disciples should rejoice because He would go to the Father.—v 28.

V. The return of Jesus to His Father in heaven.—Acts 1, 2.

1. He went to heaven from the midst of His disciples.—1:4-8.
2. He went up while talking with His disciples.—v 9.
3. His disciples saw Him ascend into heaven.—v 10.
4. A cloud hid Him from the sight of His disciples.—v 9.
5. Two angels told the disciples also that Jesus was returned into heaven.—v 11.
6. The disciples prayed to Jesus, their Lord, in heaven.—v 24.

EDUCATIONAL

THE GROTTOES OF THE SHENANDOAH

The Editor has enjoyed two visits to this wonderful cave, the handiwork of our God. We enjoyed one night scene especially. There were about seventy-five in our party in the large Cathedral Room and we sang "Praise God from whom all blessings flow." It takes an imaginative mind to picture all these so-called scenes in this article, but the experience is worth while. The Editor is indebted for most of this article to the Weyer Cave Company circular and to Anna W. Showalter of Harrisonburg, Va. "Only the string that binds these flowers is ours."—Editor.

An Underground Palace

This remarkable natural curiosity is a wonderful sight and the pen of the writer cannot describe the sensation of the actual sight. This is one of five caves found in Virginia. Tourists from all over the world enter these caves to behold their beauty. This cave is located near the town of Grottoes, ten miles from the Lee Highway.

In the year 1804 Bernard Weyer, a tenant on the property, was disturbed by some animal that persisted in attacking his hen roost. He set a trap one evening, and found next morning that it had been dragged off by some creature caught in it. Weyer followed the trail to the big hill nearby on the west bank of South River. Digging into the hole where the animal had taken refuge, he captured the marauder, which proved to be a groundhog. He also discovered the entrance to the wonderful cave by which he is remembered.

The entrance to these wonderful caverns is in full view of and but ten minutes walk from the railroad station, and every portion of its miles of wonders may be traversed without soiling of a garment or the wetting of a sole. Just within the entrance is a group of human-like stalagmites called

The Sentinels

These four "Sentinels" of limestone formation guard the entrance to the palace. They are about three feet high, are

clothed in gray, and silently allow all strangers to pass uninterrupted.

Fairy Land

Turning from the Sentinels and raising the eyes to the ceiling one beholds the beauty of Fairy Land on the top of a large ledge of rock. The stalagmites



"Cathedral Hall"

which nearly reach the roof are covered with frost. When the lights flash on these, the frost sparkles like diamonds.

Above the sentinels' heads can be seen a chamber with wide galleries, beautiful draperies, and numberless sentinel figures apparently awaiting their turn to relieve their comrades below. Passing the Sentinels we approach

The Cataract

a perfect representation of a stream, which pouring over a ledge of rock has

been hushed by frost. Facing about

Solomon's Temple

meets our view. In a niche above our heads is the throne of the exemplar of wisdom, canopied with richly-colored, fluted curtains of stone, studded with gems which reflect with dazzling brilliance the rays from the surrounding lights. The arched and grained roof is supported near the center by a pillar massive in appearance, yet almost transparent.—In

The Zoological Gardens

or sometimes called the garden of Eden, are many features which would attract attention elsewhere, but in this wilderness of wonders are relegated to a secondary position.

The Persian Palace

might appropriately be termed The Chapel. Near its center is suspended a stalactite in the form of a chandelier, there is the canopied pulpit, chancel, choir loft, pipe organ, etc. The ceiling and walls are richly ornamented with sheet stalactites, pendants and figures, ranging in color from purest white to deep bronze.

As one advances from the Den one sees where there are the most beautiful draperies man ever saw. They hang around a stone pulpit. Beside the pulpit is a pipe organ with small round keys each having a different tone. By stroking them with

a stick, the music is produced. Close by the organ is seen a group of formations which represent the choir. When the crowd is assembled all that is lacking is a preacher. The pulpit is here, the organ, the choir, and the congregation—but no preacher.

The Armory

The Armour Room is very interesting. It has many shields of all shapes and sizes in it, all suspended from the roof.

At the end of the Armory is another cataract, the illusion here being heightened by the presence of a few drops of water trickling down its surface.

The Ball Room

is 100 feet long, 50 feet wide, and varies in height from 25 to 30 feet, the floor is perfectly level, and nature has not only provided pedestals for the musicians, but an immense bass drum, whose sonorous tones reverberate through the surrounding opening with indescribable effect, a buffet for refreshments, and a dressing room. Descending Jacob's Ladder

The Senate Chamber

is entered. The gallery, extending across the entire width of the room, is supported only at the ends. Beneath it is thickly encrusted with a profusion of delicately constructed formations. Here is also a crystal spring, the waters of which flow through the spar room into a lake beyond.

The Robbers' Den

a chamber filled with massive boulders, surrounded by dark cavernous recesses repels rather than attracts the visitor, who feels little reluctance at leaving it even to enter

The Inferno

which extends for some 500 feet. This chamber contains some of the finest formations in this subterranean treasure house, prominent among them being the Pompeian Bath, down the walls of which a sheet of water has evidently flowed in bygone ages, over a wide ledge, and thence to the floor. Imagine a field of snow at sunrise on a frosty morning with its minute particles of ice reflecting all the colors of the rainbow, and you have similar effect, except that it is much heightened here by the surrounding Stygian darkness. Passing through the Vegetable Garden, we find ourselves in

The Cathedral

a chamber 260 feet long, 30 feet wide, and varying from 30 to 60 feet in height. Standing at the entrance we see about midway down the chamber an isolated stalagmite in which many detect a fancied resemblance to the father of his country, but which loses its individuality upon closer inspection. Just within the entrance is a dark rift in the wall, seemingly containing nothing of interest, but a flash of

magnesium light thrown into its recesses reveals a marvelous reproduction of one of the superb sunsets for which this region is famous. Face about and see where wall and ceiling meet, a mammoth sunflower, as richly delicate in coloring as any genuine floral specimen—fit emblem of the flower that "fadeth not nor withereth away." Further on is a bewildering array of shields and banners, tapestries, wing-like projections, towers, and pinnacles, while from their elevated niche the Enchanted Moors, clad in their ancient armor, look down disdainfully upon the puny weaklings of today, who have come to disturb them after centuries of undisputed sway. Look in any direction in the Cathe-

veritable forest of stalagmitic formations with which the Canyon is filled, and which bear a strong resemblance to tree trunks stripped of foliage and limbs, are responsible for the name. The superbly decorated walls and the fretted ceiling here are also objects of more than ordinary interest, owing, probably, as much to their loftiness as to their beauty.

Jackson's Hall

is the lowest level yet reached—200 feet below the surface—and contains many massive formations, notable among these being the Tower of Babel, a stalagmite 80 feet in circumference, whose fluted walls rise to a height of 30 feet terminating in

a corniced crown of surpassing beauty, both in design and coloring, the Natural Bridge, 100 feet in length and 20 feet in width extending across the Hall about midway between floor and ceiling, its sides draped with fluted formations similar to those of the Tower of Babel, Cleopatra's Needle, a slender isolated stalagmite of purest white over 30 feet from base to apex; the Lady Chapel in the rear of the Tower, rather difficult of access, but rich in delicate formations, the Ostrich, Curtains, Canopies Shell and warlike paraphernalia. At the extremity of the Hall are the gigantic Oyster Shells, the Glacier, Snow Hill, Coral Ridge,



"Natural Bridge and Tower of Babel"

dral, something of admiration meets the eye. The delicate draperies on the walls; the pendants, and varicolored stucco and fretwork of the ceiling; the niches filled with statuary; the wilderness of spires and pinnacles combine to form a scene of unparalleled grandeur and beauty.

Passing by Lady Washington Grotto, and through the Art Gallery, we enter Jefferson's Hall, whose principal features are an immense dome formation representing The distinguished statesman is seen here on horseback in bronze.

The Lily Room

Next we enter the Lily Room, deriving its name from the wonderful calla lily which shows so distinctly.

The Grand Canyon

the perpendicular walls rise to a height of 90 feet; the narrowness of the chamber in comparison with most of those through which we have previously passed; and the

and Thinking Spring, which marks the end of the journey. Retracing our steps nearly to the entrance of the cave, we enter

The Palace Of Fine Arts

This chamber, the termination of the one and a half mile trip, was formally called the Shell Room, the new system of indirect flood lighting has made such countless changes that no human being may hope to adequately describe the beauties.

The visitor is particularly impressed by the absence of "improvements." The entrance and passages are high and wide—in but one place is it necessary to walk in single file; the natural floors are level and solid; no railings are required to guard the heedless against the involuntary exploration of yawning chasms.

Additional Sightings

The Niagara Falls is wonderful as it appears before us in a winter scene. The water seems to have been tumbling down over the rocks and suddenly to have frozen.

The Natural Bridge is indeed a wonder. It is an immense rock stretching across one of the rooms and resting on a foundation at only three small points. It seems impossible for it to keep from crashing to the floor.

As we stand under the Bridge and lift our eyes we behold "A City set on a Hill which cannot be hid. The buildings of this city are pearly white and very beautiful. Close by the city is the capitol dome of Washington which also is white and resembles the reality very closely.

There are several comical formations. Job's Turkey stands high up on the wall with his neck stretched just ready to gobble. Instead of his head and throat being red, they are white. We spy two little white mice on the wall above. They are not timid like most mice, for they do not run to hide. Some one, at one time, lost a goat in here; now its head can be seen protruding from the wall. It has two horns which show quite plainly. There is a nest of eggs on the wall which are said to have been in cold storage for two thousand years. This nest contains six large white eggs. Jack Dempsey's big fist also is seen, if we stretch our imagination quite a bit.

The ruler of this palace is Kaiser Bill. We see him in the top of the cave instead of on its floor; so there is no danger of his hurting any one, even though he has a rather fierce appearance. Strange to say, in looking for his vegetable garden you will not find it around your feet but in the ceiling. The plants seem to be growing upwards, as all you can see are the roots of them. He is especially fond of turnips, beets, and carrots as these are

all he has growing. He also has a flock of sheep on a hill side. Some are large, some small; some are standing up, and some lying down. There is not one "black sheep" in this flock; they are all white.

The Leaning Tower is a large cone-shaped rock, colored red. It leans so much that it almost touches the wall at the top. It looks as if it will certainly fall on us as we walk by.

The Bridal Veil is much larger than the veils worn now-a-days. It is a very costly one, being covered with diamonds. Above this stand the bride and groom. They are very small, but very pretty. Both are becomingly attired in white as they stand before a brown background. Behind them is a beautiful, little, brown, satin covered couch.

Another strange feature is the hind quarter of a beef with a split hoof. It hangs by the hoof to the ceiling and is part of the largest beef ever raised.

The largest and roughest room in the cave is the Shell Room. It has many different colored rocks all shapes and sizes. In this room is the only submarine in the Shenandoah Valley. It is a huge gray rock, the very shape of a submarine and rests on the floor, waiting for the water in which to ride.

From the far end of the shell room one may look back and behold a scene of the splendid palace which will never be forgotten.

If you wish to see the Natural Bridge and the Niagara Falls underground, in addition to all the marvelous beauties and curiosities of a famous cave, visit the Grottoes of the Shenandoah.

The once important "Tuebingen" school of New Testament Criticism flourished here under F. C. Baur and followers in the middle of the last century. In the latter days Schlatter and Haering have been famous names in a more conservative theology and today students flock from all over Germany to hear that most brilliant theologian of Germany today, Karl Heim, staunch exponent of conservative evangelical dogmatics.

Tuebingen has not been described just as Tuebingen but because in all these things it is on the whole typical of the average old German university with its three to five hundred years of tradition and great spirit behind it and its library and professors who today play a large part in the thought and culture of the national life. And because it is fairly typical of the best type its use, to introduce the readers of the Monitor into German university life of today, is justified.

Universities of old were constituted of four "faculties," each independent of the other with its own "dekan" (dean) and corps of "docents" or instructors, who read lectures which students could come to hear at will. These faculties in order of importance were Theology, Law, Philosophy, and Medicine. (Philosophy was a broad term to cover the liberal arts in general). To these four have since been added in Tuebingen, as in most universities, two more faculties, Science and Catholic Theology (admitted first in 1809), while Law has been divided into Law and Economics. Students enter the university comparatively young, at 18, after completing the severe Gymnasium course, and usually spend four years or more hearing lectures before entering a profession by way of the state examination. They must register in at least one of the faculties but may take courses in any.

In two very characteristic respects does the German university differ from our American higher schools, particularly the private and denominational colleges, namely in spirit and method.

In spirit and character the university is thoroly national. It is a state university (there are no private ones) and an integral part of the national life. The German universities of the past century have been the standard-bearers of patriotism and national unity as well as culture and science and have played in some ways a larger part in the building of the Empire than the Iron Chancellor Bismark. They prepared the way and followed in the rear with a unified national culture and "Esprit" that has rarely been equalled in history. As a corollary the university has usually also been a center of the militaristic spirit.

In method the motto is "perfect freedom" for both professor and student. By this is meant not simply "academic freedom" of utterance for the professor regardless of creed and politics, and freedom in investigation but actual freedom in method.

UNIVERSITY LIFE IN GERMANY

Harold S. Bender

Down in the heart of Old Swabia, a scant three hours by rail from the Swiss border, lies the old university town of Tuebingen. Its beautiful situation on the edge of the Swabian Alb in the midst of "Berg and Tal" has made it famous among the many beauty spots of Southern Germany. It is a quiet old-fashioned town with serried rows of old, peaked gable houses, particularly along the Neckar, and with a genuinely medieval maze of narrow streets and crooked alleys in the "old town" that give it a never-to-be-forgotten atmosphere of quaintness and neighborliness. The "old town" lies in a sort of cup or vale surrounded by hills, up the sides of which the new town has been built with its many fine villas and Corps-houses. From the heart of the "old town" itself, the old Gothic church spires forth. It was built in 1450 and in it many of the Dukes of old Swabia lie buried. Up on the heights, guarding the town like a faithful watchman, once a stronghold but now decrepit with age, lies the old Schloss,

Hohentuebingen. Tuebingen is a typical South German university town of 25,000, more than typical in its medieval aspects and in its beauty of situation, as well as in the good-hearted "Schwaebisch" folks who live there.

Early University Leaders and Characteristics

The University clusters with traditions, having often been called the finest modern flower of the old South German culture. It rests upon a foundation laid in 1477 by Graf Eberhard of Swabia, seventh in order of living German Universities, a century after old Heidelberg in 1386. Melancthon lectured here 1512-13 until he was called to Wittenberg as Master. Other great spirits added to the riches of the tradition as the centuries slipped by, such as Bengel, but Tuebingen's greatest age has been the last century, particularly in the last three decades. In medicine and theology it takes high rank among the leaders. Folk-poetry has had its bloom here too in Uhland, Silcher and Hoelderlin.

The professor may instruct as he wishes to though the universal method outside of seminar is lecturing. And the student is perfectly free. He may choose his courses, in number and range, with no limitations. He may attend all classes or none. No records are kept, no grades taken, no text or reading required, no notebooks to be handed in. No examinations are required, no study required, no supervision exercised. To the American student who has been used to the very antithesis in almost every respect the freedom is almost shocking, but judged by its results it is perhaps as good or better than the close control he was used to. The only requirements for the student come when he wishes to take the degree at the end of his course, or the state examination for entrance into the profession of his choice.

There are two results of this perfect freedom. First it promotes a free inquiring spirit which to the German is the first and prime essential for a student and a scientist. Second it throws all responsibility on the student in such a way as to promote complete independence. If he fails it is his own fault and he can succeed only if he works. He is not a forced plant coddled along by the teacher. To be sure the student has already gone through a very severe and rigid disciplinary course in the Gymnasium, the German High school, or he would not be fitted for the freedom thrust upon him in the University. This freedom is often carried so far that no introductory courses are given. The student is expected to read up the introduction himself and to be prepared for the advanced work given by the professor.

Yet with all this freedom goes an amazing thoroughness, the famous German scientific thoroughness, down to the last detail. It is a spirit that amounts to a very strong sense of honor. It touches student and professor alike, and is a characteristic that strikes one forcibly as he learns to know students and professors in the class room, in conversation, in association. For example in the theological class room the Hebrew and Greek Bible is brought along as a matter of course, and used, translated from, at call. German Bibles seem to be rare. The average German student seems to know more and to know better at the beginning of his university career than the modern American college student at the end of his. Perhaps it is because he knows less of football and girls.

A Morning Guest At Tuebingen

Perhaps you would like to be my guest for a morning in Tuebingen—so come along. Do you see that fine big modern building over there across from the main university hall? That is the Library, wonderfully equipped with over 600,000 volumes. The reading room is always occupied these days by students who are

too poor to pay for the coal to heat their own rooms. Back on the hill are the clinics, medical buildings of all sorts. What a crowd of students going into the main buildings over there, the main recitation hall with dozens of lecture rooms. Most of those fellows are going to hear Heim this hour. He lectures like a romance. No dry minutes there if it is Dogmatics. His hall is the largest in the building and the fullest. We must be sure to get there early if we wish a seat. There is hardly standing room although the room seats over two hundred. "Why are those colored caps?" you ask. They denote the corps or club to which a student belongs. The old Student Corps still exist here although they are no longer always the "fighting corps" they once were. Especially in these hard times have they suffered a great deal. Many of those fine big villas up the hill belong to corps. They really are fraternities. Formerly they were very wealthy and often very wild. They used to set the social life of the University going at a fast pace. Many of them still practice fencing though it is officially forbidden. One sees scars, new fresh cuts almost every day. The students seem to be proud of them though it is hard to see where the beauty lies. Some of them even keep their hair cropped close to show the head scars. I suppose there are over thirty Corps houses here although many of them have had to shut down because of hard times. They have old traditions, too, and very colorful costumes for their officers that go back to medieval times. They made quite a show the other day in the big parade on "Empire Day" in honor of the founding of the empire in 1871. Very few theological students belong to the Corps. Their club is the D. C. S. V. (Students Y. M. C. A.) of which I want to tell you later.

Yes, this is Heim's lecture room. Isn't it crowded? There he comes. How they stamp their feet. That is the students' greeting to the professor when he enters the class room and the goodbye when he leaves. If the professor is well liked the stamping becomes a veritable thunder, an ovation of several minutes as it often is for Heim. When the professor is not popular there is only a brief heartless patterning. This takes the place of clapping. A German student body never claps. It either stamps or scrapes the feet, scraping taking the place of our hissing. See, that student came in late and he gets it. They all scrape their feet in displeasure. And sometimes if the professor displeases the students they are liable to scrape also. More likely are they to stamp their feet when he says something that particularly meets their approval. And if he proves to be dull and uninteresting the classroom will gradually become empty and few students continue to come. That keeps the professor up to the mark to make his lectures interesting for he receives extra pay according to the number of

students in his courses. The students all take notes very industriously as the professor lectures. No, no one ever recites. There is never a recitation here. For that you must attend a Seminar. There the advanced students gather with the professor to discuss special problems and read papers on special themes. Even then it can scarcely be called a recitation.

You noticed how different the students were dressed, did you not? That is due partly to the general poverty of the students, many of them being unable to buy their own clothes. They are helped by the students' aid society and by the World's Student Friendship Fund which sends money from America. There is more than one American suit walking around here. Many of the fellows are very poorly clad and hundreds of them have had to leave school during the semester because they were unable to meet expenses. I am told over three hundred have left here. If it were not for the two "Studentenheims" which provide food at a very cheap price many more could not stay. The students go out to the farms and villages gathering food from the farmers in order to make this cheap food possible. And the professors sell their books at cost to help out. But those fellows you see with the open Byron collars, they dress free out of principle. They belong to the "Jugend-Bewegung," the Youth Movement, which believes in freedom from the old conventions, even in the matter of clothes. It was once much stronger than it is now. It is losing its strength. But even apart from these special reasons for eccentricities in clothes you will find much greater freedom in dressing here. The clothes do not all have to be made over the same pattern. "College style" clothes have not come here yet. America, for all its boasted freedom, is much more narrow in its social requirements and fashion requirements. Germany is much more democratic and individualistic. There is not so much mass and crowd psychology. Our average American college student does not know what it is to be individualistic—he goes along with the crowd, dresses like the crowd, roots with the crowd, thinks with the crowd. Here there seems to be very little of such a spirit. Perhaps it is because there are no sports or practically none, but more likely because it is in the national spirit. No, there are no sports here. There is a big gymnasium or "Turnhalle" but only real gymnastics and "turning" are taught there. The students come here for work and study and seem to be much more serious. Another interesting thing—there are only two tiny movie-houses in town and I doubt if a half-dozen students go into it in the course of a week. They think it insipid and worthless froth. They would be ashamed to go inside. If they want dramatics they have their own. And then they don't go in for musical comedy and farce stuff,

MUSINGS IN MY LIBRARY

M. T. Brackbill

This morning a new book came in the mail for me. It happened to be a history which I had ordered. This was an event. The other day three other books came. That was a greater event. Several weeks ago, I procured a long wished for volume, an old book out of print, and luckily it was in good condition. Its arrival was an occasion for rejoicing. You see these are new members admitted into a select society in whose circle I move and live most of the time. I have a host of acquaintances at arm's length. Some of them lived several thousand years ago. As I contemplate my library, I am almost startled at the thought that it is peopled with the dead. But it is not a mausoleum. It is an entrance to a kind of spirit world. My books are not crypts, but the portals thru which I pass to gardens, palaces, country sides and cities, not haunted but inhabited by these people. In one sense a book is an uncanny thing. In these modern days the very sound of the voice may be heard on the phonograph, and the very form and action may be seen on the screen; but it seems to me, one who commits himself to book form is of a more tangible substance in this world, after he has passed out, than air or light can make him. His form I may not see, nor hear him as I read; but I feel the substance of his soul and that is the best part of him. The older I get the more of a reverence do I feel for these volumes in my little library. They are my life in no small sense. Often when I enter my room, the very sight of them is an inspiration. I like to see their bright, smooth, variously colored backs, the gold lettering, and their fitliness, and neighborliness on the shelves of the book case. Of course they have their cliques, and the mathematics and the English do not mingle. They never exchange visits except by mistake. Some take precedence and occupy the corner posts, while others are content in the middle. Bad books are not tolerated nor ones in poor habit. They are always on dress parade. One time, a friend, hardly a good friend, borrowed one, and when the book came back, it looked as though it had been in the war, battered, torn, and ragged, back-broken dog-eared, and dirty. That also was an event, an occasion for lamentation. It is a pity not everybody knows the worth of a book, or appreciates its fine appointments. I do not have my books covered, I like to see their attractive bindings, neither do I want them soiled. After I read a book and make in it notes and markings, a new book cannot replace it. Every year I use a book, it becomes a more intimate friend, more open to my inquiries, more easily solicited, and indeed softer and more congenial to my very touch. With something of a tender care do I place them on the shelf and it hurts me when I tear a

page or mar a cover. One time I accepted the offer of a sleigh ride home from school, and as I stepped into the sleigh I dropped an Algebra in the snow. I would rather have walked that mile home thru the snow many times than ruin my book. Perhaps I am foolish to be so particular, or peculiar maybe, with such common things as books; but if so, I seek not to be wise except through such folly. Books are made to use, and thanks to the wonderful art of book making, they stand considerable usage, but a little care will double their life and save their complexions. A man who borrows a neighbor's horse, will get the best service if he treats and manages the horse as his neighbor does. And I would almost say, a book responds similarly; at least with such treatment, it

MY POEMS

Ursula Miller

*For days I longed and yearned
some verse to write,
Engraving thus my name for fu-
ture years!
I pleaded with my pregnant brain
with tears.
The muses threatened: still my
page was white—
For to my door came one in piteous
plight;
Too sweet this chance for doing
good appears
To let it pass me by. Then to my
ears
Praise from one loved filled me
with rare delight,
"You love to help, you have a
world of friends."
So, lowly labors fill to the brim
my days!
With pages white, my longing for
fame ends.
But poems of my soul soar heav'n-
ward in praise,
Because desire with apparent duty
blends.
Moreover, poems may be written
various ways!
Hesston, Kansas.*

will not be spoiled for its rightful master. I might have taken the following for a text, but I think it will do quite as well for a testimony:

"Thanks to books, the dead appear to me as though they still lived. Everything decays and falls into dust by the force of time; and the glory of the world would be buried in oblivion, had not God conferred the benefit of books upon mortal man as a remedy. Books are the masters that instruct us without rods or ferules, without reprimands or anger, without the solemnity of the gown or the expense of lessons. Go to them, you will not find them asleep; question them, they will not refuse to answer; if you err, no scoldings on their part; if you are ignorant, no mocking laughter.—R. De Bury, E. M. S. Journal.

UNIVERSITY LIFE IN GERMANY

(Concluded from page 533)

but for real serious literary things that deal with real life and are of literary merit. For instance here at the Christmas celebration at the D. C. S. V.—house a Christmas allegory was presented by a number of the members, representing the different currents of life in the student body and different attitudes toward Christ. It was written by one of the students but was really fine and with a splendid lesson. The men here seem to take life more seriously than our American college folks. The old story about the American learning initiative while the German never learns to think for himself and take care of himself without taking orders from someone else seems to be a bit imaginative. Come along with me to the discussion evening of the D. C. S. V. tonight and we shall have a look in at the students in their religious life. You will find it very interesting.

The D. C. S. V. in University Life

D. C. S. V. literally means "Deutsche Christliche Studenten Vereinigung." Everything is abbreviated here in Germany if possible and called by its initials. The D. C. S. V. takes the place of our Student Y. M. C. A. and is only about 25 years old. It is still very small, perhaps not more than five thousand in membership all over Germany though it has branches in almost every university. Most of the members are theological students. The interesting thing about it in contrast to our American Y. M. C. A. is that it has remained evangelical and orthodox for the most part, as you will see this evening. At the very beginning of its organization it had a big fight on the matter of its theological position and its relation to Christ as the Saviour. The liberals won out and there was a split with only a few of the conservatives left who decided to go on alone instead of give up their faith in the Christ of the Cross and the old doctrines. Strange to say the liberal faction that started out so strong, died out completely in two years so the real D. C. S. V. that is left has "kept the faith." Dr. Heim here was one of the founders of the organization at Tuebingen, and for years a traveling secretary at the very beginning. Now he supports the organization here with all his might and usually speaks at the bi-weekly discussion meeting. He represented the German students at the World Conference in Peking two years ago. He is a fine help in the work of the D. C. S. V.

(In the evening at the meeting)

This building which the D. C. S. V. has for its use is a fine large pre-war building, a present of the Alumni. It has several large audience rooms, a library, kitchen, a few private rooms, etc. You will find the largest hall full tonight for these discussion-evenings are very popular among the students, Christian and non-Christian. Yes the real D. C. S. V. men have other

meetings of their own of course. There is one evening a week for the first year men, one evening a week for Bible-study class led either by a student or one of the professors, usually Schlatter, and a social evening every other week, and then special evenings. Their favorite way is to gather around tables and then sing a few hymns before starting the evening. These fellows surely can sing. They have such a wealth of song too, and folk-songs. It is a very fine custom. There is much more singing over here anyway among the students and the people. A battalion of soldiers from the barracks often marches by my room and they are usually singing some marching songs. Or if a group of students go home late they sing together some folk-song on the way. At the train when departing they sing. I remember seeing a train full of emigrants for America leaving Stuttgart one time, leaving the station to the tunes of the old home songs sung by hundreds of lusty voices. But, let us see what is happening. There they are about to begin. See those corps fellows over there and there, with their vest bands and scars. The D. S. C. V. fellows try hard to have them come these evenings to get a chance to get some religion into them. The corps fellow are often a hard sort, scoffers and practical atheists. The D. C. S. V.—men regard this evening as their evangelization evening.—It is called "Discussions-Abend," but its real purpose is to sow the seed of the Word. You will see it come out tonight. The subject is "Why is the Cross a stumbling Block to the World." What courage these D. S. C. V. fellows have. Do you mean that they will try to defend the religion of the cross before these university fellows tonight? That is exactly what I mean. These fellows are real men. They are downright genuine. They are not afraid to stand for the old Faith when they believe it. The D. C. S. V. is a staunch evangelical organization. They have no creedal requirements but, in general, and here in Tuebingen in particular, they believe in the old religion of Luther and of Paul, that Christ Jesus died on the Cross to save lost men, sinners, from the penalty of their sins.

And they stand for it always and everywhere. You did not expect that in Germany, did you? No, neither did I. But how refreshing it is to find such honesty and courage. That is the best thing about religion over here. Folks are honest about it. If they are modernists, liberalists or rationalists, they are honest and own up to it and the same way on the other side. Each expects it of the other. There is no beating around the bush here, and facing both ways, and trying to cover liberalism under a cloak of falsehood by the use of the old phraseology. **People here know that there are two kinds, two deadly opposed kinds of religion of Christianity** and they are honest enough to try to live up to their consciences and not

deceive one another. They don't pretend to all be brothers "after all believing the same things in the end." And do you know that seems to drive the fellows deeper over here. You will find the questions of religion are discussed far more fundamentally here than you are used to at home. They get down and grapple with realities and real problems, life questions. These meetings always make me feel that. And here one notices a great difference from our American Y. M. C. A. They do not have a lot of discussion groups on social and political and world problems here as we do so much. Nor do they have a lot of devotional meetings, where the fellows get up and give advice to each other or talk in a vague way about world-problems, and big movements and programs. Here they deal with their own immediate needs, with concrete personal problems that go deep into their own religious lives. Notice how Dr. Heim begins his discussion of the subject "Why is the Cross a Stumbling

more permanent results, especially since they still stand on the Rock?

The Two Attitudes Toward Germany's Plight

Do you see that friend over there? How he bows on recognition? They are all much more formal here to one another, even the best of friends, and much more courteous than we are in America. You noticed it too in relation to the professors, did you not? That friend over there is a typical case here, to show you how the fellows really are in need. He has not had a fire in his room all winter. To save light and heat he studies in the library during the day and when it is closed, evenings or on Sunday, you will usually find him at the railway station. Books and clothes he has not bought all winter. Meat he gets about once a week. But what a fine spirit he has in spite of it all. And he puts me to shame by his industry. The students have had to bear very much these last years.—For us it is hard to realize how much they have to suffer not only physically but in other respects. When one sees his Fatherland in defeat and helpless, facing economic ruin, starving, from the German point of view ruthlessly plundered and violated by supposedly peaceful neighbors bent on destruction, is it any wonder that in so many breasts a deep hate is growing and that they long for the day of revenge? Just after the war's end it was different. Then there was a loathing of war and a desire for peace, a willingness to participate in the building of a new world on the principles of brotherhood and pacifism, but that day is passed forever. Dragon's teeth are being sown in the soil of Europe and some day the armed legions will spring out of the ground to more bloodshed. Some of the students are down in Stuttgart now drilling and in training for a few weeks in place of the regular soldiers who are sent home "on leave," in order that they may be ready too when the hour comes. It is fine that so many of the Christian students can see the hand of God in judgment over their nation and are not trying to remedy things by a return to the sword but by a return to Christ and the old faith. The liberal religion is having hard sledding among the thinkers in these hard times, yes among the people too. They usually turn out dead against all religion or return to the old religion of salvation through the Cross, many are even going further and drifting back into the Catholic church where they think to find a haven of safety and rest. All these influences are also at work in the student body as well. It is a trying time, testing time, when men's souls are tried as if by fire. We over in America have never had the test, have never gone through the fire. How would we stand it? Do we need it too?

Tuebingen, Germany.

THE SAFETY OF CHILDHOOD

Childhood is the basis of the future and I believe in Religious Education for American children. The future of the nation cannot be trusted to the children unless their education includes spiritual development. It is time therefore that we give our attention to the Religious Education of the children of America, not in a spirit of intolerance, but to extend Religious teaching to all in such a form that conscience is developed and duty to one's neighbor and to God is understood and fulfilled.

Ex-President Harding.

Block to the World." You feel at once that he is going to the heart of the matter and that he grapples with foundations of modern thinking. Notice, too, how he sees clearly the fact that the average man is offended at the preaching of the Cross until he once experiences what the Cross means to him. The whole evening promises to be interesting and helpful because you know there is going to be something real talked about here.

In associating with the D. C. S. V. work here week in and week out you will find that they consider their real task building up the individual religious experience of the members and reaching out as far as possible to the other fellows here who are not out and out Christians also. They have no big social program. They conduct no campaigns for membership or for money or for study classes, or for any great emotional results. They work steadily and fundamentally and on a basis of reality. They may not accomplish so much in numbers, but I wonder if in the long run they do not really accomplish

THE SUNDAY SCHOOL

THE SUNDAY SCHOOL IN THE FENCE CORNER

W. C. Pearce

When the writer was a boy, his father lived on a farm of sandy soil. Because much of the year the soil was dry, there prevailed an opinion that it would not produce timothy hay. Accordingly, one of the annual tasks was to go several miles and haul enough hay to feed the horses and cattle during the winter. Because the task was so burdensome, we were always asking, "Why don't we raise our own hay?" and the universal reply was, "This soil does not produce timothy hay." Then one day we found some hay growing in a fence corner. This proved to be the needed evidence to persuade my father to try the experiment of raising our own hay.

When the writer began his visitation to the nations of the world in the interest of the Sunday schools of the world, he used the fence-corner philosophy and everywhere looked to see if the Sunday school had made a start that indicated it was indigenous to various parts of the world. There is no doubt in the mind of anyone that childhood and youth is the strategic period of life or that the teaching process is most important in the work of evangelization. But the important question was whether or not the Sunday school was an effective agency for this work. If so, the projection of the Sunday school to all nations and its development in all nations is vital to world-wide missions.

In the thirty-five nations visited, comprising more than two-thirds of the world's population, we can report Sunday schools growing in the fence corners everywhere. Some are in far-away difficult fields where the "corners" are dark and the soil very dry. We can in the compass of this story tell of only some of these, but we trust the testimony of their experience will inspire us to make every investment of time and men and money, that the Sunday school may be extended from the fence corners to every field of the world.

When the Near East Relief Commission made their visit in 1918, they found a young man conducting a Sunday school at Aintab, Central Turkey. Having been taught English in a mission school, Levon N. Boshegezenian was able to profit by the purchase of a number of English books which were sold at auction at a very low rate. Amongst these books

were a little Southern Methodist quarterly, several years old, and a Congregational graded lesson course. He also had a copy of Ella Craigin's Kindergarten Bible Stories. Inspired by these, he organized a Sunday school and when found, he had enrolled over 400 members and had by hand copied the quarterly a number of times in order that each one of his teachers might have a copy of the curriculum and some teaching notes. Surely a Sunday school in the fence corner.

At Constantinople, in a Near East or-

PRAYERS FOR SMALL CHILDREN

*Now I lay me down to rest,
Angels guard my little nest,
Like the wee bird in the tree,
Loving Father, care for me.
Glad and well may I awake,
This I ask for Jesus' sake.*

—Grace Banks Griffith.

*Jesus, keep me all the way,
While I sleep and while I play;
Good and gentle would I be,
Jesus, make me more like Thee.
Bless the dear ones that I love,
Guard them from the skies above;
Let me be Thy child alway;
This in Thy dear name I pray.*

—E. Louise Umlauf.

*Thank you, God, for all your care,
For things to eat and things to wear;*

*My papa, mamma, good and kind,
Help me to always try to mind,
And grow a better child each day,
Like Jesus, in whose name I pray*

—Mrs. John H. Dunham.

phanage located on the Bosphorus, we found a Sunday school of several hundred Armenian boys, husky, happy lads they were and represented all hope of a new civilization in their part of the world. Their lives had been saved by Christian philanthropy and now in the Sunday school they were learning of Him who was their Savior and Friend. As we left, they, by their own choice, sang in their own language our beloved "America." Some day this fence-corner Sunday school will be scattered and carry the seed to many parts.

At Cairo, Egypt, we visited a Sunday

school which met in the open air. The cobblestones were the floor, the sky, the roof, and poor tenement house walls formed the sides of the room. With but little equipment, a company of bright, capable young Christians (Egyptians in most part) were conducting this mission, 130 being present. When we expressed the wish that we had money enough to erect for them a chapel, their reply was that most of the children would be afraid to enter a chapel and that the only way to reach them was in these open-air missions. There were some fourteen other similar missions in Cairo, and we were informed that this number was only limited by the number of leaders and an adequate, indigenous literature. The smell and the surroundings made it difficult for the imagination of a one-time farmer boy to liken this mission to a fence-corner Sunday school, but nevertheless, in a very real sense it is.

In Calcutta, India, our World's Sunday School Association representative, E. Biswas, has inspired and organized a group of young men into a brotherhood. During the week they meet for prayer and special study and on Sunday they go out two and two and each pair holds two Sunday schools on street corners, in parks or other available spaces.

In Manila, the barrio Sunday schools are being held in many places. Barrio means in the shade. Usually the shade is that of friendly trees or on the shady side of some home. One Presbyterian mission school was supervising ten of these "fence-corner" Sunday schools. Other missions are doing a similar work.

In Tokyo, Japan, a Methodist mission school is supervising twenty-four fence-corner efforts. Generally they are held in the homes of those who are Christians.

In South America, the same kind of work is being done. In one afternoon, at Cerro, Montevideo, I visited two missions. One met in a room of the home of one of the church members—the other in a rented one-room adobe home. At Juiz de Fora, Brazil, we visited a number of mission Sunday schools, one of which had started in the home of a friend and soon outgrown its quarters and moved out of doors. As it is quite warm here, even in their winter, they had protected themselves from the sun's heat by gathering bamboo branches and planting them in the ground, forming a sort of canopy overhead.

And the list of "fence-corner" Sunday

schools could be greatly enlarged until it included every nation of the world.

When my father saw the timothy growing in the fence corner, it persuaded him to sow it in the field. Well do we recall that he met the conditions and paid the price of the sowing. The field had to be plowed, the clods pulverized, the seed purchased and the sowing done. Likewise if the Sunday school is taken out of the fence corners and given to all the world field, the conditions must be met and the price paid. Indigenous lesson courses must be adopted, adequate literature developed, a leadership trained and a sufficiently large staff of specialists set at the task to do the sowing. It ought to be done. It can be done. Let us pray that it may be done.—World Call.

THAT SUPERINTENDENT OF OURS —AS WE SEE HIM

He wears a smile and has a word of cheer for all.

He is by nature courteous, gentle and considerate.

He is always ahead of time, but never in a hurry.

He is ever ready to welcome all who come before the opening hour and knows the real art of handshaking.

He observes the condition of the school-room, and has everything clean, orderly, bright, and the room well ventilated.

He has learned how to secure the hearty co-operation of his co-workers.

He knows when and what to approve when suggested by others.

He has a keen eye to detect what folks are capable of doing and a happy way of using them at the right time and place.

He pushes others to the front and encourages them to serve and inspires them to do their best.

He seeks to discover workers and then develops them.

He is not afraid to send his workers to institutes and conventions for fear they will gather fresh information and inspiration and keep him on the trot.

He uses the most approved methods throughout every department of his school and there is nothing too good to try.

He keeps up the interest in school work and places a premium upon efficiency.

He is enthusiastic and thorough and seeks to encourage these traits in others.

He never allows things to lag, he leads, as he should.

His morning program has been thoroughly prepared and he knows exactly what he is going to do and say.

He injects newness and freshness and spirit into everything he does.

He begins on the minute, runs on schedule time and enters the terminal point on the second, with his work well finished as he had planned it. A master of the situation.

He has everyone to sing and has song books for all.

He knows the value of the Bible in the school and makes good use of it, having all to read. He is a delightful reader himself and his school enjoys the reading period.

He has no difficulty in securing attention or keeping order. His presence on the platform secures these.

He watches and scrutinizes the class books and knows the record and standing of each pupil. He is sometimes disappointed.

He drops in occasionally and gets in personal touch with the family. Though a busy man he regards this privilege as worth while. He has the interest and welfare of each member at heart. He sometimes discovers things he did not know before.

He seeks to be a friend and helper to all and without ostentation.

He stands four-square in his loyalty and devotion to his own church and denomination and is an example to all.

He is in earnest as a soul-winner and is never content without seeing evidence of a constant turning to and growing up into Jesus Christ, the Master whom he serves.

His influence for good is widening and deepening and permeating for he is personally acquainted with every member of his school and calls each by name.

He is quiet, humble, trustful, prayerful, soulful and joyful!

Do you know him?—Sel.

A MESSAGE TO PARENTS

A few days ago four men were sentenced to die in the electric chair as convicted murderers. One of them was 21 years old, two of them 23, and one was 28. Two of these young men are brothers.

The judge after sentencing them said 12 years experience on the bench has shown him that 80% of criminals were less than 25 years of age. How can such things be in a country where conditions are so favorable as ours?

In no other country are children so well cared for. The homes in which they are brought up, even among the comparatively poor, have comforts and luxuries unknown to the children of many other lands. They are well clothed and well fed, while millions are spent on their schooling. Parents throughout the country withhold no good things within their reach sometimes even at great personal sacrifice.

What is needful to correct conditions apparently so favorable, and yet so defective as to produce a criminal class, 80% of which are hardly out of their 'teens'? Various solutions have been proposed by those interested in improving our citizenship, none of which seems more hopeful of good results than Bible reading. When the Bible was more generally read in the homes in the early days of our

country, the conditions we now deplore did not exist, even though the children had not so many other advantages.

It is well to recall at this time the wise words of President John Quincy Adams who said "so great is my veneration for the Bible that the earlier my children begin to read it the more confident will be my hope that they will prove useful citizens of their country and respectable members of society."

A better type of citizen will exist in the next decade if the Bible is restored to the children of today. For obvious reasons, the public schools cannot be expected to undertake adequate Bible instruction. The Sunday Schools of the country are already doing much excellent work, but more can hardly be expected from the one hour a week they have at their disposal. As long as we provide the child, with 25 hours a week of instruction that fits him to make a living and give him but a part of one hour a week of instruction that fits him to make a life, better results cannot be hoped for.

There is but one other place where the child may and should be taught to know the Bible, that is, the home. Faced by the ugly facts that are revealed in the columns of the daily press, it is clearly the duty of the Christian parents of America to begin at once—Today is not too early—to restore the Bible to its rightful place in the home.

Each member of the family, young and old, should have a Bible of his own just as they have other personal belongings which are not shared by others. A definite time each day should be devoted to Bible reading. Perhaps some children will not like this, but they do not like to go to school sometimes and yet we insist on their doing so for their own good. Some day the child who may read the Bible somewhat unwillingly will thank the one who insisted that it be done.

As nothing works so effectively as a good example, it is essential also that the child see his parents devoting a part of each day to the reading of the Bible. What we have suggested is something that all have it in their power to do. Christian parents certainly cannot wish to evade their responsibilities nor delegate to others a task so vitally important and so essentially connected with the home.

Wherever the good old custom of family Bible reading has been discontinued, we suggest that it be revived. If there are not enough Bibles in the home so that each may have one of his own, let suitable provision be made. There are such a multitude of styles available today that there is one to suit every age and every requirement.

—Selected.

"I heard the Pilot's voice in the dark calling to me and assuring my heart: 'I am here.' What peace it brought to me! My anchor holds; it is fastened on the Rock. Hope is my anchor. Christ is the Rock. If we hope for that we see not, then do we with patience wait for it."

THE YOUNG PEOPLE'S MEETING

CONDITIONS OF FELLOWSHIP

I Jno. 1:1-19
Topic for May 11
MOTTO

"Truly our fellowship is with the Father and with His Son Jesus Christ."

MEDITATIONS ON THE TOPIC

I. Fellowship Made Possible.—There is fellowship in every kind of life and spirit. There is a fellowship of evil spirits as well as a fellowship of good spirits. There is a human fellowship and a divine fellowship. Whatever beings have in common they can realize a fellowship in. Two minds occupied in the same line of thought can find fellowship together. Two hearts having similar tastes find an affinity for one another. We may have a fellowship in bodily feelings such as pain, or hunger, or warmth or coldness. We may have fellowship in similar heart experiences, such as loving similar things or hating similar things. Joy, sorrow, faith, hope, love, when experienced in the same things brings human beings into fellowship with one another.

God made humanity in His own image and likeness, and therefore made it possible for us to have fellowship with Him. But the entrance of sin has brought such a separation between man and God that the sweetness of that fellowship was lost. Then came Jesus Christ into the plan of God to reconcile man to God and restore the lost fellowship. But before any man can be restored there must be a willingness on his part to meet the necessary conditions by which he can enter that fellowship. Remembering God's holiness man must take a penitence attitude for past sin and an abhorrence for sin. Then as man by faith accepts God's atonement for sin God accepts Him and a fellowship is set up. New and heavenly desires are created in us. The moral image of God is renewed within us and we enjoy the things of God and God enjoys the words of praise and prayer and the adorations of His creature. As we continue in such fellowship and become better acquainted with God and His ways our fellowship is deepened, even till we stand in His presence in Glory.

II. The Text.—I Jno. 1:1-10.—These words were written to tell others about the fellowship that is enjoyed by the Christian so that they may also have fellowship with the Father and the Son. Since God is light and not darkness, those who have fellowship must walk in the light. Such fellowship of light shows sin and how to get rid of it. With sins confessed and forgiven, we are ready to enjoy the fellowship of God.

OUTLINE STUDY

I. Fellowship Defined.—Companionship, communion, concord, agreement, friendship, etc.—Ps. 55:14; 119:63; II Cor. 6:14-18.

II. Conditions of Christian Fellowship.

1. Separation from everything displeasing to the Lord.—Eph. 5:7-12; Col. 3:5-9.
2. Walking in the light.—I Jno. 1:6, 7.
3. Uniting in the mind of Christ.—Phil. 2:1-5.

- a. By renewal.—Eph. 4:22-24.
- b. Receiving Christlike qualities.—Col. 3:12-14.
- c. Exercising Christian privileges.—Col. 3:15-17.
4. Learning of Christ.
 - a. By taking His yoke.—Matt. 11:28-30.
 - b. Counting all things loss.—Phil. 3:7-11.
 - c. Serving as He.—Matt. 20:25-28.
 - d. Taught by His grace.—Titus 2:11-14.
 - e. Filled with His Holy Spirit.—Eph. 3:14-19; 4:1-3.
 - f. Joined as brethren.—I Cor. 1:10.

SUGGESTIVE ASSIGNMENTS

For Children

1. Text-word, "Fellowship."
2. Learning to Walk with Jesus.

For Young People

1. Kinds of Fellowship.
2. The Way of Christian Fellowship.
3. Things in Which Christians Have Fellowship.

For Older People

1. How Fellowship is Impossible.
2. Fellowship Through Christ.

PERSONAL THOUGHT

I long for fellowship with the noblest and best. God has bestowed great love upon me that I might become His son and enjoy the most blessed fellowship. Therefore I will receive His gracious gift and enjoy it to the fullest extent.

SEED THOUGHTS

Fellowship with Jesus lies not alone in pleasurable emotions; you must learn it in suffering and service.—Anna Shipton.

Happy the heart to whom God has given enough strength to suffer for Him, to find happiness in simplicity and the happiness of others.—Lavater.

Just in proportion as the soul is in fellowship with the Lord Jesus, in communion with His will, shall we trace His leadings, hear His voice, and understand in part.—Anna Shipton.

OUR DUTY TOWARD THE LOST

Luke 15

Topic for May 18

MOTTO

"We are ambassadors for Christ."

MEDITATIONS ON THE TOPIC

I The Obligation of an Ambassador.—The Christian has been called into fellowship with Jesus Christ the Son of God. We are heirs of God and joint heirs with Christ. Our mission in the world is to represent Christ. Our Savior is at the right hand of the Father of Glory. Our affections are there also. Our hope for the future is there. Everything done here is done to the honor and for the sake of our heavenly king who has chosen us as His representatives on earth. He has a

large work on earth to complete before the work of redemption which He begun in the sacrifice of Himself is finished. That work is to make the same blessing known, with all its conditions, to every lost creature on earth. As ambassadors for Christ we are in His stead pleading with souls everywhere, "Be ye reconciled to God."

Our duty reaches as far as our ability and opportunity reaches. As our gifts enable us so the Master expects us to use them in the forwarding of the business of our King. No other work in life should so absorb our attention that the chief business of life should be eclipsed. Some natural bread must be won. Some temporal affairs must be considered. But none of them need to be without the motive that their consideration is a contribution to the work of our Master is doing in the world in behalf of the lost, through His ambassadors. A Christian farms for the progress of the work of winning the lost and establishing them in Christ. The Christian engages in any other occupation lawful to a Christian for the same cause. Some may give more special attention to the work of delivering the message direct. But even that is furthered by the work of the others in their sphere, for the Master has left "to every man his work."....

II. The Text. Lk. 15.—This chapter especially shows what the love of the Father does in behalf of the lost. Love knows its own laws of duty such as those who are bound by force of law know nothing of. When our duty is measured in and prompted by the terms of the law of love it will be easy to understand its application in this chapter.

OUTLINE STUDY

I. A General Outline of Duties in Luke 15.

1. The duty which the charge of shepherdhood teaches.—Lk. 15:3-7.
2. The duty which the valuation of a jewel teaches.—Lk. 15:8-10.
3. The duty which a father's love teaches.—Lk. 15:11-32.

II. Particular Lessons of Duty Taught.

1. The duty of seeking the lost.—Lk. 15:4, 8.
 - a. By teaching them.—Lk. 15:1; Matt. 28:19, 20.
 - b. By praying for them.—I Tim. 2:1-6.
 - c. Showing love toward them.—Gal. 6:1; I Thes. 5:14, 15; Matt. 18:10-14.
 - d. Exhorting and restoring.—Matt. 18:15-18; II Cor. 2:1-11.
2. The duty of rejoicing over and receiving.—Lk. 15:5-7, 9, 10, 22-32.
 - a. Receiving as brethren.—Rom. 14:1; 15:1-7.
 - b. Consider them our joy.—I Thes. 2:19, 20.

III. The Measure of Duty.

1. Measured by our relationship with the Father.
 - a. As a loving child, knowing His will.—Jno. 14:21-24.
 - b. As stewards of grace, knowing our charge.—I Pet. 4:9-11.
 - c. As friends of Christ, knowing His affairs.—Jno. 15:14, 15.

2. Measured by our relation to the lost.
 - a. Like us, they went astray.—Isa. 53:6.
 - b. As for us, Christ died for them.—Isa. 53:5; Rom. 5:8.
 - c. They are near us in fleshly circumstances.—Acts 14:14-17.
 - d. God makes it possible for us to find them.—II Cor. 5:19, 20; Rom. 1:14, 15.

SUGGESTIVE ASSIGNMENTS

For Children

1. Text-word, "Lost."
2. The Good Shepherd Seeking the Lost Sheep.

For Young People

1. The Meaning of Being Lost According to the Teaching of the Word.
2. The Blessing of Salvation.
3. Our Relation to Others as Instruments for God.

For Older People

1. The Measure of Our Obligation for the Lost.

PERSONAL THOUGHT

"As much as in me is," shall be at the service of the Master. The Lost of earth for whom He gave His life shall have my earnest service for His name's sake.

SEED THOUGHTS

No glory of the Eternal One is higher than this, "Mighty to save; no name of God is more adorable than 'Savior;'" no place among the servants of God can be so glorious as that of an instrument of salvation.—Wm. Arthur.

The compassion of Christ inclines Him to save sinners,—the power of Christ enables Him to save sinners,—and the promise of Christ binds Him to save sinners.—Sel.

DANGERS OF POPULAR AMUSEMENT.—I Pet. 4:1-5; Rom. 13:11-14;

Eph. 5:11-16

Topic for May 25

MOTTO

"Let your light so shine before men that they may see your good works and glorify your Father which is in heaven."

MEDITATIONS ON THE TOPIC

I. The Amusement Passion.—The life of popular amusement is maintained by the passion of men and women for something that will satisfy the craving of their minds for entertainment. We say "passion" because there is a distinction between a normal desire for knowledge and the normal instincts for sociability and exercise, the normal call for food and nourishment, and the normal desire to meet in congregations for noble ends and purposes and a "passion" to have the mind kept in that state of excitement by which it may derive pleasure to the satisfying of its sinful craving and ungodly curiosity.

Whenever the object of our amusement is such that it appeals to the sensual side of our being either in the feelings of the mind or the body, feelings, sights, and sounds which awaken emotions that are foreign to heavenly and spiritual things, there is danger. Danger because we are losing the sight of the true purpose of life—the glory of God (I Cor. 10:31). Danger, because we lose sight of our salvation in Christ which impels us to "Do all in the name of the Lord Jesus" (Col. 3:17). Danger, because our pleasure is self-centered instead of God centered and we forget to "In every thing give thanks" (I Thes. 5:18). Danger because we forget that our bodies are presented to God as a "living sacrifice, holy, acceptable unto God" (Rom. 12:1). Danger, because "The friendship of the world is enmity with God" (Jas. 4:4).

Perverted and inordinate desires are always dangerous because they rule us instead of we through the grace of God ruling them. "They that are Christ's have crucified the flesh with the affections and lusts" (Gal. 5:24). We must "keep under" the body and "bring it into subjection" (I Cor. 9:27).

II.: The Text.—I Pet. 4:1-5.—This text shows plainly how that the passions of the flesh must no longer be indulged in because God will bring such deeds into judgment.

Rom. 13:11-14.—This shows how we are to live as those who are of the light of day. Evils are put off and Christ is put on. Such a walk will sift out the popular amusements of whatever form, for their popularity proclaims them as appealing to those who walk in darkness.

Eph. 5:11-16.—This passage shows that we are to have fellowship with the good and pure and not with the works of darkness of which it is a shame to speak. We are to use the wisdom of Spiritual light in all our conduct.

OUTLINE STUDY

I. Approaches of Sin in Popular Amusement.

1. Extravagance.

- a. Of the use of time.—Eph. 5:15, 16.
- b. Of the use of bodily vigor.—I Cor. 6:19, 20; Isa. 5:11.
- c. Of the use of mental powers.—Phil. 4:8.
- d. Of the use of money and property.—I Tim. 6:17, 18; I Jno. 3:17.
- e. Of the use of life.—Rom. 12:1, 2; I Pet. 4:1-4.

2. Immorality.

- a. By Improper mingling of sexes.—I Thes. 4:3-7.
- b. By immodest apparel.—I Tim. 2:9; Rev. 17:4.
- c. By songs, plays, speeches, scenes, etc., exciting lust, vanity, folly.—Prov. 4:23-27; I Pet. 2:11; 4:3, 4.

3. Ungodliness.

- a. Irreverence for God.—Isa. 5:12; Ps. 28:5.
- b. Irreverence for the Bible.—Isa. 5:24; 30:9-11.
- c. Irreverence for the Church.—Rev. 2:20; Jude 8-10.
- d. Disregard of the Lord's day.—Heb. 10:25.
- e. Disrespect for piety in general.—II Tim. 3:1-5.

II. The Deceitfulness of Sin.

1. It hardens the heart.—Heb. 3:13.
2. Hardened hearts are darkened to the light of Gospel truth.—II Cor. 4:3, 4.
3. The darkened heart believes falsehoods through delusions.—II Thes. 2:10-13.
4. Sin finally destroys the soul.—Rom. 6:23; Jas. 1:15.

SUGGESTIVE ASSIGNMENTS

For Children

1. Text-word, "Pleasure."
2. Pleasures that lead to Sin.

For Young People

1. Sinful Expenditure of Money.
2. How To Spend Time to God's Glory.
3. Amusements in Which Souls are Trapped to Eternal Ruin.

For Older People

1. The Expense (All-Computed) in Popular Amusement.
2. The Ungodliness of Popular Amusements.

PERSONAL THOUGHT

I will walk in the light of the Holy Spirit as He opens to me the teaching of the Word and reveals the path of life in which I should walk.

SEED THOUGHTS

Any pleasure which takes and keeps the heart from God is sinful, and unless forsaken, will be fatal to the soul.—Richard Fuller.

Amusement that is excessive and followed only for its own sake, allures and deceives us, and leads us down imperceptibly in thoughtlessness to the grave.—Pascal.

The habit of dissipating every serious thought by a succession of agreeable sensations is fatal to happiness and virtue; for when amusement is uniformly substituted for object of moral and mental interest, we lose all that elevates our enjoyments above the scale of childish pleasures.

—Anna Maria Porter.

WHY CHRIST ASCENDED.—(Jr.)—Jno.

14:1-4; 25-31.

Topic for June 1

MOTTO

"I go to prepare a place for you."

MEDITATIONS ON THE TOPIC

I. Jesus Going to Prepare a Place.—We all like the story of Jesus. What a good and loving friend He was to all the people who met Him! How He drove away sorrow! How He brought gladness in its stead. He was such a good teacher that He knew how to solve all the problems of life. No wonder that the disciples were sad to think that He would go away. But they did not fully understand about His going and therefore they were sad. They would be glad if they understood. Jesus said they would understand some day and have their sorrow turned into joy. Would you like to have Jesus here now with you? I am sure that would be joyful. But there is a time for Him to be in heaven and a time for Him to come again. Now why did He go away to heaven for a while? He gives the answer to the disciples in these words:

"I go to prepare a place for you."

In order to get all the meaning of these words we will have to study the Bible very closely. I believe by reading all the Scriptures in the Outline Study you will be able to understand some of the meaning of that preparation. It was more than just the building of more houses in heaven that Jesus had in mind, for he can make such room by a word. But He meant to make the plan of salvation perfect so that all who will can come and have a right to enter into the heavenly home and be a part of that happy band forever and forever. He could do more for us in going to heaven than in remaining on earth. And when He has finished the work and has done all that He can for the people while up there, He will come back to earth to receive all His believing children to be where He is in glory. While He is there is the time for us to get ready to meet Him, for if we neglect till He comes again we will be too late.

II. The Text.—Read Jno. 14:1-4 and 25-31. These words tell some of the reasons why Jesus went away and did not stay here in the body. After He was gone, He sent the Holy Spirit to dwell in the believer and make them like Himself and to teach them about the meaning of His words. If you would understand more of why Jesus went away, you too will need the Holy Spirit to make it more plain. (Concluded on page 543)

CURRENT EVENTS

Philadelphia.—The legendary playground of the gods of ancient Greece will shortly become the site of a unique American experiment in philanthropy. According to a cable received by the Near East Relief offices here, the Greek government has ceded 30,000 acres of land on Mount Olympus to that organization for use in connection with its program for the care and training of 11,000 orphans in Greece.

Part of the land will be used for farm settlements to provide homes for graduates of the orphanage schools. Another part will provide farms for refugee families who agree to adopt one or more orphan children into their homes.

The project will be under the direction of Leon H. Myer of Lancaster, Pa., who has been engaged in similar work in Turkey and Greece for the past two years, and it is hoped that his new task will be largely supported by contributions from Lancaster County and other Pennsylvania towns.—Near East Relief.

175 Entombed In Mine Disaster

An explosion in the Utah Fuel Company's Mine Two at Castle Gate, Utah, entombed 175 miners and after the bodies of twenty-eight men had been found, hope that the others might have survived was virtually abandoned, as the workings were filled with deadly gas.

War Explosives Still Exploding

An explosion of a different sort, which wrecked the industrial village of Nixon, New Jersey, and snuffed out the lives of twenty-two persons has caused Governor Silzer to order an investigation to determine whether the laws governing the storage of explosives are drastic enough. The entire northern and eastern part of New Jersey as well as points fifty miles away in New York State, felt the shock of the Nixon explosion of nearly 1,000,000 gallons of ammonium nitrate.

Poincare Resigns, Then Returns

France has been undergoing a new Parliamentary crisis, which closes with the formation of a new Cabinet by Premier Poincare. It was largely by accident that he was defeated on a pensions bill in the Chamber of Deputies and there was doubt as to whether a majority of the votes had actually been cast against him, but nevertheless he resigned and was asked at once by

President Millerand to form a new ministry. This he consented to do after a day's deliberation, and it was the general opinion that he emerged from the crisis stronger than before. Only two members of the old Cabinet were retained, and those were men closely associated with his Ruhr policy. Four places were given to leaders of the Moderate Left.

1,000,000 Quit Farms in Year

In the year ending March 1 over 1,000,000 motor vehicles in use in the United States and went to the cities, according to a report of the Sears-Roebuck Agricultural Foundation. The Foundation points out that during the same period the population of this country increased 1,400,000. This means that there are 2,400,000 more persons to feed and 1,000,000 less producers than there were the year before. "This condition," declared the report, "warrants industrial and commercial leaders doing something definite and concrete to help the farmer get on his feet."

Autos Reach 15,000,000 Mark

At the end of 1923 there were 15,092,000 motor vehicles in use in the United States. The department of agriculture states that during the year the total number of such vehicles increased by 2,853,000, which is a greater increase than in any preceding year. In four states, California, New York, Ohio and Pennsylvania, the total registration of motor cars is now over a million. Nevada, with only 15,600 registered cars, is at the bottom of the list.

Ambassador Herrick Makes Profit

When the French franc was at its lowest Ambassador Herrick bought francs with the \$200,000 appropriated for an American embassy at Paris. With the quick rise of the franc his profit was, a few days later, \$75,000, the appropriation and profit amounting to the entire price of embassy and grounds. The building acquired is one built by President Grevy in 1884 at a cost of \$1,600,000.

Coolidge Upholds General Wood

That he regards the Filipinos as lacking the proper equipment, both in wealth and experience, to undertake an independent national life now was declared plainly by President Coolidge in a letter to Manuel Roxas, speaker of the Philippine House of Representatives and chairman of the Philippine Mission in Washington. The President's letter, which dis-

cussed the situation at length, expressed his commendation of Governor-General Leonard Wood's course and his determination to sustain him, suggesting that the fight against him was an evidence of unfitness for selfgovernment, and declared that "present independence would be a misfortune and might easily become a disaster to the Filipino people."

An American Blotch.—The following record of lynchings for the past year was compiled by Tuskegee Institute in the Department of Records and Research, Monroe N. Work in charge. I find that there were 28 persons lynched in 1923. This is 29 less than the number 57 for the year 1922. Thirteen of the persons lynched were taken from the hands of the law, 7 from jails and 6 from officers of the law outside of jails.

We also find that there were 46 instances in which officers of the law prevented lynchings. Four women, 3 white and 1 colored, were among those thus saved. Six of these preventions of lynchings were in Northern States and 40 in Southern States. In 37 of the cases the prisoners were removed or the guards augmented or other precautions taken. In the 9 other instances, armed force was used to repel the would be lynchers. In 8 instances during the year persons charged with being connected with lynching mobs were brought to trial. Of the 52 persons thus before the courts only 2 were sent to the penitentiary.

Of the 28 persons lynched in 1923, 26 were Negroes and 2 were whites; two of the former were women. Seven or one-fourth of those put to death were charged with rape or attempted rape; one of the victims was burned to death; one was put to death and then the body was burned. The charge against the one burned to death was murder.

The offenses charged against the whites were: participation in strike depredations, 1; being taken as a Negro, 1. The offenses charged against the Negroes were: murder, 3; murderous assault, 2; rape, 6; attempted rape, 1; killing officer of the law, 2; wounding officer of the law, 2; no charge reported, 3; assisting man charged with rape to escape, 1; resisting posse searching for man charged with rape, 1; cattle stealing, 1; "trying to act like white man and not knowing his place," 1; insulting woman, 1; peeping in window, 1; striking man in altercation, 1.

Exit The Caliph

Startling indeed is the news from Turkey. Mustapha Kemal and the Assembly at Angora have abolished the Caliphate at Constantinople; exiled the Caliph, Abdul Medjid Effendi; dispersed the wretched remnants of the harem, as maintained by his predecessors, the Sultans; seized "the pious foundations" or endowments of the Moslem faith, amounting to 500 million dollars; and established courts which will treat as treason to the Republic of Angora any propaganda in favor of restoring "the Commander of the Faithful and the Shadow of God upon earth." Even a plea by Mustapha for mercy to 35 penniless princesses of the deposed House of Othman was greeted by cries of "No. We must not stop half-way." So vanishes the temporal power of Islam. It is somewhat as if Italy were to seize the Vatican, its treasures and its endowments, and were to expel the Pope and his entire retinue to Switzerland. Catholics throughout the world would be acutely sensible of the outrage. And that is the feeling aroused among 200,000,000 Moslems, in India, in Egypt, in Morocco and other countries."

Submarine Sinks with Crew. In Sasebo harbor the 800-ton submarine 43 struck the warship Tatsuta and at once went to the bottom with 40 men and four officers. There was no chance to save the lives of the victims, who were under 26 fathoms of water. The men in the doomed vessel communicated with those above by means of the submarine telephone, describing their suffering. This is the second Japanese submarine disaster within seven months. On the same day a small naval dirigible caught fire near Tokyo and was destroyed with its crew of five.

Tokyo has Typhus Epidemic. Tokyo has had reported some 2000 cases of typhus, from which 400 deaths have resulted. The scourge is blamed on the fact that many refugees are living huddled together in barracks and temporary shelters. Another cause assigned was the very dry winter, with frequent whirlwinds and dust storms.

Parliament Deposes the Shah. While Shah Ahmend Mirza was enjoying the pleasures of Paris, where he had been for some time, the parliament at Teheran deposed him and set his infant son on the throne. There had been much talk of following Greece's example and changing the country to a republic; but that scheme was changed at the last minute. The government at present will be under a regent. Ahmed Mirza became shah in 1909 when his father abdicated the throne.

Bible Reading Bill Passed

Gov. Fields signed the Rash bill which provides for the daily reading of the Bible

in the common schools of Kentucky. The bill passed the senate by a vote of 31 to 1 after having passed the house 77 to 11. According to the terms of the law the Bible must be read every day in every classroom "in the presence of the pupils." A teacher's license may be revoked for failure to comply with the law.

Daugherty Resigns By Request

At the direct request of President Coolidge, Harry M. Daugherty has tendered his resignation as Attorney-General, to be effective at once. The basis for the President's action was that Mr. Daugherty could not give disinterested attention to the work of the Department of Justice while combating the charges against him, and he mentioned particularly the clash about turning over to the Senate investigating committee confidential files of the Department. Mr. Daugherty's resignation was brief and stated that he was submitting it "solely out of deference to your request," but in another letter he defied his foes, took issue with the President's conclusion and warned of the danger of "government by slander, by terrorism and by fear."

Fire on British Soldiers. Just after a party of British soldiers had landed from a military launch at Queenstown four men dressed as Irish officers drove up in a car and opened fire on them with a machine gun. Of the 22 soldiers hit two were killed outright and a number very seriously wounded. There were other people in the crowd, which numbered about 50, but it was believed the fire was intended for the soldiers. The men in the car were believed to be mutineers from the Free State army. President Cosgrave offered a reward of £10,000 for the capture of the murderers, apologized to the British government and promised compensation for the wounded and dead.

Soviet Envoy Sent Away. The Russian soviet envoy L. M. Karakhan, was ordered by the Peking government to leave China. His manner, it was said, was so overbearing that he had issued an ultimatum giving China three days to recognize the Russian government. China had insisted on the cancellation of treaties made between the soviets and Mongolia, and had asked for a definite date for the Russian evacuation of Mongolia. M. Karakhan indignantly declared that the American, gapanese and French ministers had urged the Chinese not to sign the agreement with him, but this was denied by the ministers.

Simply to be in the world, whatever you are, is to exert an influence—an influence, too, compared with which mere language and persuasion are feeble.—Horace Bushnell.

Britain's \$200,000,000 Shop Window

The British Empire Exhibition is said to surpass all other exhibitions in size, scope and grandeur and at the same time it is admitted by British writers that its chief purpose is to provide a colossal shop window for the display of the products of Great Britain and the Dominions. The site of the show at Wembley, a short distance from London, is 400 acres in extent, and the city built for the exposition, we are told, is of concrete. The Chairman of the Board of the Exposition, Sir James Stevenson. (London and New York), says that the project was considered by that Canadian, Lord Strathcona, in 1913, but the war caused it to be shelved. After the conclusion of hostilities, we are told, the idea was again taken up, but with added enthusiasm because of the striking evidence revealed during the war of "the immense strides the Dominions had made in resources, finance, population and the sense of nationality."

William H. Anderson Goes To Sing-Sing

William H. Anderson, formerly superintendent of the New York State Anti-Saloon League, was taken a few days ago to Sing Sing prison to serve a sentence of from one to two years. He was convicted in New York City on a charge of forgery involving entries in the books of his organization. Even his enemies admit that in the alteration of the No one lost a penny of money. The books there was no criminal intent. Anti-Saloon League itself stood behind him gallantly during the days of prosecution.

Yet Anderson is in the penitentiary. A prisoner, he was taken through the streets of New York on his way to Sing Sing escorted not only by his guards but by taxicabs filled with drunken prosecutors who, according to the newspapers, toasted him from pocket-flasks with gibes and ribald songs. All along the journey to the prison he ran a gauntlet of mocking dersion.

Why? Because he had given twenty years of his life to fighting booze, and fighting it successfully.

His imprisonment will do no harm to the cause of prohibition. In fact, it may serve to focus public attention on the hundreds of bootleggers who are making millions of dollars by their illegal trade in the streets and even in the public buildings of New York and Washington while he is behind the bars.

One more point: It is a cause for unholy glee to his enemies that Mr. Anderson has been rushed off to Sing Sing before his appeal from the verdict against him is heard. Most confirmed criminals can get a stay of sentence until the decision on their appeal is announced. But not this man! —Christian Herald.

MISCELLANEOUS

HYGIENE

Emma Neff

"Present your bodies a living sacrifice, acceptable unto God, which is your reasonable service." Rom. 12:1.

An Old Testament sacrifice had to be without spot and blemish. Should the living sacrifices of our wonderful bodies be less spotless? Are we keeping them so by taking proper care of them? The care of the body is one of radical importance of deplorably common neglect.

What is hygiene? It is the science of the and of deplorably common neglect. as the art and science that considers the preservation, promotion, and improvement of health and the prevention of disease.

It treats of the laws of health, in the broadest sense. It is science in the study of which common sense must be freely used.

The science of hygiene shows how one should live in order to keep the body in a healthy state. It explains how any one may avoid taking a cold, and how to avoid certain diseases. The best means therefore of preventing disease is to learn, and apply the best methods of attaining and retaining a healthy and vigorous state of the system, to determine and observe the laws of hygiene.

What is there equal to perfect health; a strong constitution, unlimited physical endurance, and a freedom from an excessively high nervous organization? Unless we possess these qualities, no difference what our vocation in life may be, we cannot give our best. A sound body is a fortune; sickness is expensive. Knowing how to prevent sickness is worth far more than to cure it.

Within the scope of hygiene are all the measures taken for the preservation of health except those involving purely medical and surgical means.

A question confronting many schools today, is how to convert health instruction into health habits. To do this successfully we must recognize the three forces which are most powerful in directing conduct, and consequently in establishing habits. These are, example, motive, and continuous practice. The teachers who do not heed these fundamental springs of action will not proceed far toward success.

Children learn most from those they love. Since this process of establishing health habits belongs to formative years, it is most fortunate that children want more than anything else to be as other

people are, and to do as other people do. Their natural tendency to imitate others is increased by admiration; and when they do admire their teachers, they strive to imitate them in every possible way. While this tendency is in full swing teachers have little difficulty in persuading children to adopt healthful habits if they show their own respect for them by consistent observance. This too applies to parents in the home.

While it is in the province of medical

NOBODY KNOWS BUT MOTHER

How many deeds have the children done?

Nobody knows but Mother.

How much grief and how much fun?

Nobody knows but Mother.

How many tasks have the children brought?

Nobody knows but Mother.

How many things are the children taught?

Nobody knows but Mother.

How many steps do the children make?

Nobody knows but Mother.

How many cares must a mortal take?

Nobody knows but Mother.

How much work and how much strife?

Nobody knows but Mother.

And how much pain in a woman's life?

Nobody knows but Mother.

How many buttons gone today?

Nobody knows but Mother.

How many bruises to display?

Nobody knows but Mother.

How many sighs and how many tears,

But how much laughter tints the years?

Nobody knows but Mother.

—R. W. Davis in Omaha Bee.

science to treat disease when it actually appears; it is that of hygiene to enable us so to place ourselves in relation to our surroundings, and so to regulate our lives, that disease may be warded off. At one time hygienic measures were a part of religious observance among certain classes of people. At the close of the eighteenth century little advance had been made in hygiene beyond the discovery that the use of lemon juice prevented scurvy; that foul air produced disease in some way;

also the knowledge of water-born diseases. From this date a systematic investigation has been pursued into the cause of death, the causes of disease, its spread, the agencies that produce it, and the conditions that promote health.

Hygiene may be classified into personal, domestic and public hygiene. This would include food and water, etc. Food should be adapted to the season of the year, age, occupation, and the condition of health of the individual. An increase in the quantity of fruit and water, a greater proportion of vegetables and smaller meals in hot weather.

In regard to occupation it may be said in general that active laboring people may partake of food that takes some time to digest with more advantage than the sedentary. Generally speaking we all sin in the matter of our eating. We eat too much. There may be exceptions. The bane of good health is over-eating.

The investigation of water supply, examination for medicinal properties in drinking water, as well as direction for its use comes within the province of hygiene, as does also coffee and tea, both stimulants, causing in some persons over activity of the heart or cerebral activity which often results in insomnia and indigestion. Cocoa may be slightly stimulating but contains a larger percentage of food.

Clothing should be suited to the temperature, age and occupation.

Work and exercise are necessary for all. Regular physical activity is essential to proper development, and to the maintenance of normal action of the vital organs and the repairs of tissues. Exercise and deep breathing in the open air and sunlight stimulate metabolism, promote oxidation of food, assist the interchange of carbon dioxide and oxygen in the lungs, improve hemoglobin and maintain the tone of the muscular system, open the skin and tranquilize the mind. Exercise should not be violent but it should be regular. Walking, hill-climbing, tennis, fishing, rowing, and the various gymnastic movements, are highly beneficial, if done daily and systematically.

Personal cleanness: attention must be given to eliminations. Frequent bathing, thereby constant removal of perspiration. Care of the hair, scalp, nostrils, mouth and teeth.

Domestic Hygiene, would include food, preparation of food and regulation of meals, as well as good cooking. Aside from these, other sub-divisions might be made, which

would duplicate some of the titles more properly assigned to personal or public hygiene, such as air and hygiene of the school.

Under Public Hygiene we consider climate, soil under dwelling, character of dwellings, and disposal of refuse; cleaning of streets in towns; regulation of public conveyances. The dust allowed to collect in street cars, and ordinary railway cars is of itself, a frequent cause of diseases of the air passages. But compared to the evils resulting from over crowded or poorly ventilated rooms it is of minor importance. Control of air spaces in public buildings, such as hospitals, lecture rooms, school houses etc. This is one of very great importance. School-rooms should be large and well ventilated and have as much sunshine as possible. Over-crowded and dark tenement rooms may frequently be the cause of the spread of disease in a community. They tend to keep alive the diseases of childhood such as measles, scarlet fever, diphtheria, etc., and are also the most frequent dwelling place of the dreaded disease germ, tuberculosis. Sunshine and fresh air are a menace to disease germs.

Mental and Physical Hygiene may be another view point. The healthy action of the mind depends to a great extent upon the health of the body. A sufficient amount of sleep should be taken to refresh the powers of the mind, as well as those of the body. Students should not take so many studies, so that hours that should be given to recreation or sleep, will be occupied with laborious efforts of study which do little more than produce a disturbed and unrefreshing sleep and partially destroy the appetite for wholesome food. Certainly there are those whose occupation demands varied, some times excessive exertion, and who must necessarily be a law unto themselves.

In the business world there is an inventory of stock taken at least once a year, to find out what sections or departments are yielding good returns; and what departments need special attention, in order to put them on a paying basis. If a yearly inventory is so important in business would it not be a good idea to have a human inventory at least once a year to find out if the various parts of our body are working properly? This may be done by consulting a competent physician; by having a systematic medical survey including mental and physical aspects, and taking into consideration, living and working conditions, habits, recreation, etc. If there is nothing the matter it is a great satisfaction knowing the fact. If, on the other hand, some part of the body is out of repair, learn what it is, and what to do to build it up, or keep it from getting worse. The human body is the only machine for which there are no spare parts. Therefore we are responsible for knowing all we can about the care of our bodies.

Health like the highway is abundantly

marked with sign posts, if you are not traveling too swiftly, and will take time to slow up and read them.

Some don'ts along the highway:—

Don't sit or work in an over-heated room, or in a draught.

Don't sneeze or cough except into a handkerchief, and keep well beyond the range of any one else who is coughing.

Don't eat when extremely fatigued or under unusual emotion.

Don't eat when you are not hungry. Eat only when hungry following closely your appetite, as guide, eating a mixed diet.

Don't eat what does not agree with you. Don't under any circumstances touch

MY GARDEN

By James M. Woodman

*Each spring I plant a lot of seeds
and say: "This year I'll try
To have the nicest garden that man
did ever spy."
The sun and rains come to my aid
and help the scheme along,
"Dame Nature"—say the seed-man's
books—"Gives forth her sweet-
est song."*

*As time moves on there peeps above
the ground bright bits of green—
My radishes and lettuce-plants—the
best I've ever seen.
Then sprout a thousand other things,
not from my little seeds,
But just a lot of nasty trash we
designate as weeds.*

*Now, if I'd keep the garden sass
from being crowded out,
I have to dig and pull and hoe, and
haul those weeds about.
Each day a new crop always grows
no matter how I try
I cannot seem to kill them out, the
blamed things will not die.*

*Each life to me is quite the same—
a garden spot wherein
Our virtues are the things worth
while; the weeds are vice and
sin.
But golden harvests may be gained
by those who strive to sow
The seeds of love and sunshine in
places where they'll grow.*

any article of food unless you have previously thoroughly cleaned your hands. Flies, fingers, and food, are great carriers of disease germs.

It is sad indeed, when Christian men and women, through disregard of the laws of hygiene, break down in the prime of life. These breakdowns are very often preventable. However there may be exceptions.

A certain writer has said, "You have been bought dear. You with all your physical faculties are purchased property; bought so dearly that it is all important to the Purchaser that He should have His purchase in full condition and fit for full use."

The Christian whose light shineth more

and more unto the perfect day has no business growing senile and decrepit. He should retain a healthy, alert mind; eager for every opening vista, as he walks with the Lord his constant companion.

Eastern Mennonite School Journal.

THE YOUNG PEOPLE'S MEETING

(Concluded from page 539)

OUTLINE STUDY

- I. He Went Up to Heaven to Prepare a Place for Us.—Jno. 14:1-4.
 1. He offered His own blood for us before God.—Heb. 9:12, 24.
 2. He prays for those who pray in His name.—Rom. 8:34; Heb. 4:14-16; Jno. 14:13, 14.
 3. He sends gifts to help us get ready for heaven.—Eph. 4:7-16.
 4. He makes it sure that we can be like Him.—I Jno. 3:1-3.
 - a. The power that made Jesus rise and ascend will change us.—Rom. 8:11; Phil. 3:20, 21; II Cor. 4:14.
 - b. He is able to put down all the enemies of our souls.—I Cor. 15:24-26; Acts 2:32-36.
 - c. All things are working together for good because of Jesus.—Rom. 8:28.
 - d. The Holy Spirit is sent to help us all.—Jno. 16:7-11; Rom. 8:26, 27.

SUGGESTIVE ASSIGNMENTS

For Children

1. Text-word, "Ascend."
2. Where Jesus Went when He Left this Earth.
3. How His Body was changed.
4. What Jesus Promised to Do for Us.
5. Our Friend in Heaven.

For Others

1. Making Use of the Blessings Jesus Provides by His Power at the Right Hand of God.
2. Assurances to Us Because of the Ascension.

SUPERIOR BABY CHICKS

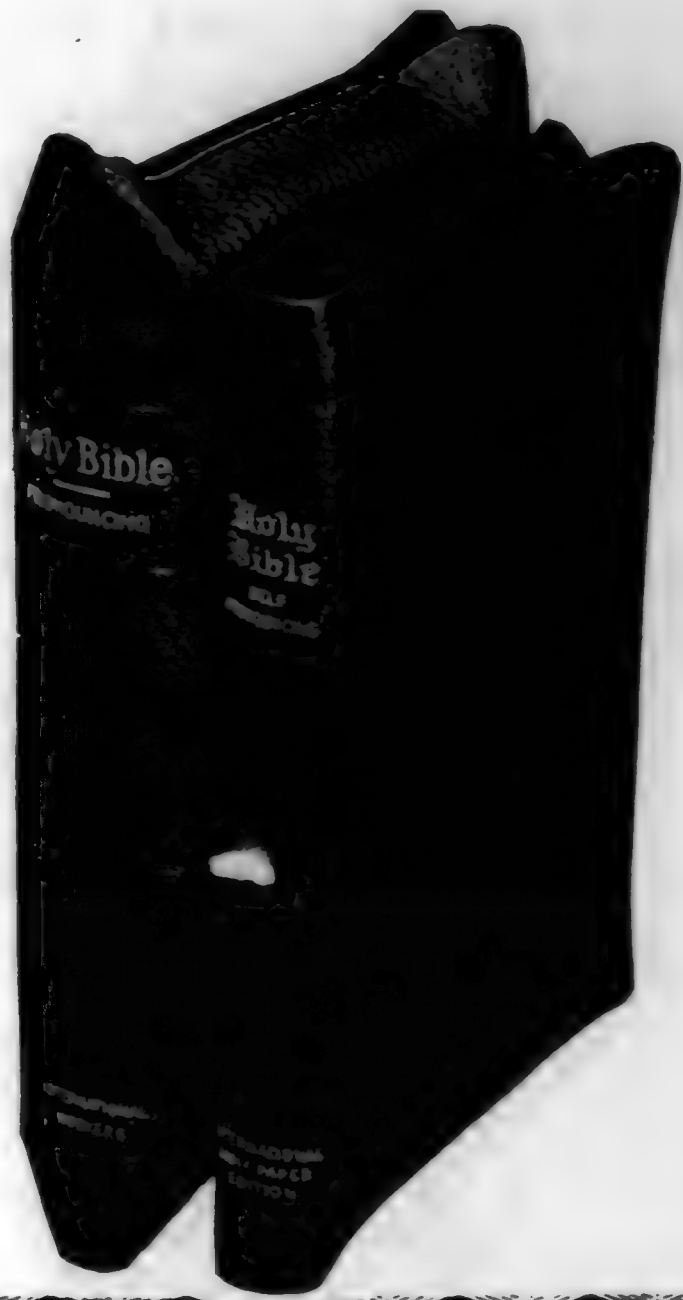
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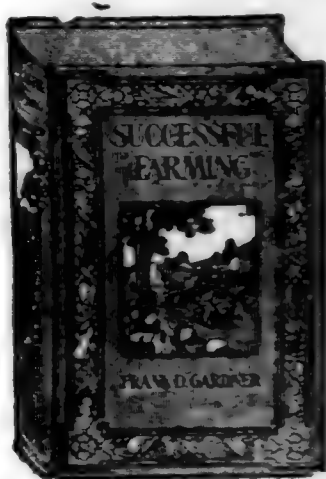
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A SECRET

P. Hostetler

Some business men in our own town,
Most always smile and seldom frown;
In dealings they are always fair,
When things go wrong they do not swear;
It's no mistake nor a mere guess,
The Lord from Heaven such men will
bless;

To see them gain is no surprise,
How can they help but win and rise?
Shelbyville, Ind.

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The C. H. Musselman Co.,
Biglerville, Pa.

MOTHER

(Concluded from page 517)

something special to show mother what a large place she holds in your heart. If she has gone to the home of many mansions, gladden the day for some other mother, who for your kindly thought, might miss the cheer that should be hers.

The wheels of time are rolling on. Sometimes in the lonely moment we could cry out,

"Backward, turn backward, O, time in your flight,
Make me a child again just for tonight.

"Mother come back from the echoless shore,
Take me again to your heart as of yore.

"Kiss from my forehead the furrows of care,
Smoothe the few silver threads out of my hair.

"Over my slumbers your loving watch keep,
Rock me to sleep mother, rock me to sleep."

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CHRISTIAN MONITOR

JUNE, 1924



"And At Evening Time It Shall Be Light"

Educational Number

SELECT READING

THE FACTS

By Joseph Addison Richards

With a handful of dust and the breath of
His mouth,

God formed the first of men;
A handful of dust and a heavenly breath,
And a living soul was then.

With a Satanic doubt and a will to know,
Was spoiled the first of men;
Disobedient doubt and the knowledge tree,
And a stark dead soul was then.

With a Bethlehem maid and His Spirit breath,
God formed the second man;
With a willing maid and the Father's breath,
And the Incarnate God began.

With the wrath of men and God's own great
love,

Was killed the Son of
Man;

So with hell's worst hate
and His greatest love
God formed His saving
plan.

With an empty tomb and
His Spirit here,
God proves to faith His
plan;

With Christ's body gone
and His Spirit come,
To abide in Me—He can.

With a subjected mind and
a faith supreme,
God forms His sons al-
way;
With the mind of Christ
and the love of God,
I'm a son of God this
day.

FAREWELL, LITTLE SCHOOLHOUSE OF MINE

Today, as I leave you,
memories surge over me.
Days I had thought long
since forgotten come back
to me. Faces and scenes
are revived. Golden days
of autumn—falling leaves,
Indian summer, hazy skies,
moonlight nights; keen days
of winter—snow drifting by,
faces made ruddy by the
wind, dusk coming swiftly,
long nights; soft days of spring—green blades
of grass, songs of birds, showers of May, twi-
light nights—all of these once again are mine.

Hours of friendship, congenial and warm
and free, hearts open, childhood growing into
manhood and womanhood, all of these flash
into my mind. Visions once lost renewed—a
torch to help me carry on.

Little Schoolhouse of Mine, within your
walls are memories dear. From out of you
go boys and girls to fight and win. Fill
them, old Schoolhouse of Mine, with your
spirit of love and goodness. Keep them
whole and free. Let not the world hold them
to mean things, unworthy of your name.
Give them the untrammelled spirit of the
lark. Let them be full of song in their

hearts, the sweet feeling that beyond tem-
porary troubles will come peace and much
happiness. And never let them lose that
keenness and half-named fear which will keep
them at their best, realizing that nothing but
the best can suffice.

I leave you, Little Schoolhouse of Mine. I
am not content with all of my work. I hope
that I leave you better than I found you.
My mistakes have been many. I trust, though,
that no boy or girl, because of word or action
of mine, will look on the world with morbid
gaze and embittered spirit. I hope these
children, grown, will do much for the world,
and that when they have done that which is
considered good, the world will ask, "Who
was their teacher?"

Throughout the years, I trust that time
will be kind to you and to your boys and
girls. I hope that those who follow me will
ascend to higher heights than I reached, will

the past, its purpose, its antiquity and the
region where it was made are all clearly
indicated by its form and the decorations
on it.

The chalice consists of two cups, one of
which fits inside the other. The inner cup
is plain, the outer one is handsomely dec-
orated in relief. There are two figures of
Christ. One shows him as a youth, the
other as a mature man. One of the figures
is surrounded by ten persons in an atti-
tude of worship—Apostles or early fathers
of the church, no doubt. The other figure
stands with a basket of loaves at his feet,
over which is an eagle with outspread
wings.

Tradition connects the cup with Anti-

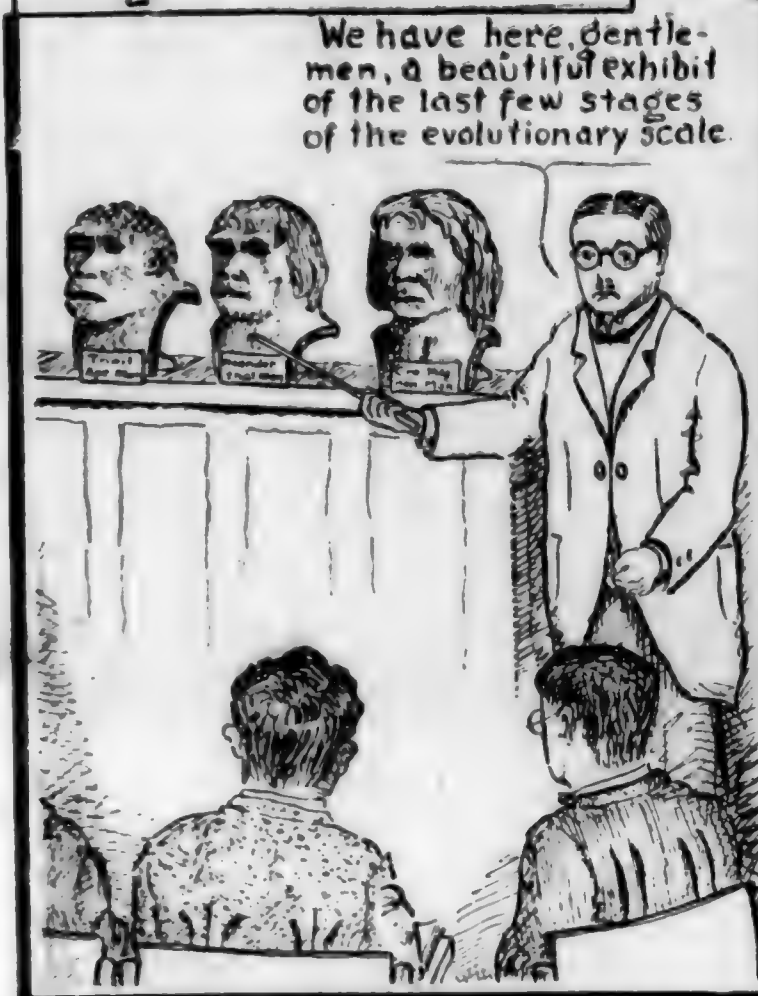
och, which, next to Je-
rusalem, was the first city
to shelter a band of
Christians, and the work-
manship is such as to
suggest the craftsmen of
that Hellenized city of
Syria. The date of the
chalice has long been in
dispute. Some authorities
hold that it cannot be
earlier than the fourth or
fifth century; but the sil-
ver work is of a delicacy
and grace that is more
characteristic of the first
century after Christ than
of those later centuries
when art had become stiff
and conventionalized. The
figures, indeed, are so in-
dividual in treatment that
they seem to be intended
for portraits, and it has
been suggested that they
do actually represent the
appearance of the first
Apostles, a theory that
cannot of course be either
proved or disproved.

The figure of Christ is
not idealized; it is less

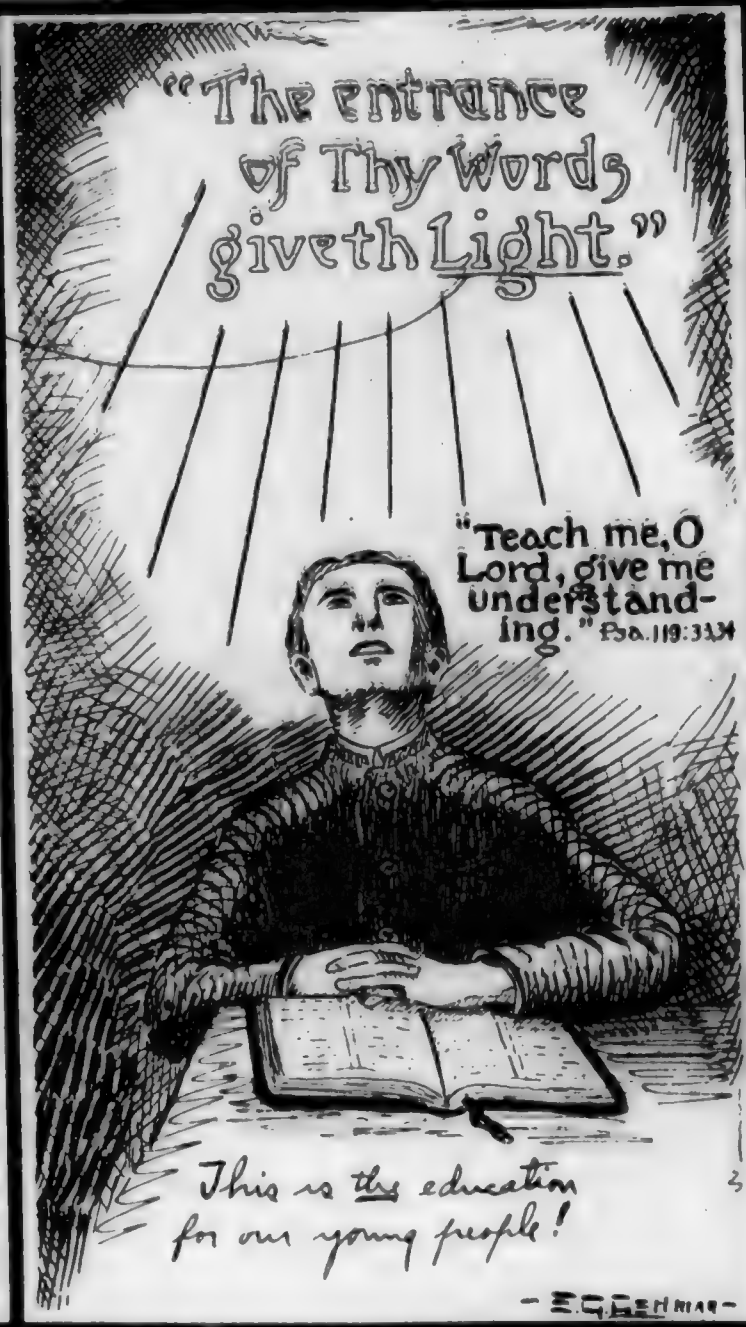
attractive than some of the other early
Christian portraits, but it is all the more
interesting because it is unconventional.
That is indeed one of the reasons that lead
scholars to insist on the antiquity of the
chalice. By the fourth century the figure
of Christ had been so completely reduced
to conventionality that a representation
like this would have been impossible.

The precise truth about this vessel we
may never know, but that it is a historic
relic of the early days of Christianity and
therefore one of the most precious objects
in the world is certain.—Youths' Companion.

When they knew God, they glori-
fied Him not as God, and their
foolish heart was darkened.
Professing themselves to be wise,
they became fools, and changed
the glory of the uncorruptible
God into an image made like to
corruptible man, and to birds, and
fourfooted beasts, and creeping
things. Rom. 1:21-23



MONKEY BUSINESS



THE KING'S BUSINESS

lead in better ways than I led, and will point
to the goal of all endeavors more surely than
I have done. Farewell, Little Schoolhouse of
Mine!—L. W. Reese.

THE ANTIOCH CHALICE

Safely hidden away in a New York bank
vault is a silver cup, or chalice, which, in
the opinion of many learned men, is one
of the most significant and valuable of all
Christian relics. The cup is known as the
Antioch chalice, and, although the origin
and history of it are lost in the mists of

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HISTORY OF GOSHEN COLLEGE AND ITS FUTURE GOAL

Sanford C. Yoder

Goshen College has its origin in the Elkhart Institution which was established at Elkhart, Indiana in 1895. This institution was founded in response to a conviction among a number of men that the church ought to make provision for the education of her youth in institutions under her own control where the peculiar doctrine of her faith could be taught along with such other branches of science and arts that would qualify them for service in the church as well as in legitimate secular pursuits in which they might seek to engage. In 1896 a building was erected and dedicated at Elkhart,

exercised this right until 1923, when at its regular session held at Waterloo, Ontario, it gave formal recognition to the school interests of the Church and elected its quota of trustees.

As stated before it was the intention of those who were instrumental in starting the school that it should afford a means of educating the youth of the Church in the peculiar doctrines of the Mennonite Faith and at the same time keep them under the influence of their own Church and people while acquiring their training.

How successful the institution has been

ever that it had a right to dictate the policy of the institution through its official representatives and insisted on a number of reforms. Efforts were made from year to year to put into effect a policy which would meet the approval of the large body of the Church, but confidence having been severely shaken, after much deliberation, consultation, and prayer it was found necessary under the prevailing conditions to close the institution at the end of the school year in 1923.

Almost immediately after the close of school all the affairs of the institution were placed into the hands of an Administrative Committee consisting of five men appointed by the Board. This Committee was instructed to study the problem and report its investigations to the Board from



Gymnasium, Science Hall, Administration Building, Kulp Hall

Indiana, where the institution was housed till September 1923, at which time it was moved to its present quarters at Goshen, Indiana.

In order that the school, whose influence was becoming wider and wider, might be brought under control of the Church, the private stockholders of the original organization donated their shares to a Board of Trustees, now known as the Mennonite Board of Education, whose membership is composed of one representative elected by each Conference affiliated with the Mennonite General Conference, two representatives elected by the Alumni Associations of the different schools under the Board, and three representatives elected by General Conference. However, the latter organization has never officially

in this, its past record will reveal and it is not necessary for us to dwell upon it here. However, as time advanced the tie which held the Church and school together became strained and resulted in several severe crises which finally led to the closing of the school at the end of the spring term of 1923.

The first real crisis appeared in the winter of 1917-18 when the finances of the institution were found to be such that the matter of its continuance became problematical. In response to urgent appeals made by influential men throughout the Church, the brotherhood rallied to its support and succeeded in raising sufficient funds to liquidate most of the debt. The Church now having met most of these obligations, insisted more than

time to time. The Committee at once organized, placed itself into communication with representative men throughout the Church, who knew the feeling of their constituency, and called for suggestions as to the course to be pursued. From these investigations a report was drawn up which was submitted to an informal meeting of the Board of Education called to meet at Waterloo, Ontario in August, 1923. At this meeting it was decided to arrange for the reopening of the school, on the policy the Board had formerly outlined and a President to head the institution was elected. The Administrative Committee was instructed to proceed in working out the details of the organization, collect a faculty and definitely plan for school in the fall of 1923.

The first work of the Committee was to prepare a questionnaire to be sent out to prospective instructors in an effort to locate available men and women for positions on the faculty. A number responded and from among those who did so and expressed themselves as favoring the policy of the Board, the faculty is being made up.

The next great problem which the Committee met was the matter of securing a Dean and Business Manager. After much deliberation, counsel and prayer, a call was made for Noah Oyer, Dean of Hesston College, for a similar position at Goshen, and Chris Graber of Wayland, Iowa, as Business Manager. After due consideration and much prayer the above institution and the Wayand church agreed to make the sacrifice for the good of the cause and released these men, who will take up their duties in the new organization at Goshen.

The Goal

The one great over-shadowing question which occupies the minds of many people in connection with this work is, "What is your goal?" In reply to this we may say: Our goal is a school that will fully meet the needs of the Church from which it will largely draw its patronage and upon which it must depend for its sustenance. This, of course, means that the school must make an effort to uphold and teach clearly the principles of faith for which the Church stands and at the same time enable the youth of the Church to acquire such secular training as will enable them to successfully serve their generation in their chosen field.

In order that this may be accomplished we hold the following to be fundamental. (1) That a strong, well equipped Bible Department, headed and supported by competent, loyal, faithful men, be maintained. Further that such a curriculum be offered in this Department as will enable our people to secure their Bible training in our own institutions. This means the maintenance of courses for those whose requirements may be more or less elementary as well as for those who are seeking to do advanced work. (2.) A College Department that fully standardized by the state, manned by officials and supported by a staff of instructors who are loyal to the faith, well trained for their respective fields and competent as teachers. The question of the need of such a school is at once apparent to all who are conversant with the conditions in the field of Education today. The State has assumed the right to say who may and may not teach in her public schools and at what kind of schools such teachers shall be trained. It has prescribed courses and set standards which must be complied with if our people are going to enter the teaching profession from the grades up, thus settling the matter of the kind of schools we need. It has, however, left the matter

of religious training, moral policies, etc., open for each institution to decide for itself. (3.) And Academy that is fully equipped to take care of such of our young people as may desire to secure their preparatory education outside of local high schools.

Aside from these major departments, Music and Business courses adapted to the need of our people shall be offered and extended from time to time as the need may demand.

Conclusion

Much might be said in detail on the above but this briefly states our goal. How soon or how definitely we shall be able to accomplish our purposes depends on a number of things. (1) The Support Of Our Constituency. Schools cannot operate without money, which is one of the primary needs of the institution at this time. If the brotherhood, who through their delegates have called us to our position, can exercise faith in what we are trying to do and rally to our support with their sincere prayers that we might be kept humble and true to our purpose and

support us with their means, the chances of success will be greatly enhanced. (2) Faithful Support of Students. How far our plans will fail in meeting the ideals of the students we can not say. However, it is hardly to be expected that an institution with the varied experience of Goshen College can at once completely fulfill every expectation, and we appeal to our noble young men and women, to whom "the trial of their faith is precious," to do as so many have done in the past, —forego if need be their own well-being that a great cause might live. Our years of experience in the Church, north and south, east and west, has taught us to love and respect and trust our young people; and we are depending on them now on the eve of our great work that the dawn of a greater and fairer day for the Mennonite Church may break on the horizon of the morning skies, and that in the future our schools may be among the bulwarks of the church, the strong, holds of the faith and ardent champions of our Blessed Master's cause.

Kalona, Iowa.

THE VALUE OF GRADUATION FROM A CHURCH ACADEMY

Paul Erb

Among the remarkable developments in our educational systems in recent years, the modern high school is one of the most noteworthy. Not many years ago only the rich or the most ambitious received any education above the grammar grades. But now practically all towns and many rural districts have high schools, and in many parts of the country the boy or the girl who does not go to high school is the exception rather than rule. In some states attendance is compulsory; that this will become general within a decade may be expected. Church school academies are the result of a conviction that the benefits of secondary education should be combined with positive religious influences and a safe-guarded social life. These schools have been patronized by parents who could move to the school centers to give their children the advantages of a church education, and by those who were able and willing to meet the additional expense involved in sending their children away from home, to enjoy what they felt to be a superior kind of education. In ever increasing numbers the young people of the Mennonite Church are attending the high schools or these academies. Not so often any more is it questioned as to whether the education shall extend beyond the grammar grades, but rather as to whether it shall be secured in the public school or the church school.

The Advantages of a Church Academy Education

That there are many things about our system of high schools which are excellent may be readily granted. And

that there are things about our church schools which ought to be different may be just as readily admitted. It is evident also that there are circumstances when it is right for parents to keep their children at home and send them to local high schools. But it should be likewise evident that there are circumstances when it would be dangerous and unfair to the children's best interests to do so. In fact, many parents are convinced that it is worth real self-denial and sacrifice to be able to give to their children the advantages of a strong secular education secured at a place where the Bible is loved, where church doctrines are believed, practiced, and taught, and where there is a consistent blending of intellectual and spiritual ideals. It is the purpose of this article to point out some of the advantages to be secured by taking a course, or part of a course, at a church academy.

Not the least among these advantages is that of a consistent Christian viewpoint for one's entire education. Since it is not possible to have one viewpoint on Sunday in church and another during the week in school; since one cannot for long be an evolutionist in science and a supernaturalist in religion; since it is too much to hope that the young people will be able to make the adjustments between careful Christian teaching in church and home and modern materialistic skepticism in school; it is clear that it is a wonderful aid to the student to have history and literature, science and language, mathematics and religion taught as so many phases of one great body of united truth, without contradiction, or

a breath of doubt of God's revealed Word. Too many parents are satisfied with the assurance that nothing grossly erroneous is being taught in their high school; they do not consider that if nothing positively bad is being taught, neither is there anything positively good. And this is an age when merely negative teaching will leave the student sticking in a perplexed mire of questions. The spirit of our day makes it extremely unlikely that the right viewpoint will be attained incidentally; most students need some positive help in getting their bearings in the complicated maze of modern thinking. How often has a young man or a young woman been started during his high school days in a direction from which we try in vain to recall him! The church academy, of course, cannot guarantee to give the right viewpoint, but in hundreds of cases it has succeeded in doing so. Here sincere and able teachers chosen as well for their living faith and orthodox belief as for their training and teaching ability, show that strength of faith and strength of intellect are not enemies each to the other. Here trusted church leaders keep alive the point of contact between the church and the young people of the church. Here teachers not only point out dangers, but also indicate safe paths, and help the young truth-seeker to a reason for his positions. And if the student is once given this correct viewpoint, he may usually be trusted to meet difficult situations himself, and meet them well.

The Different Type of Teachers

Vital contact with teachers who will be truly helpful is another advantage which the church academy may claim over the average high school. Not that high school teachers as a class are bad people; but because they are in so many cases noble men and women, because they are able by their ability and character to win respect and love, the young student is gradually and unconsciously led to excuse and later to accept whatever there may be that is liberal and objectionable in such a teacher's religious, social, or intellectual ideals. The high school student is in his greatest period of hero worship, and is much inclined to follow without question the conduct of a person who has won his confidence. In a church school the pupil is more or less constantly in contact with men and women who by exemplary life, by public expression, and by personal conversation lead him into ways of thinking and acting which are more nearly in

harmony with the desires of his anxious parents.

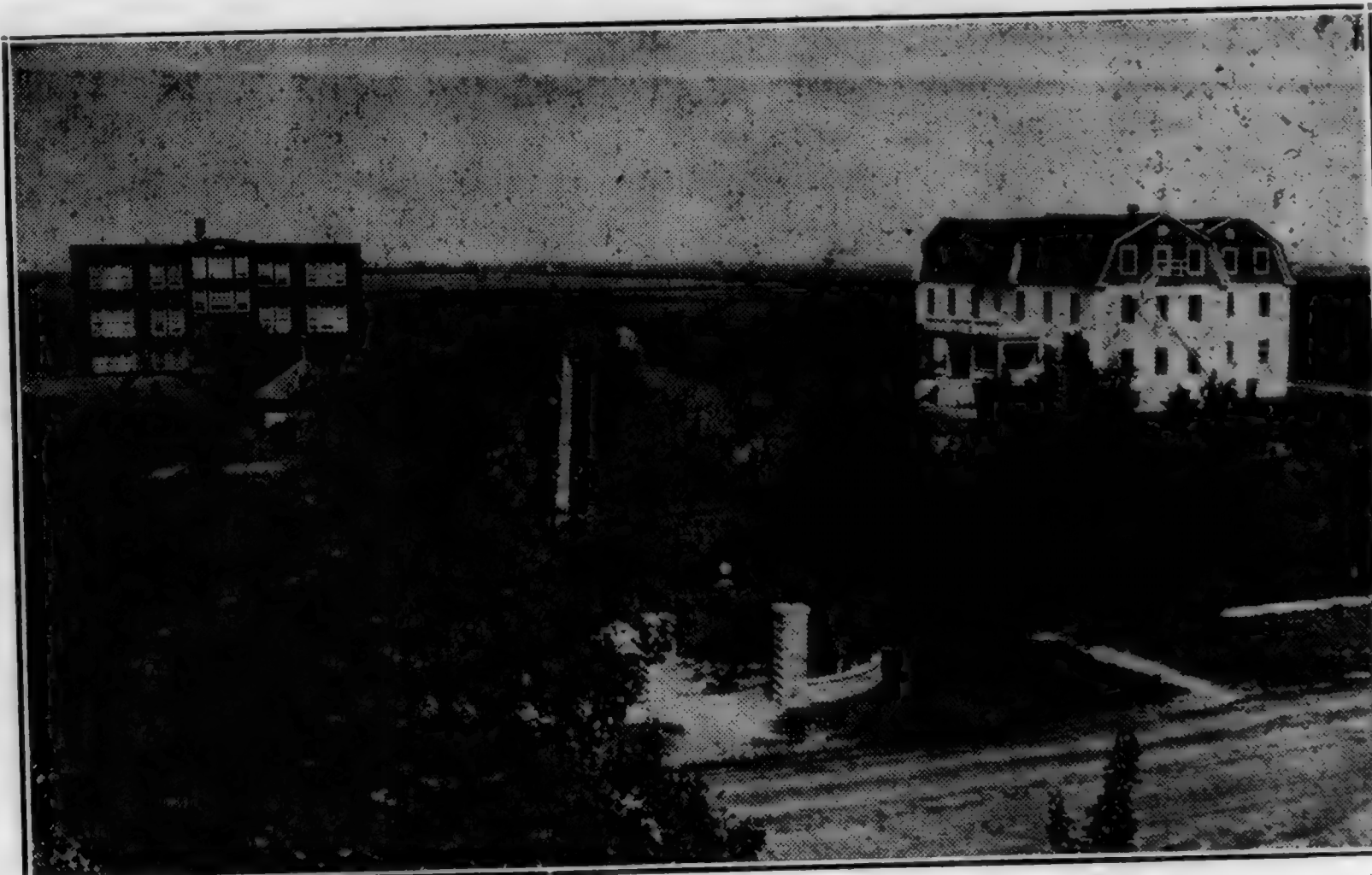
Giving the Bible an Essential Place

And then there is the advantage of Bible study. From the standpoint of mental culture alone, no education is worth the name which does not include a study of The Book. And besides this there are the spiritual values, without which the soul must die. The church school provides courses for a thorough study of the Bible under efficient teachers to whom such instruction is a task of love. Lest there should be students who would not take these courses, a certain amount of Bible credit is made a requirement for graduation. Besides these curriculum courses, there are voluntary devotional Bible study courses, conducted by the student religious organizations. All these means insure a certain acquaintance with the Bible and a love for it. This is of special importance in this day of such appalling ignorance of the Book of books. Young people

how can we hope to keep ourselves untainted if our people participate in these sports? We oppose with good reason the theatre and the movie; with what consistency do we send our children to high school to help in the staging of plays? If we actually believe that cards and dancing point the way to hell, do we not fear socials where prayer would seem grossly out of place? We may say that our children do not take part in those objectionable things. That is possible. But how hard is it, even for older people, to constantly resist the atmosphere in which they move. Something of the poison is almost sure to be absorbed. Indeed, the pressure brought to bear on a good athlete is well-nigh irresistible. The work in English may require participation in plays or attendance at the movie. Many young people will not deprive themselves of the joys of social life. In short, it is hard to live in the smoke without getting black.

Christian Fellowship

Comradeship with many young people from different sections of our own church is another advantage of the church school. To all of us fellowship means much, but especially to the young people. All will have friends; it is essential that these friends be of the right kind. In the church school are developed friendships of a most lasting and most beneficial sort. Here are found many different attitudes, almost as many as there are communities represented, and it is an education in itself to sift these attitudes thru, retaining the best. Helpful,



Hesston College and Bible School

are growing up in our own homes and churches who know far less of the Bible than we have an idea of. Nor does the fact that some high schools are providing Bible study lessen the argument for the church school. I would rather have my child get no Bible in school than have him get his instruction from a modernist. And with conditions in the religious world as they are, it behoves us to be extremely careful along this line.

The Amusement Problem

Very much worth considering is the question of amusements. It is often pointed out that our generation is pleasure-mad. I need scarcely say that the high school is especially affected. Some are much worse than others, of course, but the high schools are rare in which interscholastics, theatricals, and card and dancing-parties do not have a pretty large place. As a church we have pretty generally taken a stand against exhibition sports;

too, it is to secure the wider acquaintance with the church which comes from fellowship with persons from many different places. The student comes to think of the church in the large sense, and not just of his own congregation. And then it means much to be able to enter whole-heartily into a social life that one feels is drawing him nearer to God rather than away from Him. One girl who came to a church academy from a high school was helped into a new religious experience by a class social which showed what real Christian pleasure is. Fellowship with our people results too in church indoctrination. It may be taken for granted that Mennonite parents long to see their children in the Mennonite Church. If the high school does not lead the children out of the church, does it establish them in it? The church academy affords abundant opportunity, both by way of formal instruction and by informal discussions and conversation, to appreciate and

understand fully the church's positions. Specific mention may be made of the dress question. Our future position on this issue depends on those who are now forming their dress habits. Certainly the influence of the high school is decidedly bad here. Will that girl have very positive convictions regarding the wearing of the bonnet who wears it no place but to church? Will the wearing of class pins help to clarify our teaching regarding the wearing of gold? Consistent teaching and practice at the church school has helped many a young Mennonite to plainer dressing. So far as the school with which I am best acquainted is concerned, I have seen very few leave it more worldly in dress than when they came. But I have seen many leave it much plainer than they were before, and it is a joy to know that they have substituted for the "putting on of apparel" the "ornament of a meek and quiet spirit."

Christian Activity Moulds Character

The last advantage which I shall mention is that of exercise in Christian service. Prayer circles, prayer meetings, Young People's meetings, gospel singing, extension Sunday schools and revivals, these and many other activities give a larger amount and variety of exercise than is possible in most churches. And it is a kind of exercise that is rarely possible in high school. In the church academy training in public work is planned with a view to future activity and usefulness in the church. And so there is little difficulty in making the transition from school to life work, for the one is a most natural training for the other.

Now the question remains, Do these advantages justify the extra expense? Ask those who have tried it. I have in mind the case of two young men. Their parents lived in town, where the boys went to school. Both father and mother were deeply concerned because the boys were not Christians and were being led by school associates in the wrong direction. So they were sent to the church academy. They were both fine fellows and good students, but for more than a year they resisted the drawings of the Holy Spirit and the earnest entreaties of their fellow-students to become Christians. Finally one was converted, and soon after the other. Now they are sincere, conscientious Christians, eager students of the Word, loyal to the faith and practices of the church, and with their hopes set on service in the foreign field. "Ours is a different home now," says the mother. Did it pay? We usually have money to get the things that we consider really important. Shall we build larger houses and buy more luxurious cars, and still say we cannot afford for our children a Christian education?

Hesston, Kansas.

GO FOR THE BIG SINNERS!

All my life I have been after big sinners. I find them in the Gospels. When Lazarus was raised from the dead, the people came not to see Jesus, but Lazarus. I am going for a Lazarus if God will give him to me. Who is the worst man in this place? That is the first man I am going for.

A friend was telling me that once he said to his people:

"Shall we all next week go to the worst man or woman we can find, and tell them about Jesus?"

Half a dozen of them agreed, but the others had not pluck enough. When the parson got home he said:

"I'll have to take this thing up myself. I don't know the bad people. I'll have to go out and inquire."

He saw a man at a street corner, and said to him: "Are you the worst man in this district?"

"No, I'm not!"

"Would you mind telling me who is?"

"I don't mind. You'll find him at No. 7, down that street."

He went to No. 7, knocked at the door and went in, and said: "I'm looking for the worst man in my district. They tell me you're about the worst man."

"Whoever told you that? Fetch him here, and I'll show him who's the worst man!"

"Then you do think you are the worst man?"

"No, there are lots worse than me."

"Who is the worst man you know? I'm after the worst man. I've got something to tell him."

"Everybody knows him; he is living in that court; he's the worst man."

My friend knocked at the door, and a surly voice said:

"Come in."

They were busy finishing a meal. The wife cleared the things up. My friend said:

"I hope you'll excuse me, but I'm minister of the chapel up there. I'm looking for the worst man in my parish, because I've got something to tell him. Are you the worst man? If not I don't want you, but if so I've got something to say to you."

The man turned to his wife and said: "Lass, tell him what I said only five minutes before he came in!"

No, tell him yourself!"

"What were you saying?"

"I've been drinking for twelve weeks. I've had the D. T.'s, and have got rid of everything in my house worth parting with, and I said to my wife not five minutes before you came in, 'Lass, this d—thing has got to stop, and if it doesn't I'll stop it myself: I'll go and drown myself!' I had not said that five minutes before you came in. I'm the very worst man. What have you got to say to me?"

"I'm here to tell you that if you are

the worst man Jesus Christ is the greatest Saviour, and he can make out of the worst man one of the best. That I know, because he did it for me."

"D'you think he can do it for me?"

"I'm sure he can. Jesus will save you. Now get down on you knees."

They prayed, and that man got gloriously saved, and he is shining radiantly and bringing other drunken people to the Lord Jesus Christ."

APPOINTMENT OF MISSIONARIES FOR 1924

GHATULA

G. J. Lapp. Principal of Bible School, Medical Work, Pastor of Church, Primary Schools at Ghatula and Kaspur, Gattisila Evangelistic Station.

Fannie Lapp. Bible School, Evangelistic work at Ghatula, Gattisila and Kaspur.

MAHODI

R. R. Smucker. Pastor of Church, Medical work, Evangelistic work Mahodi and Seodi.

MEDICAL STATION

Dr. Esch. Medical work, Supt. of Leper Asylum, Pastor Leper church, Evangelistic work at Bijnathpuri.

Mina Esch. Leper Asylum, Evangelistic work at Bijnathpuri.

Mary Wenger. Supt. of Hospital.

SUNDERGANJ

E. E. Miller. Principal of High School and Vernacular Middle and Primary School. Supt. of Old Men's Home. Primary Schools at Bhatgaon and Merideo. Pastor of Merideo church.

Ruth Miller. Manager Dhamtari Girls School. Evangelistic work at Maradeo and Bhatgaon.

Sarah Lapp. Evangelistic work in and about Dhamtari.

J. N. Kaufman. Supt. of Boys Orphanage, Pastor of church, Supt. of Boys Carpenter School, Advisor to Shoe & Carpenter Shop. Primary Schools at Gopalpuri & Bagtarai.

Elsie Kaufman. Boys Orphanage, Evangelistic work Gopalpuri and Bagtarai.

BALODGAHAN

A. C. Brunk. Manager of Village and Farm, Pastor of Church, Manager of Boys School, Building work, Evangelistic work at Balodgahan and Chikli.

Eva Brunk. Supt. of Widows Home. Medical work Balodgahan, Evangelistic work Balodgahan and Chikli.

Anna Stalter. Supt. Girls Orphanage and Boarding.

M. M. Good. Principal Girls Middle and Primary School.

Dr. and Kathryn Troyef. Language study.

SANKRA

P. A. Friesen. Pastor of Church, Evangelistic work at Sankra, Tengna and Naagaon, Industrial work.

Florence Friesen. Medical work, Manager Primary School, Widows Home, Evangelistic work.

CHRISTIAN MONITOR PULPIT

THE CALL OF YOUTH TO A RIGHT CHOICE

A. J. Steiner

Joshua 24:15

Joshua was approaching the sunset of his earthly life. He was "setting his house in order." Two forces were working on his people. A time had come when in his mind a definite decision was necessary, so in the language of our text he puts the crucial test, asking each individual to declare himself as to which master he would serve.

God has put two Kingdoms at our disposal, two kingdoms for our choice. He has made us creatures of choice. We can no more escape it than we can escape death. Some things we can evade, in some things we can be neutral, some things may be treated with indifference without injury to ourselves or others; but in the choice of masters, right or wrong, there is no middle ground or getting away from it. Either we will serve one and hate the other or vice versa. It marks the difference between hell and heaven, between Satan and Christ.

Free Moral Agents

We are very apt to excuse ourselves on the ground that our first parents failed to make the right choice, thereby involving the whole human family. In that act sin was brought upon the whole human race and we suffer because of it. Thanks be to God though for the plan given thru Christ, our Lord, whereby we may free ourselves by accepting the remedy. If Adam had not sinned is it absolute that all his descendants would have made the right choice and never sinned? The fact is that each one who has come into this world, both before the fall of man and since, was and is, a free moral agent, free to choose either the right or the wrong. "Choose ye this day whom ye will serve" is as imperative today as it was in the days of Adam or Joshua.

The Right Choice

Those who make the right choices are the world's greatest heroes. Choices are the indices of character and reveal to others what is within us. We can rather safely predict the history of men on the choices they make. A choice will lead to fruit in harmony with the seed that is sown. It cannot be otherwise. For choice results in actions, actions crystallize into habits, habits form character, and character fixes destiny. Environments of the home and community, moral and religious all play very effectively upon an individual in making the right kind of choice.

The divine qualities which are recognized as conquering forces today are the eternal verities of the church. Men and women can only come to the right choice who recognize the Divine forces and callings in life; who obey the commands of God and are loyal to the church, and who will work, toil and sacrifice; whose only thought living or dying is serving the Lord, ever looking for the Kingdom of God.

Education a Determining Factor

The church in her various departments of work is two-fold in character—evangelistic and educational. "Go ye....make disciples," that is evangelism. "Teaching them," that is education. Uninstructed and untaught disciples as a rule are not loyal to the New Testament ideals. When either one of these principles are neglected the church becomes weak and one-sided. Our normal members are those who have been taught the way of life in the home and the church. The adolescent age as well as the half dozen years following, are characterized by heroism, doubt, moral perversion, estrangement, restlessness and anxiety, and social and religious awakenings. Our educational system in our grades, high schools and colleges is not conducive to the highest ideals of life and character as are the Christian ideals. What we put into the schools today, we shall reap in life tomorrow. It behooves the church and the home to rally to the support of our own denominational schools and put to the foreground the Bible and Christianity which are the greatest character builders known to this country. There is an intimate relation between a church and its school and it ought to be made vital by Christians in teaching them to observe all things whatsoever Jesus has commanded.

The Bugle Call

We cannot begin too early in planting the seeds of future greatness in the fertile soil of our youth. We are told that before the age of twenty-five, life habits have been formed. A moral code has been formulated, a creed established. A life companion has been chosen and a business or profession selected. Mental habits have been directed toward the good or bad, which shall determine whether the thinking shall be the kind that retards progress of character or be instrumental in building a Christian character. Timothy was nineteen when converted and several years later he assisted Paul in the min-

istry. Jesus put the doctors in the temple to rout when He was in His youth. Adoniram Judson at twenty-two was preaching the glad tidings in India. Robert Morrison was doing heroic work in China in his twenty-second year. Thoburn began preaching at eighteen. Bryant wrote in his eighteenth year his immortal *Thanatopsis*. Our active missionaries on our own fields with few exceptions were comparatively young when entering upon their duties to bring the lost to Christ.

In the triumph of the religion of Jesus Christ in the world, one of the greatest forces is the power of the young people. We are told that in the United States there are over twelve million young men. What a force and power if all their energies could be directed in the right direction. But the great masses have no real conception of a loving Savior to whom they owe their best efforts in a holy endeavor for right living and service. Jesus and the church call for young people who dare to venture and stand ready to enlist in His great service to save the lost. The call of today is like a bugle call.

Beloved, would you be a blessing in your day? Would you be one of those names found in the Book of Life? Then "choose ye this day whom ye will serve."

IS THE CHURCH A HOSPITAL?

Suppose on entering a hospital, for an operation the patient will not submit. Suppose he says, "That tumor can just stay there. All I want is to stay right here in the hospital and have a nice time." Or suppose he will not take medicine and will not receive various treatments and will not obey the rules of the institution: will not listen to physicians, the nurses, or anyone else having the case in hand. What then? Here is a nice point for a comparison between the hospital and the church. How about the church member who is in need of spiritual treatment and will take no advice from the pastor, deacons or the other workers in the church? How about the member who stays in the church—year in and year out—and pays no more attention to the rules of the church than if there were no such rules? Do you know what would happen in a hospital to a person of this type? He would receive his "walking papers." Or, if he should not be able to move himself, the ambulance might be ordered and the self-willed patient might be placed in detention for a special course in discipline.—Moore.



EDITORIALS



CAPITOL, LABOR, OR BRAINS

There are practically only three kinds of service to be rendered to the world. The man of means uses his money, the laborer gives physical energy, and the thinker contributes his brain power. Do we need them all? On one occasion Andrew Carnegie was asked which factor he considered most important in industry—labor, capital, or brains. He quickly replied, "Which is the most important leg on a three-legged stool?"

So in the Church we need these three classes: capital, labor, and brains. Men can be useful and live to the glory of God in any sphere or walk of life if that is God's place for them. A generous brother once remarked, "I can't preach, but I can make money and that honestly." God bless such, and may we have more men of honorable toil and physical force, and men who contribute mental powers to the good of mankind.

This issue of the Christian Monitor stresses the educational side of life. The reason for this is evident—we need our schools. General Conference has gone on record as endorsing good schools and has appointed representatives on the Mennonite Board of Education. Hesston College has sacrificed nobly for the sake of Goshen College and the solution of our general educational problem. The present outlook is encouraging. Formerly only a few school men were interested; today the interest has gone beyond this circle of school men and students. The prospects for starting the three schools this fall, clear of indebtedness, looks favorable. The student outlook for Goshen College, which was closed for one year, is encouraging. The State accreditation will be sufficient to meet the expectations of the rank and file of our young people. Another heartening prospect is that the list of loyal and capable instructors is growing.

Several matters are settled in our educational policy. We want a thoroughly Christian college, permeated by the Spirit of Christ, indoctrinated in all Biblical truths and outspokenly loyal to the Mennonite Church. We want no center of Modernism of the sort which rejects the revealed Word of our Lord and leaves the well-beaten track of godly men. We want no schools that are Athenian sport-centers. We want no schools that look down on the man trained outside the school walls as in the case of Thomas Hoopoo:

"Thomas Hoopoo was a heathen boy who was being trained at a foreign mission school at Cornwall. When about sixteen years old, he accompanied Deacon H—— to Philadelphia, where they were entertained, with a number of gentlemen, by a celebrated attorney. The lawyer furnished merriment by asking Thomas all kinds of questions about his native home, customs, etc., and especially about the Christian religion he had embraced. courage, saying, "I am a poor heathen boy. It is not strange When the skeptical lawyer ceased, the manly boy spoke up with that my blunders in English should amuse you, but soon there will be a larger meeting than this. We shall be there. They

shall ask me one question, 'Do you love the Lord Jesus Christ?' Now, sir, I think I can say yes; what will you say, sir?" He ceased; a deathless stillness pervaded the hall. At length it was broken by a proposition from the lawyer, that as the evening was far spent, they should have a season of devotion in which Thomas should lead. Thomas addressed the Throne of Grace in his accustomed meek and affectionate manner. Soon he prayed for the lawyer in person, alluding to his learning and talent, and besought that he might not be ignorant of the plan of salvation. As he proceeded, the emotion of the lawyer's breast rose above restraint. The sobs of the company drowned the speaker's voice. After separating, the lawyer paced his room, restless. The question brought him to his knees and to his Christ."

We want a school that believes that men taught of God are the leaders of thought in the world of religious questions. Dr. Morrison makes this point clear in several well-written paragraphs:

"This question is raised by the suggestion of a newspaper man who advises that the preachers give the people some sermons on 'God' and the 'human soul,' along lines of present-day leaders of thought. Sermons, you understand, in harmony with modern conceptions, and scientific research.

"It is difficult, perhaps impossible, to tell who are the leaders of the best thought in any generation. It takes time to tell the quality of a man's thinking. Thought is something like seed; it must be sown, germinate, spring up, grow, and come to harvest before we can figure with accuracy the value of the thought-seed sown. To-morrow must test the value of to-day's thinking. It takes time to test the value of thought and teaching, of any propaganda whatsoever. The next generation will be better prepared to judge the real value of the thought sown in the minds and hearts of men at the present time. Let us see the harvest, let us judge the value of a man's teachings in their effect upon the lives of men. This takes time, a generation, possibly several of them, that we may judge by the full, ripe fruit of a man's thinking.

"It is quite probable that the popular thinkers of the present time are shallow, and that their teachings are entirely out of harmony with the facts of science, the events of history, and the plans of God. On the other hand, it is quite possible that the wisest thinkers of our present day may be the subjects of ridicule by their fellowmen, and the objects of admiration and praise by the best men of coming generations. Time may demonstrate the accuracy and wisdom of their thinking.

"Take Noah, for instance. No doubt he was the object of general ridicule by the weather forecasters of his time, but later on they found he was distressingly accurate in his predictions of heavy rain. The wise men of Egypt did not regard Moses as the foremost figure of his day." In the things of this world men who do not know God may be capable and we will grant them the possibility of leadership in thought."

We want schools where intellectual development and soul expansion go hand in hand. Let us have culture, but let it be the culture of the follower of the Nazarene. Let us hitch our wagon to a star, but let it be the Star of Bethlehem. Let us have accreditation with the State, but before all else accreditation above the clouds. Let us have advanced thinking, but humbler men.

"But now I see three stages in our life. At first, we bask contented in our sun. And take what daylight shows us for the truth. Then we discover, in some midnight grief, How all day long the sunlight blinded us To depths beyond, where all our knowledge lies. That's where men shrink, and lose their way in doubt. Then, last, as death draws nearer, comes a night In whose majestic shadow men see God, Absolute knowledge reconciling all."

May Christian character and service be our watch-

word in the days that lie before us. May the throbs of the great heart of Christ be realized as never before. May worldliness be banished and may we be entirely given over to the great task of world evangelism, whether we contribute capital, labor or brains or all three. May God make possible in our schools the fondest hopes, our best and most joyful anticipations.

THE ANNUAL BOARD MEETING AT STERLING

The annual meeting of the Mennonite Board of Missions and Charities for the year 1924 has become history but we trust that its spirit, decisions, and actions may make history to the glory of God and the well-being of humanity.

India and South America were represented as well as Canada. The delegates from the United States ranged from Colorado to Virginia, from Canada to Tennessee. The spirit of unity prevailed and forward measures were taken.

All were impressed with the cry from the foreign fields—"We would see Jesus." The call for more laborers is urgent. May we pray the Lord of the harvest for more laborers. May no congregation be satisfied till it has sent and is personally supporting missionaries on the field. May none fail to heed the Macedonian call of the twentieth century, "Come over and help us!"

The Heavenly Observatory

One sometimes wonders what God thinks as He beholds His one billion and a half human beings. Have you ever gone up a mountain side and viewed a city lying in the valley below? What were your thoughts? But our thoughts are limited, His mind comprehends all. His eye sees all. He is the unobserved Observer from the Heavenly Observatory. That world upon which His eye rests was made by Him, to do His will. Has it been done? How great must be the mercy of our God to bear all He must see and know.

What pleasure can He derive from the millions of heathens steeped in vice and sin, unclothed by His grace? What pleasure can He derive from the so-called Christian nations, revelling in bloody wars, competitive armaments, practicing dishonesty, profanity, and widespread immorality? How His heart must bleed when He sees the rent condition of His Church, too oft spending their energies fighting each other rather than Satan, unwilling to model their lives after Jesus, the pattern, conforming themselves according to that world which crucified His Son.

With all the powers of destruction at His command His hand of mercy is outstretched still. Shall we resist it or embrace the proffered mercy? A universal flood, an upheaval, a universal draught, a collision with some planet or some other cataclysm and man would be no more. Yet He waits; surely the infidel is a liar that calls God harsh.

However it has been said, "True, He afflicts individuals, communities and nations, as He did during the terrible war so fresh in the memory of us all, but did this

evidence of His displeasure purify the world spiritually? Did it make people better? Did it direct men's hearts thither where their real treasure is? Did it put a stop to the immoral show, to the irreligious novel? Did it stem the tide towards sinful pleasure and vice? Did it convert the indifferent, abolish injustice, free the churches? Were the interests of God given the first place in the Treaty of Peace? Was the League of Nations to be a Christian bond to "restore all things in Christ?" If there has been a change for the better in any one particular referred to, the most observant have not noticed it."

The Christian that is a Bible Student will know with a certainty that the "Heavenly Observer" will not always observe. The apostle Paul warns all men when he writes of impending judgment:

"The Lord Jesus shall be revealed from heaven with his mighty angels, in flaming fire taking vengeance on them that know not God, and that obey not the gospel of our Lord Jesus Christ: who shall be punished with everlasting destruction from the presence of the Lord and from the glory of his power; when he shall come to be glorified in his saints, and to be admired in all them that believe." II Thess. 1:7-10.

THE CALF GOT TOO BIG

While riding on a Baltimore and Ohio train a man sat beside me who bemoaned the fact that the Sunday school in his community is not attended by the young people as it should be. There had been eighteen young men in a class that has now dropped to six. I asked his reason and this was the answer: "Some years ago a small girl was deprived of Sunday school privileges by her parents' removal to the frontier section of the west. So she had a little Sunday school of her own, composed of her doll, cat, dog, and calf. Things went well for awhile but when she was asked a year later about her Sunday school, she replied; 'Only the doll and I are left. The dog died, the cat ran away, and the calf got too big!'"

I would add that among young people a love for sin and the world spoils the appetite for things spiritual.

COMMENCEMENT

Commencement time is coming. In many of the high schools it is already a matter of history, while in many of our academies and colleges it will be a thing of the past by the time this reaches the eye of the reader. In a Christian college two questions are always in order: (1) Are our commencement exercises in keeping with what should be expected of a Christian institution? (2) Of what sort of career in life is this event a commencement? From our schools there flows an annual stream of hopeful young men and young women whose help in the cause of moral and spiritual uplift is very much needed. In every heart there should be a desire, either directly or indirectly, to bear a full share of the heaven-ordained work of bringing the Gospel to all creatures, of leading every Christian professor to rise to the full Gospel standard of righteousness and true holiness.

—K.

CHRISTIAN LIFE

NINE CHRISTIAN GRACES

Gertrude Nissley

But the fruit of the Spirit is love, joy, peace, longsuffering, gentleness, goodness, faith, meekness, temperance.—Galatians 5:22, 23.

The Fruit of the Spirit can be spoken of in one term—Love. "Joy is love exalted; peace is love in repose; long-suffering is love-enduring; gentleness is love in society; goodness is love in action; faith is love on the battlefield; meekness is love in school; and temperance is love in training."

LOVE—THE GREATEST THING IN THE WORLD

Love is "the Master's master-passion." There is no emotion that so nearly approaches the spirit of heaven as love. Of all the deepest emotions of the human soul there is none so pure, so holy, or so divine.

The greatest expression of the Master's love was in the gift of the world's Redeemer. The world needed a Redeemer but could of itself call forth no power that would atone for sin. Even the seed of Abraham, the chosen race of God, could not present this gift to themselves nor could the Christ-child Himself have come except He were sent by God. And God gave the promised One, not because Israel merited the gift, not because the Child planned His career, not because the world pleaded for Him, but because God LOVED His fallen people. And surely "love is the greatest thing in the world."

It has been said that a child's character is influenced more by what he loves than by what he knows. This is true not only of children, but of grown-ups. It is strikingly significant that affections are an index to thoughts, actions and character. The heart is the center of the affections. The Bible says, "Keep thine heart with all diligence, for out of it are the issues of life." The affections of the heart may be guided in the wrong direction so that the love of evil and wrong-doing will surpass the love of God and virtue. And it is equally true that mankind is governed by those affections which lead him away from God as well as by those which lead him to higher ground.

Harbor within your heart, soul, and life a love for truth, goodness, purity, and virtue, and you will carry with you something that knows no end even in eternity. Guard your affections, guide them heaven-

ward, and you will become like Him who is the source of this Christian virtue.

JOY—THE UNSPEAKABLE GIFT

The fruit of the Spirit is love, joy, etc. The question comes to us, "What is joy?" We find such definitions as the following: an emotion excited by acquisition or expectation of something good; gladness; an agreeable and sweet affection of the soul; delight and satisfaction of a soul in union with God thru Christ; the state into which Christ entered after His suffering and which we shall eventually inherit. (Rom. 8:17)

The Christian's joy is a real joy, as we find in the words of a poet:

"Fading is the worldling's pleasure,
All his boasted pomp and show;
Solid joys and lasting treasure,
None but Zion's children know."

The joys of this world are fleeting and spasmodic; at one time things seem to be pretty good, but in a short time things are turned against us.

But if this joy is so real, in what does it consist? First, it is grounded on the fact that we have eternal life. When the "seventy" in Luke 10 returned to Christ they were elated because "even the devils" were subject to them thru His name, but Jesus said, "In this rejoice not, that the spirits are subject unto you; but rather rejoice, because your names are written in heaven." Secondly, it consists in serving our Master; another poet has expressed it thus: "O what joy in winning souls from the downward way." With this and many other testimonies of similar nature, including the testimony of modern missionaries and of our own experience, we must conclude that there is joy in such service. Furthermore if "one soul is worth more than the whole world" and if "there is joy in the presence of the angels over one sinner that repenteth" it is altogether right that we should have joy in His service.

Our joy is eternal. We have the promise that "when this tabernacle of clay is dissolved" we have a mansion prepared for us in heaven (Jno. 14:23), and in the parable of the talents the Master tells His faithful servants to "enter into the joy of their Lord."—Ralph Stevanus,

PEACE—THE INNER QUIET OF THE SPIRIT

The peace that was established by the great Peacemaker, is what we all desire. There is a peace that fails to satisfy the inner desires of the soul. True peace is established in the heart by Jesus Christ our Lord.

Peace is a virtue that was evident in the garden, but as the voice of Satan was heeded this beautiful adornment was lost. Harmony was lost between God and man. God's love and the costly sacrifice of our dear Lord was necessary to reestablish peace for our eternal happiness.

The world speaks of Peace! Peace! But it fails to bring harmony among men. Wars cease and we hear of peace, but it is not the inner peace that quiets the soul. True peace instills a quality that fills our souls with the love that our Lord manifested to mankind.

Among our Master's farewell words were these, "Peace I leave with you, my peace I give unto you." If we possess not this peace we have missed part of our inheritance as His children.

The peace that the Christian enjoys is not found only in a place where there is no trouble. It dwells in the heart and is independent of all outside conditions.

"A summer tourist writes of finding a fresh water spring by the sea, as sweet as any that gushed from amid the rocks in the mountainside. Soon the tide rolled in again, pouring its brackish flood over the little spring and burying it out of sight for hours. But when again the bitter surf flowed out, the spring was found as sweet as ever. So is the peace of God in the believer's heart. It dwells deep. In the day of joy it sings and is glad, then sorrow comes and the salt floods pour over the life, covering it. But as sorrows pass the heart still retains that sweet and joyous peace.

It matters not how beautiful a life may be, if it lacks the peace that abides in the inner life it lacks one of the highest charms of spiritual adornment.—Emma Zimmerman.

LONGSUFFERING—CHRISTIAN FORTITUDE

Longsuffering—what a meaningful word! It signifies patience, endurance, forbearance, charity—that charity that suffers long and is not easily provoked. A sinner may suffer long because of some sin he has committed, and justly so, but this is not the longsuffering of the Christ-life. This

Christian virtue is one of the hardest fruits of the Spirit.

The Word throughout pictures to us a longsuffering God. "The Lord is longsuffering and of great mercy." Num. 14: 18. He is "slow to anger." Neh. 9:17. What word more plainly describes God's dealings with the Children of Israel than that of longsuffering, which was borne by His great goodness and love toward them. It was this same divine love that brought Christ to suffer on Calvary; and the same love and longsuffering which He manifests to mankind today. It is hard, in our finite minds, to conceive of the greatness of God's longsuffering in an age like ours when men, in the light of better knowledge, are sinning blasphemously against their Creator. But this age of grace will not last forever.

In the New Testament Christ is our perfect example of longsuffering which is manifested throughout His life and especially in His last hours of agony. Next to Him, Paul stands out as one who suffered much and long for the Master. He beseeches the Ephesians to work "with all lowliness and meekness, with longsuffering, forbearing one another in love" (4:2). In Rom. 4:2 he warns against despising "the riches of His goodness and forbearance and longsuffering." Oh, the depth of those riches!

As children of such a Father and heirs of such a King, this virtue should shine radiantly in our lives. Its presence is one of the distinguishing marks between the spiritual and non-spiritual man. Do the clouds and shadows of life come thick and fast? Does the way seem hard and rough and long? Pray Him for more of His sufficient grace and more of His abiding Spirit, that this variety of spiritual fruit may become more abundant in your life. Mary M. Wenger

GENTLENESS—A PRICELESS JEWEL OF THE LORD

"But the wisdom that is from above is first pure, then peaceable, gentle and easy to be entreated, full of mercy and fruits without partiality and hypocrisy." Jas. 3: 17.

This virtue is one which should be the possession of every true follower of Christ. It is a jewel greatly to be prized which springs from a heart filled with sympathy and love. Gentle words and deeds go farthest in making life worth while. They cost little, but they bring gladness to others, and happiness to the giver.

The great example of gentleness and kindness is Jesus Himself. He was courteous even to His persecutors. His sweet gentleness is described in Isa. 40:11. "He shall feed his flock like a shepherd;

he shall gather the lambs with his arm, and carry them in his bosom, and shall gently lead those that are with young." Too many people of today push through the common crowd with an air of importance, regardless of the slow and dull, and the timid and weak. But not so with Jesus. The "bruised reed" He would "not break," and the "smoking flax" He would "not quench," but gently and without rigor would He deal with them.

Those who are habitually kind and gentle always have many more friends than those who seemingly delight in wounding the feelings of others. Small kindnesses, courtesies and considerations habitually practiced in our social intercourse give a charm to the character. A kind word spoken to someone in trouble will always be remembered, and is often the means of some poor soul being brought to Christ. "Speak gently to the erring ones."

Make people happy by treating them

of Christ will not only strive to live a pure life, but he will also manifest his goodness in the way of kindness or beneficence to his fellow-men. The Christian, in renouncing self, finds his source of goodness in the indwelling Holy Spirit, who enables him, both to will and to do that which is good.

The Christian's motive for goodness to his fellowmen is his love to God. Paul reveals his motive in ministering to the needs of human souls when he says: "The love of Christ constraineth us." Missionaries on the field today, who have a real passion for souls are motivated by their love to God. Many a modern social worker extends his hand to the man in need, but he is not interested in his soul, nor does he have that high motive of love to God. It is only when men possess goodness as a fruit of the Spirit that their good works justify them before God.

We have no better example of goodness than our beloved Savior. No matter from what angle, we view the work of Christ, it was a manifestation of goodness. As a Teacher, He taught such a gospel that the poor in spirit, the mourning, and the meek were comforted. As a Miracle-worker, He healed the sick, fed the hungry, and protected His disciples from danger of death by calming to ocean billows. As a Priest, He endured temptation without sin, and offered His very life for the redemption of humanity. Now may we follow Christ's example in "doing good." We reply in the words of a certain missionary from India: "Every need of humanity becomes an opportunity for humble and faithful service, whereby the Christian may best reveal the character of Christ."—Quintus Leatherman.

REMEMBRANCE

I thank my God upon every remembrance of you.—Phil. 1:3.

"I want you to know you are never forgotten,
That the old, old days hid in memory sweet
Are still a part of my life that I cherish,
Without them so much would be incomplete.
And you are so mixed up with so much I remember,
Your name so often I utter in prayer;
Never forgotten, on earth or in heaven,
Always the child of God's tenderest care.

"I want you to know you are never forgotten,
That my thoughts and my prayers are folding you round;
Rest in His promises, go where He sends you,
Do what He bids you, faithful be found,
Look up and trust Him, a new year is dawning,
Stretch out your hand and take His today;
Bought by Him, loved by Him, never forgotten,
Hid in His heart forever and aye."

kindly. Be more gentle and courteous to those you meet, and wherever you are let your smiles and glad words cheer the hearts of those about you.

"You lent a hand to a fallen one,
A life in kindness given;
It saved a soul when hope was gone,
And won a heart for heaven;
And so for the help you proffered there
You'll reap a joy sometime, somewhere."

—Stella V. Brunk.

GOODNESS—LOVE IN ACTION

When we speak of "goodness," at once we think of all that is beautiful, virtuous, and holy in the Divine grace of Christian character. In this particular verse, however, the word confines itself to the idea of kindness or beneficence. It is a goodness that is exhibited in action, or in other words, in doing that which is kind, friendly and good.

Goodness in the life of the Christian is not merely, refraining from evil, or simply "being good." The true follower

FAITH—THE CHRISTIAN'S VICTORY

"Now faith is the substance of things hoped for, the evidence of things not seen." Heb. 11:1.

"Faith is simply believing God." In reality faith is the simplest and plainest thing in the world, and the most easy of exercise." Nevertheless the subject of faith to the minds of many Christians is involved in a cloud of mystery. It is so simple that a child can grasp its meaning at once, and so mysterious that many Christians do not understand it.

Faith is simply taking God at His word, with full confidence that He will perform that which is committed to His trust. Faith is one of the most important of the Spirit's fruit. For upon the conditions of our faith hinges our eternal salvation. Heb. 11:6, Jno. 3:16.

Dear Reader, did you ever consider how
(Concluded on page 567)

MISSIONS

MISSIONARY BRIEFS FROM HOME AND FOREIGN FIELDS

The Editor solicits notes for this practical department of the Christian Monitor. Do not let modesty keep you from giving us practical write-ups from your own particular work. We shall depend upon you.

INDIA

"It will no doubt be interesting for you to know that we are planning to celebrate in an appropriate way the Twenty Fifth Anniversary of the founding of the American Mennonite Mission. It will be twenty-five years since the work was begun on the 22 of Nov., 1924, and we hope to put forth special efforts along evangelistic lines and for the deepening of the spiritual life of the Christian community both missionary and Indian."

Shall India teach America Christianity—"India has thousands of years of sin in its background, but has nevertheless many admirable qualities. In its slow, meditative, contemplative way it may yet see and know Christ's way better than America does. When a man will crawl 500 to 600 miles to a shrine, and others sit between six fires when it is already 100 degrees in the shade, that shows zeal and religious fervor and when Christ dominates in those lives, what may we not expect of the Christian Church in India.—M. C. Lehman.

On March 9, Bro. C. D. Esch was ordained to the office of bishop at Sundar-ganj. The Christian Monitor wishes him the grace of God and the might of His Spirit.

A Macedonian Call—"We are very much in need of some more single women for the work. Sister Good's furlough will be due in Dec. 1925 and if some one were to come this coming fall she would have only a year's time to study the language before she would need to take up the work. We need some one who is first of all a missionary at heart, and then one who has a lot of good common sense and last tho not least of all one who has the necessary educational qualifications."

Cheering News—"As far as we know every Indian Mennonite home has a family altar for daily prayer," says Bro. Lehman. May this help to rekindle the fire on forsaken altars, and may we rebuild ruined and broken down sanctuaries.

A Tremendous Doer—An Indian brother remarked recently of a certain mission-

ary, "he wasn't a great preacher, but he was a tremendous doer." Those were loud sermons with no reaction.

SOUTH AMERICA

A Giant Task—In the Argentine in the area of the Mennonite Missions, about 332,000 people are found. There are only 14 missionaries or about 23,000 persons for one missionary. Do we have a need for an increased force?

Christ Is Dead—"In South America they have a Christ but he is dead. The image and crucifix of a dead Christ is all they know. A living, personal Christ is unknown."—T. K. Hershey.

First Ordination Service—"After listening to the important subject, 'The Church, Her Commission,' we were privileged to see the first ordination service in the Argentine, when Bro. D. Parke Lantz and Bro. Albano Luayza were ordained to the ministry by Bro. Hershey. May heaven's choicest blessings be upon them in their responsible calling."

HOME

An Active District Mission Board—In 1913 the Indiana-Michigan Board had the oversight of eleven congregations with 118 members. In 1923 had the oversight of eleven congregations with 422 members. Two of these congregations are now independent. Six churches have been erected or repaired. Fourteen places, old and new have been aided. Twelve workers have been ordained or located.

Armourdale—The third Mennonite Gospel Mission has been opened in Kansas City, in the Armourdale section. Bro. Will Smith is Supt. The first Sunday school attendance was 67. "Sow the word beside all waters."

GENERAL

Prayer is the absolutely indispensable first step in any missionary undertaking.

Doubt, Darkness, Despair, Death.—"CERTAINLY, NO PRESENT DAY MISSIONARY (who is called to face the power of darkness on the mission field)

CAN AFFORD TO BE BLIND TO THE GLORIOUS REALITIES OF THE RESURRECTION. 1st, because it dispels the gloom of doubt; 2nd, because it dispels the gloom of darkness, defeat and despair; 3rd, because it dispels the gloom of death."—J. D. M.

"SERVING THE MASTER"

Mary M. Miller

I gave my life to the Master;
I sought to be useful to Him;
I vowed and waited and listened
With determination grim.

To do deeds noble and honored
Was the task my heart awaited;
To exist supinely useless
Was a life my spirit hated.

To gain for my Lord great honor,
To stir the world was my aim;
To love and to serve Him only;
To exalt His holy name.

I prayed and waited and listened
And still knew not where to go:
The works and ways of our Master
I thought too painfully slow.

Does God not want willing service?
Why does He not send a call?
Weary and much disappointed
I nearly lost aim and all.

Must I then forsake my Savior?
Does He not have work for me?
I prayed again to the Master
And in this wise answered He:

"Look ye out upon the people—
Are there needs that ye can see?
As ye do it unto others,
So ye do it unto me;

"If ye live in idle waiting,
Heeding not their needy cry,
Are ye better than the Levite
Who the wounded man passed by?"

You can serve your Lord by grasping
Opportunities at hand;
They are the voice of the Master
Giving divine command.

It is so ye serve your Master,
It is so that He gives commands;
It is so He calls His workers,
By giving work into their hands.

Never, never, doubt the Master,
Serve ye men as best ye can;
It is so ye serve the Master—
"Ye serve Me by serving them."

Hesston, Kans.

"A host of folks prate about 'service' who never rendered such a thing to their fellow man."

WHY OUR INDIAN CHRISTIANS WOULD NOT GIVE UP THEIR FAITH

Geo. J. Lapp

The Whole Atmosphere of India Is Religious

This is very marked during these days of political unrest. In the councils of State no one class of religionists want any other class to have a majority vote. No class wishes to be in the minority. Each fights for greater rights and privileges with the Government or tries to overthrow it in the interests of their own people. The outward show of patriotism is only the veneer under which is hidden the ardent desire to promote the cause of their own communities. But aside from the political aspect every turn of the hand is religious. No trade is plied, or business carried on without some special blessing of or invocation to some deity, or god. Every detail of life is connected with the gods among the Hindus and with Allah among the Mohammedans. With some even their thefts and murders must have connected with them in some way the worship of the gods. So when we speak of the heathen in India we are not speaking of an irreligious people. But we must remember them as representing all gradations of non-Christian intelligence from the religious masters of the most highly organized philosophy to the poor idol worshippers who throw a handful of straw before a stone in the jungle for protection from ravaging beasts. The boy who is badly frightened at the first sight of a hideous idol before which he is taught to perform his religious devotions has born in him the devotions of centuries past. Nearly every animal is connected with religious devotion and all of them are included in the great system of transmigration as held by the Hindus. Even the tree must forgive the woodman before he cuts it down.

There Are No Deities Of India Satisfying

Through the worship of them there is no forgiveness of sin. There is no love for them, only fear. There is no joy from experiencing their presence and power. There is always a sense of distance from, disinterestedness on the part of, and liability of cursing by the gods. There is never a definite assurance of a hope beyond the grave except a vague hope that through the cycle of the ages and existences they may find a state of complete absorption into Brahm the qualityless, motionless, eternal zero. There is no hell to the Hindu but it is as one told me, that it is all hell from beginning to end until one arrives at a hell-less state sometime in the aeons of ages to come.

Christ's Teachings Are Not To Be Compared

They present a Gospel of Faith, Hope,

and Love which fundamental qualities are entirely absent in any writings of non-Christian leaders either ancient or modern except as they have imbibed Christian teaching and then they only can approach the real to a very slight extent. It is not hard for the Indian to understand the difference once he has tasted of the good Word of God. The great reform leaders of India today are readers of the Bible.

Christ's Life Cannot Be Compared

Born of a virgin, sent from God, very God and very man, Himself the embodiment of all the Divine attributes, the incarnation of the love of God to man. is entirely incomparable to the highest Hindu ideal. There have been incarnations according to non-Christian teaching but they all fail to compare to the immaculate Son of God. Each fails either morally, or ethically, and all have failed to emancipate their worshippers from the thing for which they are supposed to come. Some of them have been actual historical characters while others are purely fictional. Imaginative minds have ascribed to them virtues they never possessed and powers they cannot wield. Every virtue, every power, every attribute, manifest in Christ through the Scriptures have manifested themselves time after time in the lives of the believers either through their transformation, or in their labors for Him. Christ lives in the hearts and lives of men while the incarnations of Hinduism are either dead or demons. Mohammedanism fails in that its cause has been propagated by the sword and love is not known. There is no change in the life of the adherent and he may represent the worst possible class of people and yet be a devotee of Allah, and a follower of Mohammedan. Fatalism forms the groundwork of their faith.

The spotless Son of God stands out unique for His purity of life, in His power to transform souls, and to lift man from his low estate. Indian Christians know this and would not leave Him; I mean those who know Him. Some profess belief but do not possess the Pearl of great price.

The Experience Of Having Him Cannot Be Compared

Only a few weeks ago the writer was called to the bedside of a patient. He was a young man lying in a thatch roofed hut burning with fever and wild with delirium. Careful treatment started him on the road to recovery. But careless giving of medicine on the part of the father brought on reactions which frightened the parents. They did not know the cause

of the lad's peculiar actions and when we reached the house in the early morning we found a priest on the floor going through some wild orgies to scare out the evil spirit which had taken possession of the young man. The priest had drunk freely of liquor before and had become inspired. He was certainly a fit subject to communicate with the lower regions but not with the higher. The demons in one and in the other were soon come to a hand to hand conflict for the priest was about to beat the poor patient with a shoe to put the demon to flight. Our intervention was not pleasing to them. Prayer and care brought the young man to health. Christ on the one hand as a healer and demons on the other seeking to destroy. Compare if you will these two. Christ is supreme and India knows it. He transcends in His life and teachings all efforts of gods and men even to the most highly organized philosophical reasoning of the most enlightened. India is coming to recognize this. The joy of knowing Him precious to the soul is the fond experience of every saved soul in India and they would not change.

The Change Of Heart Of The Christian Cannot Be Compared

Where there was fear and the worship of they knew not what, there is now love, reverence, righteousness, peace, joy, assurance, of the life that now is and the life that is to come. The testimony is given by all time after time, "I know what I was and that the gods I worshipped could not satisfy, my life was worse than useless, I had no conscience and was indifferent to the possibilities of progress. I know what I am by the grace of God who hath redeemed me. I have life and feel every impulse for growth in every way and desire to labor for the betterment of myself, my family, my country, and for the glory of God." Of the millions who have accepted Christ few would be more than festering sores in the moral fabric of India had they not become believers in the Son of God. They will not leave Him.

They Find That Christianity Is The Only Impartial Religion

Mohammedanism is for Mohammedans, Hinduism for Hindus, Buddhism for Buddhists and each community seeks the welfare of its own only and cares nothing for adherents of other religions. India is coming to know and the Christian Church is rising to the standard that Christianity is not only universal in its application but impartial in giving out blessings to the world. Hindu, Mohammedan, Sikh, Buddhist, stand side by side with the Christian and receive the same consideration in medical treatment, in times of want, when in need of sympathy and advice at the hands of the servants of God. A slight operation was needed in a medical dispensary. The patient was advised to go to an Indian medical officer

but he refused. He told an Indian Christian that he feared his life at the hands of the Indian doctor. Although the doctor might not harbor hatred for him yet another might heavily bribe him to take the life of the patient while operating upon him. But he calmly lay on the table and took his anesthetic at the hands of the Christian and peacefully went to sleep and submitted to the knife, feeling assured that his life was safe in the Christian's hands. After he came to himself and the work was all done he broke down with tears of gratitude for the kind service which had been rendered to him. Christ holds out the hand of mercy

to all alike irrespective of race, language or country and India is coming to know this. Christian India does know it and will not leave their Savior. It breaks down the barriers of prejudice, opens the road for freedom, paves the way for progress, opens avenues for lightenment, and calms the soul with the assurance of safety. The believers in India will certainly never lose their hold on Christ while of course there will be lapse and fallings away. But Christ has been here in the hearts of the believers and He will be here till He comes in person to gather His own.

Dhamtari, India.

their literature, and in great measure, the power to preserve identity as a Church.

Education with Mennonites in America Is Still Problematical

All the forces of argument coming from the Church are focused on the great need for having men and women in the missionary field who are known to be intellectually strong for the faith of their fathers.

This is a wise provision that should be made to obtain in foreign lands as well as at home, a corresponding atmosphere and the same identity for the Church. Otherwise all missionary endeavor both at home and abroad could not be a success.

Judging from the many problems that are constantly before the Church and the critical periods that are passed from time to time, the educational advantages provided for our young people are problematical, and the schools already established under the wings of the Church, have not as yet progressed beyond the experimental stage.

By taking a survey of the educational field as coming within the scope of the past thirty years, it is found that the first movement looking to the establishment of a school for Mennonites, took form in the year 1894, when an organization was effected and incorporated at Elkhart, Indiana. One of the leading figures in this movement was John S. Coffman, a native of Rockingham Co., Va. but at the time,

he was engaged in active evangelistic work in the general field of the Church. It was at this time that he was moved and actuated by a conviction, that the Mennonite Church must educate her young people, or die.

His vision of a school for his people, was greater than any one living had ever known, and years of the future may yet have to pass before that vision can be entirely realized.

Elkhart Institute and Goshen College

Elkhart Institute located at Elkhart, Ind., in the year 1895 was operated and controlled by a local board that had no other

alternative before it but the questionable expedient of employing teachers who never had training in a strictly Mennonite school. Of course this could not be other than a critical experiment, and one that had to be thoroughly tried out before the best results could be expected. For some years the institution grew and prospered. With the death of Coffman in 1899 who had served as president of the Board of Directors and as its chief promotor, the school in 1903 was moved to Goshen, same county and state, and has since been known as Goshen College.

As affecting the prosperity of the Church generally, and the welfare of the young people in particular, who entered as stu-

A RETROSPECTIVE GLANCE COMPARED WITH A PROSPECTIVE VISION OF EDUCATIONAL ADVANCEMENT

L. J. Heatwole

The Proper School Atmosphere For Our Children

Education, with Mennonites, has marked the trail of years in the long past with mingled success and disappointment. For more than two centuries, they have been trying to solve this great question for themselves and their children. Early in the pioneer days of their experience in America, the initial step was taken to provide the proper atmosphere and environment for the young people by having them taught exclusively under the same roof where the congregations worshiped regularly, or in side-buildings located on the same grounds. In this way the line of heritage, from father to son, and from mother to daughter was definitely maintained, their identity as a Church tenaciously held, and their literature and native tongue preserved.

History however records the fact that in the course of generations, this wise provision for safeguarding their children was gradually abandoned with the inrush of elements that swept our people into the common mould of Americanism. To Mennonites of that time the result seemed almost disastrous. The measures since adopted by missionary effort, and the strenuous endeavors lent to the field of evangelism, have not been adequate for redeeming the ground that has been lost, and no measure is now at hand, unless it be in a general educational movement from the Church, to again acquire the safe footing once held in language and proportionate accessions to the main body, which might be numbered in America today, by millions instead of thousands!

By creating a proper atmosphere for their children, the Israelites flourished mightily, even while under Egyptian bondage. The

powerful effect of early teaching and environment for children at that time is fully evidenced in the single case of Moses. There are those in our modern days who have learned this great lesson in time to preserve their identity. For instance note the marked difference in results obtained by Mennonites who emigrated from Holland to America and those who migrated from the same districts of the Fatherland



Eastern Mennonite School

to southern Russia. Both these branches adhered to identically the same principles of discipline and doctrine as set forth in the Confession of Faith adopted in Holland in the year 1632. Both went into unoccupied fields and began life on a strictly primitive basis. The Russian branch, however, by maintaining schools of their own and the providing of a proper atmosphere and environment for their children, have held their language and identity as a people, through all the years of their sojourn in Russia, as well as during all of the fifty years since their partial removal to America. In the mean time most of the descendants of the emigrants to America direct, have lost the precious heritage of a native tongue,

dents, the school could not be continued otherwise than as an experiment. Rocks and shoals were encountered along its course from year to year. Problems were met and in some way solved from time to time. Propositions came up for consideration that were unexpected and unforeseen by the wisest and most sanguine of its supporters.

The atmosphere that many parents had so hopefully expected to develop in the school as a safeguard for their boys and girls, in time, became so painfully absent, that a feeling of alarm spread through out the Church and its Conferences. What could the founders of the institution do, otherwise, than with the memory John S. Coffman before them, but to bow their heads with deep humiliation and disappointment. Conditions and circumstances were developed by members of both faculty and student body in the exercise of liberty that was entirely unlooked for by the management. But God be thanked that after the lapse of almost a generation, the needed steps are being taken to safeguard the school against any further repetition of such dire results.

Some Other Mennonite Schools

After some years of struggle, supplication and wrestling with God in prayer, leaders of the Church were led to entertain the belief that a school could be founded and operated by a faculty of teachers who would foster the spirit of submission to the doctrines of faith and discipline espoused by all our District Conferences and General Conference; and further, that an atmosphere should pervade the student body of such a school, that would make it safe for young people to attend.

In the face of such convictions and profiting greatly by the experiences of Goshen College, a school with small beginnings was started at Hesston, Kans., with an enrollment of twenty-two students. It has since grown to the proportions of a college and has become a fair exponent of the conservatism of the west.

The institution at Assembly Park near Harrisonburg, Va., was begun in 1917 on the basis of academic and Bible courses. It has continued to steadily grow in attendance of students, and in favor with the Church and the Conference under whose authority it was organized; but may it be known that this school, along with the other two referred to, have problems before them that are yet unsolved, and that each of the three institutions now launched, stand mutually in need of the fostering care and oversight of a General Board of Education, in which there is representation from a whole and undivided Church.

A Vision of the Future

In conclusion, may it be stated that no other denomination in America has suffered such fearful reverses as have the Mennonites. No other Protestant body, perhaps has sustained a greater proportionate loss

in number, both by dismemberment from the parent body, and by material, rightfully her own, going out from her borders to fill other churches.

Along with the present destructive elements appearing in evolution and modernism that are to be encountered in forms that were never before presented, together with the tendency manifest on the part of some of our own congregations to drift with the current of worldliness, all combined, render it still most difficult to think that there are great possibilities yet awaiting the Mennonite Church. In the light of all the failings and reverses of the past, even before the most pessimistic outlook, God must surely have wonderful things in store for a people whose pathway in the past has been so strewn with misfortunes. Though crushed to earth, truth is still mighty and will prevail.

A Church that has survived through such fiery ordeals is surely destined to rise. With a firm foot-hold on the All Things of the Gospel, a marshaling of forces as vested in District and General Conferences and an array of Boards and Committees all based and grounded on the entire teaching of the Word of God, and lastly, with every school brought into line where both faculty and students are not only personal examples, but open advocates of the principles—instead of the perilous losses sustained in the past, we should realize a flocking in and a returning to the fold after the manner pictured in the prophecy of Isa. 2, where it is said: "In the last days (I, the Christian Dispensation,) When the Lord's House shall be established * * * all nations shall flow into it, and many people shall go in and say; come ye, let us go up into the mountain of the Lord, and he will teach us his ways and we will walk in his paths; * * * and, Come ye and let us walk in the light of the Lord."

Dale Enterprise, Va.

CHAPEL AUTO

The American Baptist Publication Society has just purchased from the White Company of Cleveland, Ohio, and placed in active service, a new type Model 50 chassis, with a special transcontinental home touring body, to be used in missionary work among the Mexicans in California and Arizona,—the first of a number of such models which will be set apart for evangelistic work along the highways of the country. This new chapel auto will reach small out-of-the-way hamlets and small towns often many miles removed from transportation facilities.

To give the maximum of service and to avoid all worries of tire trouble, Overman cushion tires have been used throughout, and are adapted for urban or inter-urban work. The car is also equipped with a Neville starting and lighting system, and the interior is lighted with six 4-candlepower lights from the battery.

On the outside of the body there is a Scripture passage in English, "The Seed is the Word of God." On the central panel of the car are the words in Spanish, "Carro Capilla Mexicano," and a Scripture verse in Spanish, "By Grace are Ye Saved through Faith, and That Not of Yourselves: It is the Gift of God." On the opposite side of the car there is another verse in Spanish, "The Wages of Sin is Death, but the Gift of God is Eternal Life through Jesus Christ Our Lord."

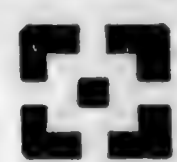
The interior equipment and furnishings consist of a driver's seat for two people, a 50-gallon fresh-water tank and waste, a wardrobe and bookcase built into the frame, a couch heavily trimmed (convertible at night into a double bed) and covered with imitation leather, drawers for linen, etc., an awning over the rear platform which is used for preaching purposes, a washroom and toilet, also a three-burner gas stove, and a folding table. The rear section is so constructed as to be convertible from a bedroom during the night to a reception room during the day, and is furnished with wicker chairs and furniture.

A specially construction tent is a part of the auto equipment, the one being so arranged that the rear of the chapel auto, with its pulpit platform, can be backed into the end of the tent and become the pulpit platform inside the tent. The tent itself is 16x30 feet, and will accommodate a congregation of about 100 people. It is equipped with an Estey pulpit organ, collapsible chairs, a Coleman lantern lighting system. A trailer is used to carry the furniture.

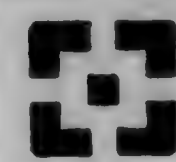
The car will be known as "Chapel Car Auto No. 1. Crawford Memorial." The funds for its construction, as well as for its upkeep and the maintenance of the work, were given by Mrs. Effie M. Crawford of Santa Ana, Calif., as a memorial to her deceased husband, Mr. Will C. Crawford. The car, with its complete equipment, cost about \$9000.

MAKING PICTURES

Bishop Thoburn tells a beautiful story about a picture of his dead child. It seemed a very imperfect photograph, so blurred that scarcely a trace of the loved features could be seen in it. But one day he took the picture to a photographer, and asked him if he could do anything to improve it. In three weeks the bishop returned, and, as he saw the picture in its frame on the wall, he was startled. It seemed as if his child were living again before him. The image had been in the old picture, but was concealed beneath the blurs and twists that were there also. The artist, however, had brought it out in strong, living beauty, until it was life in its tender charm. In every true disciple of Christ there is the image of the Master. It may be very dim. Its features are overloaded by blurs and blemishes and are almost unrecognizable by human eyes. It is the work of Christ in our lives to bring out this likeness more and more clearly, until at last it shines in undimmed beauty. This is what Christ is doing in many of His ways with us. —J. R. Miller.



BIBLE STUDY



FAITH AND PRACTICE — ACTS

XXXV

How like the journey of Jesus to the Garden and to the cross was the journey of Paul and his company to Jerusalem! Jesus had told His disciples that He would be taken and crucified and that all would forsake him that night. Some insisted that it should not be so. Others said they would stay with Him to the end. The disciples prepared for the conflict by taking two swords. Jesus went to the garden and went away alone to pray. While His disciples slept he prayed and said "Thy will be done." Paul knew that danger faced him and the brethren with him knew for a certainty that there would be trouble. When their leader refused to take the precaution to stay away from Jerusalem, they resigned the matter to the Lord and said,—"The will of the Lord be done."—Acts 21:14.

In this spirit the company took up their baggage and began the journey to Jerusalem. Paul felt it his duty to go and threatening dangers did not turn him from his purpose. He had become accustomed to dangers. He had learned that the grace of God was sufficient for him in every need. What did the promises and revelations of the Lord mean to him if on such occasions he could not put his trust wholly in the Lord and find Him a help and comfort? The Lord wants to be a help to us when we are in trouble. It means nothing to trust the Lord when the sun shines and things move pleasantly. But when the clouds come and troubles threaten it is a comfort to know that His promises are made for us and His presence will be near to help and keep us.—Acts 21:15.

It may not have been a new experience for Paul and the brethren who were with him to have in their company the host who would look after their needs in Jerusalem, but it is a new expression in the record to find one described as "an old disciple." Grown old in years or service? One of the early believers, perhaps, when Paul and Barnabas had made their first journey through the Island of Cyprus, at the time when the governor of the Island had been converted and the power of the Lord had warned men not to interfere with the work of the Lord. Here was bread cast upon the waters that had returned after many days. This was a manifestation of the manner of faithfulness on the part of those early believers. No

doubt some had fallen away from the faith. Some had been dissuaded from the truth by the erroneous teachings of the Jews or by the philosophies of the Greeks or the persecutions of the idolaters; but Mnason had remained faithful, as had many others, and was now ready to show exceptional hospitality to Paul and receive him as his guest in Jerusalem. Paul was facing a band of enemies in going to Jerusalem, but he knew that he would have one friend when he got there, Mnason would be with him on the journey and receive him when he arrived at his destination. We also have Jesus with us as we journey and He will receive us when we arrive in glory.

Paul and his company were received by other friends in the city when they arrived.—21:17. This is the blessedness of Christian fellowship. There are some hands extended to believers out of custom, some out of courtesy but the hands of the believers are stretched forth with gladness. There were other warm hearts there for Paul and his company. The apostle James, the brother of Jesus, and the elders were ready to receive this group of servants of the Lord who had traveled far among the aliens declaring to them the wonderful works of God and His salvation for all men. This testimony was given to James and the elders, and the effect was such as might be known by those who truly loved the Lord and enjoyed His salvation. "They glorified the Lord." Along with his praises of the Lord for saving so many of the Gentiles, James was anxious also to declare how many Jews had also believed. While Paul laid stress upon the fact that the Gentiles were saved without the keeping of the Law, James stressed the fact that the Jews who had believed in Christ were still zealous of the Law.—21:20.

There was a point of conflict between Paul and James in this that James had ministered to the Jews and had not encouraged them to forsake the law under which they had been brought up and whose ordinances they had faithfully kept all their life. Paul had been a teacher of the Gentiles and had never encouraged the Gentiles to accept any part of the ceremonial law of the Jews which, as he taught, could not add to the effectiveness of the salvation of Christ for they were saved by Grace, through faith in Christ,

and could not be saved by the observance of any law. Paul did not accuse James of an error in the manner of his dealing with the Jewish problem as he found it in his work and experience. James did not deny the truthfulness of the position of Paul. But the difficulty lay in the conditions of the believers, part of whom were keepers of the law of Moses and part of whom did not even know that law. There was a lack of appreciation of each other's faith among the believers. Why should not men be careful in the instruction of the saints so that the prejudices in the ranks of the believers might be avoided?

The chief concern of James was, that the brethren in Jerusalem should not misunderstand Paul. James informed Paul, and rightly, that the people had heard that he taught the Jews to forsake the law of Moses. This was not true. Paul did teach them that their law was of no effect as far as it being a means of salvation is concerned. He wrote that fact to the Galatians.—Gal. 2:15-21. But at no time did Paul require that the Jews should forsake their customs. He also encouraged the Gentiles not to comply with the Jewish laws and customs, since doing so would not add to their spiritual welfare, but would bring them under a bondage which the Jews could not bear, since they were required to accept salvation through Christ, and could not find it in the law.—Gal. 6:12, 13. In order to free Paul from the stigma of opposing the law of Moses, James encouraged his keeping the ceremony of the law prescribed for persons making a vow. Thus Paul could make a vow at once which could be fulfilled in the course of a few days, and enter the temple with those brethren in Jerusalem who had made a vow and were fulfilling it. He followed the custom of the Jews as an act of worship and not with a view of establishing a course of conduct for believers in Christ. Paul's act bound no one else to the same method. He only, of the company who came to Jerusalem, took the oath and waited upon the Lord daily at the temple. There may be some expedients in our Christian service which are not necessarily laws. That which becomes a law will become a snare to the Gentiles as well as to the Jews. The whole purpose of Paul in making and keeping his vow, was to show to the Jewish believers at Jerusalem that he was not speaking against the law for the Jews. They formed a congregation by themselves in which it would have been impossible for a Gentile believer to find a place of fellowship. The Gentiles formed

congregations in which some Jews were able to worship, as was the case in the Gentile district of Asia and Europe, but in which a believer from Jerusalem would have had scruples to fellowship and might have judged them as unworthy of the grace of God. Such teachers were in the Churches and they greatly hindered the work of the Lord in the Gentile districts. James acknowledged the Gentile believers and the continuing of the work of the Lord among the Gentiles. He cited again the Letter that had been sent out to the churches by the hand of Paul granting that they were saved through Christ, but that they should abstain from some of the things which to the Jews were abominable and from the sins of the flesh.—Acts 21:21-25.

Paul devoted himself to the ceremony of the vow with his brethren in Jerusalem. He succeeded in comforting the hearts of the doubtful, but he did not satisfy the unchristian Jews who had marked him as the great enemy of the Jewish religion and the menace to the law which was given on Mount Sinai. While he worshiped his enemies plotted. The Church was in peace for the time being, but the enemy was at work in secret. "Let brotherly love continue," was the motto of James and Paul.

The Workers' Column

The Seal of the Holy Spirit.—Ephesians 1.

June 8.

- I. It is the blessing of God.
 1. The blessing of God, the Father of our Lord Jesus Christ.—v 3.
 2. It is a blessing that comes through Christ.—v 3.
 3. It is among the spiritual blessings of the heavenlies.—v 3.
 4. It is one of the complete number of blessings belonging to the believer.
- II. The divine grace of the gift.
 1. Because of being chosen in Christ.—v 3.
 2. Because of adoption through Christ.—v 5.
 3. Because of being made acceptable in Christ.—v 6.
 4. Because of redemption through the blood of Christ.—v 7.
 5. Because of being heirs of God through Christ.—v 11.
- III. The purpose of the gift of the Holy Spirit.
 2. The sealing of those who believe in Christ.—vv 12-14.
 2. The present earnest of the believer's inheritance.—vv 11, 14.
 3. The present blessing of redemption until the full redemption shall come in glory.—vv 7, 10, 14.
- IV. It is not the only spiritual blessing.
 1. What the Holy Spirit blessing is.
 - a. He is the Holy Spirit of promise.—v 13.
 - b. He is the gift of God to all believers, after they believe.—v 13.
 - c. He is an abiding presence,—“until

the redemption of the purchased possession.”—v 14.

2. Other spiritual blessings.
 - a. The spirit of wisdom and revelation in the knowledge of Christ.—v 17.
 - b. The Spirit of might in the inner man.—Eph. 3:16.
- Note:—While all spiritual gifts emanate from the same Holy Spirit, they do not constitute the baptism of the Holy Spirit; rather are they manifestations of the presence of the Holy Spirit by whom all believers are sealed upon their believing in Christ.—vv 13, 14.
- V. The purpose of God for the believer who receives the gift.
 1. That we should be holy and without blame before Him in love.—v 4.
 2. The gathering together of all things in Christ, both which are in heaven and on earth.—v 10.
 3. That we should be to the praise of His glory.—vv 11, 12.
 - VI. How the promise of the Spirit may be received.
 1. By hearing the Word of truth, the Gospel of salvation.—v 13.
 2. By trusting in Christ, after hearing the Word,—by believing in Him—vv 13, 14;—believing is equivalent to faith in Him.—v 15.

With Christ for Power.—Mark 6.

June 15.

- I. The need of being alone with Christ.
 1. The need of rest.
 - a. After separation from each other in service.—vv 7-12.
 - b. After being tried by the various experiences with men.—vv 12, 13.
 - c. After the novel experiences of a life of faith and trust.—vv 7, 9.
 - d. After the disappointments one may have with men.—v 11.
 - e. After the successes granted by the Lord in His service.—v 13.
 - f. After the joy of recounted blessings and victories.—v 30.
 2. Rest is commanded by the Lord.—v 31.
 - a. To be away from men for a season.—v 31.
 - b. To refresh the body with rest and nutrition.—v 31.
 - c. To change to nature of service.—vv 12, 37.
- II. The method of recovering power for service.
 1. Getting away from men but remaining with Christ.—v 32.
 2. Getting away from preaching but not from teaching.—vv 12, 34.
 3. Receiving more of the Word.—v 34.
 4. Imbibing more of the compassion and love of Christ.—v 34.
 5. Contemplating the inexhaustible power of Christ.—v 41.
 6. Inspired with the thought of fellowship in service with Christ.—v 41.
 7. Encouraged by the fact that man's penury may be God's riches.—v 38.
- III. The blessing of Christ's presence and power.
 1. It fits one for new forms of service.—vv 39-41.
 2. It instructs one to give the last mite for the need of others.—v 38.
 3. The use of His power enriches more than it impoverishes.—vv 38, 43.
 4. It qualifies one to meet every demand on the part of men.—v 44.
 5. It prepares one to meet the unexpected.—v 48.
 6. It discovers Christ in new forms of love and power.—vv 51, 52.
 7. It enables the believers to meet the new demands of men and to behold new graces in Christ.—vv 53-56.

The Church Accepted.—Acts 2.

June 22.

- I. The members of the Church.
 1. The apostles, chosen by the Lord.—Acts 1:2.
 2. Those who had seen the Lord alive after His passion.—1:3.
 3. Men who had seen the Lord ascend to heaven.—1:9, 10.
 4. One hundred and twenty persons who believed and fellowshiped with the apostles.—1:13, 14.
 5. Persons who continued in prayer and supplication in company with the apostles, among them Mary, the mother of Jesus and the brethren of Jesus.—1:14.
 6. Those who were to be witnesses of Jesus.—1:8, 21, 22.
 7. Those who believed in, and waited for, the Holy Spirit of Promise.—1:8.
- II. How the Church was accepted.
 1. By the Lord filling them with the Holy Ghost.—2:4.
 2. By the Lord giving power to His witnesses by the Holy Ghost.—2:4.
 3. By the fulfillment of the promises of the Lord as prophesied.—2:16-21.
- III. The witness of the accepted Church.
 1. The witness concerning Christ and His ministry.
 - a. He was a man among men.—2:22.
 - b. He was approved of God, by the signs and wonders which He did.—2:22.
 2. The witness concerning the mission of Christ.
 - a. He was delivered by the determinate counsel and foreknowledge of God to be slain.—2:23.
 - b. He was raised from the dead by the power of God, because it was not possible that death should hold Him.—2:24.
 - c. He ascended and was exalted to the right hand of God, to be Lord.—2:34, 35.
 - d. He is made both Lord and Christ.—2:36.
 3. The witness concerning salvation.
 - a. He fulfilled the promise of the Holy Spirit.—2:33.
 - b. Men are required to repent and be baptized in the name of Jesus Christ.—2:38.
 - c. Remission of sins may be had alone through Jesus Christ.—2:38.
 - d. The Holy Spirit is given only to those who believe in Christ.—2:38.
 - e. Salvation for all men may be had through Jesus Christ.—2:39.
- IV. The fellowship of the accepted Church.
 1. Is based upon faith in Christ and obedience to His Word.
 - a. In baptism.—2:41.
 - b. In communion.—2:41.
 - c. In doctrine.—2:42.
 - d. In prayer.—2:42.
 2. Results in power of the testimony of the Church.—2:43.
 3. Manifests the kindness and love of the saints.—2:44, 45.
 4. Gives joy in fellowship.—2:46.
 5. Praises God.—2:47.
 6. Gives the Church favor with men.—2:47.
 7. Brings men to repentance and salvation.—2:47.

A Worshipful Assembly.—I Cor. 12, 13, 14.

June 29.

- I. Qualified for service.
 1. Fitted for the testimony of Christ by the Spirit.

(Concluded on page 573)

EDUCATIONAL

HESSTON COLLEGE AND BIBLE SCHOOL

D. H. Bender

Hesston College and Bible School had its conception and birth in an ardent desire of the brotherhood in the Middle West to have their children educated in a school where Bible, Church, and high Christian standards were made fundamental and consistently maintained. Two leading conferences passed favorably on the movement and the Mennonite Board of Education was asked to locate and open the school. This was done during the summer of 1908, and the next year the school was opened at Hesston, Kansas.

Policy

The policy of the institution from the beginning was to make its work strong and efficient educationally, in all departments and at the same time maintain and champion the Bible and the doctrine and practices of the Mennonite Church. This policy is still rigidly supported.

Organization

Hesston College and Bible School was organized under and according to the regulations of the Mennonite Board of Education. This Board elects the heads of the institution, passes on its curriculum, suggests its standards professionally and holds its local board responsible for immediate management. The local board is composed of seven members, and during the fifteen years of the history of the institution only three changes occurred in the membership of the board and two of these were occasioned by death.

Faculty

There are still a few connected with the institution who remember that memorable morning, September 22, 1909, when the bell rang for the first chapel service. On the platform sat the faculty, composed of three regular members and one assistant. This no doubt will appear to many as a very small beginning but to the twenty-one students who had huddled in front of the stand on camp chairs, be-

cause our seats had not arrived, the spectacle was formidable enough. During the fifteen years that the institution has been in existence the faculty has grown from this small number to thirteen regular members and nine assistants. Although the signification of the office has changed from principal to president there has been no change in the head of the institution nor in the office of business manager.

Attendance

As suggested above the initial enrollment of Hesston College and Bible School was twenty-one. The present enrollment is something over two hundred, and the highest enrollment at any time in the history of the school was about three

of the institution now number two hundred and forty. A gratifying characteristic of these graduates is that at least ninety per cent are faithful supporters of the Church and her standards. Among these there are ministers, bishops, deacons, city missionaries, rural missionaries, foreign missionaries, superintendents of Church institutions, educators, farmers—in fact they are found in almost every legitimate walk of life. Nothing affords us more cause for genuine thankfulness than the fact that those going out from the institution are loyal to the highest and best purpose of life. A good old Christian worker once said, "I have no greater joy than to hear that my children walk in the truth." This is the heart-felt experience of those who are most directly interested and responsible for the work of Hesston College and Bible School.

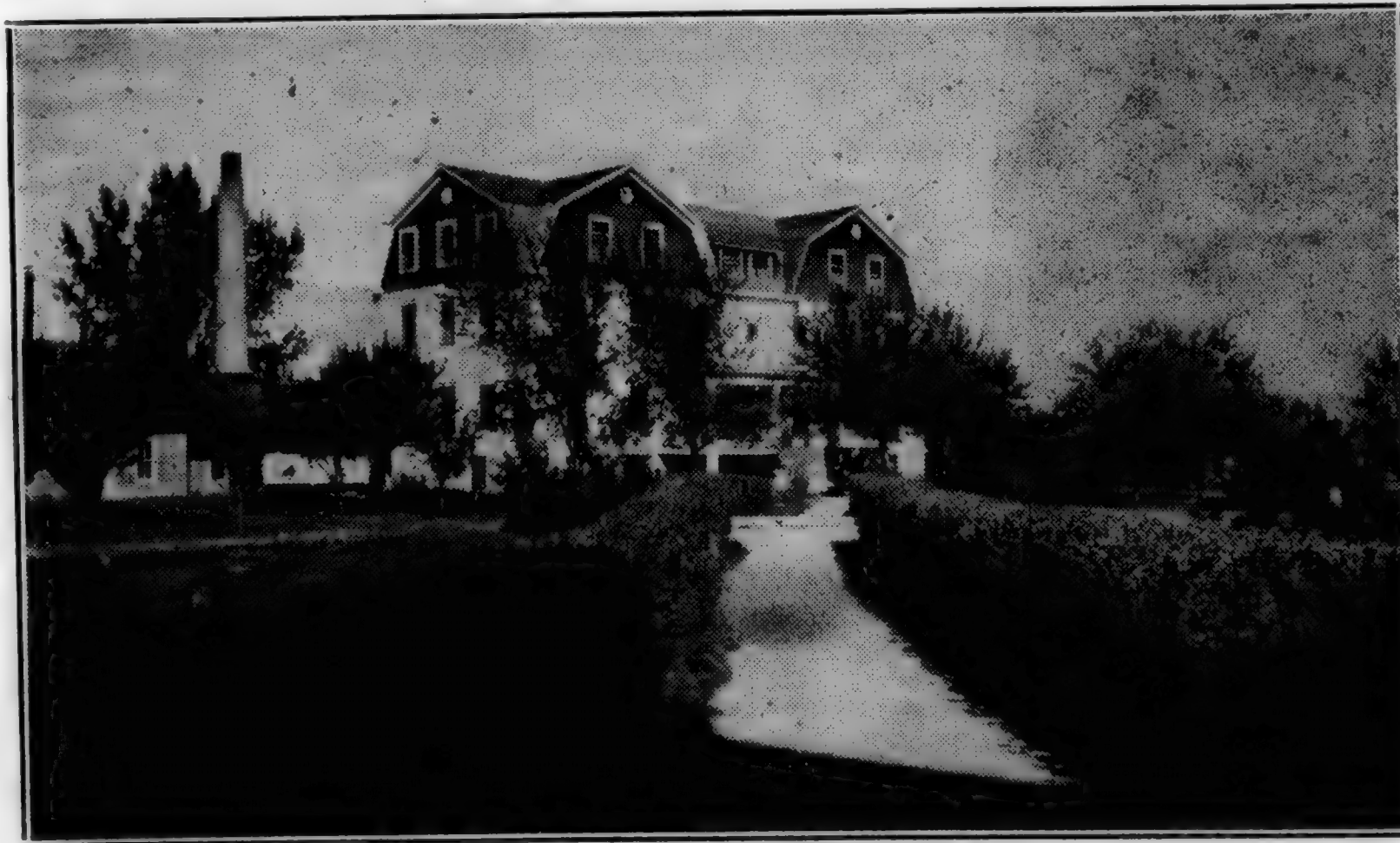
Grounds

One reason why the Church located its western school at Hesston is because eighty acres of the finest Kansas land was donated for this purpose. Of this eighty acre tract, twenty acres have been set apart for campus. Besides the building, walks, fountains, and entrance arch, there should be mentioned the trees. There are now growing on the campus about fifteen hundred trees of various varieties, — evergreens, shade, fruit, ornamental, forest; as

also flowers and shrubbery. These trees attract many birds to the campus and the Audubon Society spares no pains to allure them and protect them. In the spring of the year the place is a veritable bird paradise. The farm is being cultivated and various crops are raised besides supporting a dairy of about a dozen cows. During the past year the embryo of a poultry business was started. It is hoped in the course of time to make this one of the paying features of the institution.

Buildings

When the school was opened fifteen years ago there was one building on the ground nearly complete. The school population moved in without regular seats,



Dormitory and Walk, Hesston College

hundred, including special Bible Term students.

Departments

The institution began with three departments—Academy, Normal, and Bible. Since then there has been added a Bible Academy, Advanced Bible, two years of College and finally a full four year College course leading to the A. B. Degree. Vocal music has always been given a prominent place in the institution and is being strengthened year after year.

Graduates

Including those completing any of the four regular courses—Academy, Bible Academy, Bible, and College, the graduates

furnace, or other necessary furniture and equipment. In this building were not only housed the students but it also contained assembly hall, class rooms, offices, laboratory, kitchen, dining room, and cellar. In 1914 the foundation was laid for the administration building, which was finally completed five years later and was dedicated on January 2, 1919. It is considered a very convenient and suitable building for the purpose intended. With its laboratory in the basement, assembly hall and offices on first floor, and recitation rooms and library on second floor, it serves its purpose very well. The library, being lighted by a large central skylight, makes it one of the most servicable of its kind. Besides these two main buildings there will be found on the campus two dwelling houses, one occupied by the farmer and the other by the superintendent of buildings, a laundry, and the foundation for a new dormitory. The latter will be erected just as soon as finances warrant. It required nearly five years to complete the Administration Building but it was dedicated free of debt, and as a policy of the institution is to avoid indebtedness, the new dormitory may have slow progress in its completion. But "If we live and the Lord wills" it will finally grace the south end of the campus.

Finances

The institution was launched with a debt of ten thousand dollars (\$10,000.00) hanging over it. In a few years this debt was cleared away through the benevolence of its friends. The institution was able to meet its running expenses from its direct income except for the first year until two years ago, when because of advanced prices and financial depression in the middle west causing a smaller attendance, it has been unable to pay out. However by the good will and sacrificial efforts on the part of those who are most deeply interested the deficit is being met.

Prospect

What the future holds in store for Hesston College and Bible School is not for us to declare. The standards are established; the spirit of the institution has pervaded the life of its supporters; her purposes and aims are recognized and accepted; the intention is by God's grace to perpetuate the ideals, doctrines, practices, and teachings of Christ and the Church. To this end we pledge our energies and our efforts. To Him we look for our strength and our help. To all who are interested in the safe education of our young people we appeal for prayers and support.

Hesston, Kansas.

sake all and follow Christ. With so much teaching of a secular nature, so many worldly amusements to mislead our young people, and the Word of God so much neglected, we could expect nothing else but that large numbers would be lost. By more frequent meetings and by various conference measures the Church has sought to prevent this loss. It seemed reasonable as well as Scriptural that more instruction of the right kind would greatly reduce the loss. We believe that practically all of our young people could be saved if they had sufficient training of the right kind. Therefore we have built up a school in the East at which every student studies the Bible while pursuing academic studies and where those who want to may study the Bible only for any length of time they desire.

The school is now a reality and already has a sufficient history to tell whether it is pulling with the "faith once delivered" or against it. We believe that if the Church that owns, controls and supports the school remains faithful, the school will also champion the same faith to the end.

Location

Where it should be located was a great problem. It was at first the intention to locate it at Denbigh, Virginia. Land was bought for a site and other steps were taken. Soon another site was proposed near Washington, D. C., this being nearer the center of the brotherhood in the East. The property under consideration was a portion of the George Washington estate lying between Alexandria and Mount Vernon, Virginia. The property was rented and the first Bible term of four weeks

THE EASTERN MENNONITE SCHOOL—ITS HISTORY AND GOAL

A. D. Wenger

A Great Question

Should there be a school in the East? A myriad times, I am sure, this question arose in the minds of those who sought only the best interests of the Church. The question arose "if one should be founded would it gradually drift into popular channels and become a detriment to the cause of Christ as some other schools have become?" There were good reasons for fearing.

Factors In Its Origin

First. Losing the Most Talented. For generations some of our brightest young people who succeeded well in school were encouraged by their success to go on to higher institutions of learning. While under the strong influences of their worldly environments at school most of them drifted away from the Mennonite Church. A long list of these sons who are now lawyers, doctors, professors, ministers of liberal views, etc., amply testify to this great loss and it seems all the greater when we remember the same drainage upon the church in past generations. Many daughters too have been lost through the same influences.

Second, Corrupt High Schools. Children of high school age were attending their community high school more and more. The text-books failed to carry the high moral tone they once did, in fact some of the

subject matter was antagonistic to the Scriptures. Many of the teachers were irreligious and skeptical. Worst of all perhaps, the morals in some schools were revoltingly low. Some states too adopted



View of Shenandoah Valley from Eastern Mennonite School

compulsory school law. With those conditions the outlook portended an incalculable loss to the Church.

Third, Thousands Lacking Instruction. Members have failed to come into Church because they lacked the training and instruction necessary to lead them to for-

was held from Jan. 9th to Feb. 6th 1915. Not being able to secure the funds for the purchase of the property as was intended, the school was moved the same year to Assembly Park, near Harrisonburg, Virginia. This property was at first leased and then purchased.

Educational Growth

For two years after moving the school to Harrisonburg, only short Bible terms were held. In 1917 the school was incorporated under the laws of Virginia as the Eastern Mennonite School, a faculty was organized with Brother J. B. Smith as principal and the school was formally opened October 15th. A class in preparatory work, one in first year Academy, several Bible classes, and classes in Vocal Music were organized and continued throughout the first school year. During the winter months of 1917-1918 a special Bible course of six weeks was also held. The following year a full academy course was given and in the spring of 1921 this course was accredited by the State. Gradually the work has extended until we are now able to prepare students to the senior year of college. Besides, we have a two year Elementary Bible Course, a four year Bible Academy Course, combining the most essential subjects of the two year Bible course and the regular Academy, and an Advanced Bible Course of two years, of college grade.

Student Growth

The attendance has increased from a small number of students and a few teachers to 160 students, including these of the short term, and ten teachers giving whole or part time, and two assistants. For a few years the growth in numbers has been hindered we believe by the post war depression. Prospects now look very good for next year. In addition to the above students there have also been at least one hundred correspondence students.

Financial Growth

At first it was a difficult problem to secure \$14500.00 to purchase the Assembly Park Property. Later a farm on the hill west of the Park was bought for \$18000.00. In the fall of 1919 a new fireproof building of tile and stucco was erected at a cost of about \$70000.00. This was a large undertaking and left the institution under a mountain of debt. A little more than a year ago the debt was still \$43500.00. But the friends of the school have

responded nobly and the debt has been reduced until now it is only about \$7000.00, and this is practically covered by subscriptions not yet paid. Numerous improvements have recently been made. On the outside roads have been built, trees and shrubbery planted, play grounds improved and a retaining wall built. On the inside, the Library has added many volumes, the laboratory has been improved by more equipment, and better seats have been furnished for some of the classrooms and the chapel. The school now owns property that cost them nearly \$100000.00.

The Goal

What is it? We aim to do nothing under cover. We are willing to advertise to the world what our goal is. The school has been running already for some years. Our past history shows which way we are headed. Whether we shall reach our goal or not depends on the efforts of the Board of Trustees, the Faculty, the Students, the Church and the blessings of the Lord. Some of our young people will seek a higher education, therefore we are providing for them a means to pursue their studies under the best influence with which we are able to surround them. We are not aiming to extend but to strengthen all departments of the work already begun. We are hoping soon to secure accreditation as a Junior College.

With the Bible, sacred song and deeper spirituality we hope to keep our young people well balanced while in school. With the sacred things neglected, an education such as is generally acquired at the present time, cannot help but hinder the usefulness of those who obtain it. To save our young people and make them strong for the work of the Lord, we realize we need to help them to a well-balanced education and at the same time to a deeper spiritual life, to a wider separation from the world and to a greater degree of loyalty to the Church. If it were not for such a worthy goal, surely the Church would not make the sacrifices necessary to maintain the institution.

Harrisonburg, Va.

Conversion Should Precede Higher Education

We must recognize, first of all, that human nature of itself, is a hopeless wreck and no amount of education and culture will be able to make it of any value to the cause of Christ. We recognize the total depravity of man. The unregenerated man—one who knows not God, but is under the power and control of Satan—may have his powers developed to a high degree of efficiency, but Satan will use them to antagonize the work of God. Educating an individual in whom the spirit of Christ does not dwell, but who is a child of the devil, is helping along in the enemy's cause. The individual must be born again; must be a child of God. The fear of the Lord is the beginning of wisdom. To be of any value in Christian service there must be a renewed mind, a regenerated heart, a sanctified soul, a surrendered, Spirit-filled life. This can be used of God even without extensive education so far as schools are concerned. To know Jesus Christ as your personal Savior is the most important knowledge. To dedicate the life to Jesus Christ, to place it entirely upon the altar and consecrate it to Him—this is the prime requisite, the first great essential. If one is in this condition he is in a position to be truly educated for the highest usefulness. His wisdom then will surpass that of the world's most learned sages and scholars, modern and ancient, who possess only the wisdom of the world, for that is even foolishness with God. Possessing this divine wisdom, the danger of education becoming detrimental is not very great.

One may, however, be in the condition just mentioned and yet go through life with the natural powers undeveloped. To render the largest, most effective service we need to employ all our God-given powers. We need to know what we are capable of doing. Education does not create new powers but discovers and develops those we already have.

There are many Christians getting an education who may not have as fully surrendered their lives to God as they ought. In many present day colleges and universities, state and denominational, dangers are lurking in many corners. The faith of many has been overthrown. He who is not as spiritually minded as he ought to be may easily go astray. Even though a person is a thorough Christian there is a possibility of his spiritual vision becoming dimmed. Among the many ways in which education may be or may become a detriment to the cause of Christ, four will be mentioned here:

Ignoring the Bible's Infallible Teaching

First, when it holds up standards and teaches principles contrary to those of the Bible. The inspired, authoritative, infallible Word of God is the Christian's guide through life. Its standards and principles must be held sacred and of the highest

(Concluded on page 573)

HOW EDUCATION MAY BECOME A DETRIMENT TO THE CAUSE OF CHRIST

Edwin Weaver

It is the aspiration of the normal Christian young man and woman to live a life which will count for the most in the cause of Christ and which will make a worthwhile contribution to humanity. In preparing for such a life, education receives a prominent place in the present day. It is one of the vital problems before the Church, for she keenly realizes the necessity of having servants who are able to render the most effective service.

Education is the development of the natural powers of man—the intellectual, physical, moral and spiritual, so that they will be of service to Him. There are two kinds of education: Christian and non Christian or pagan. Christian education is centered in Christ while pagan education is centered in some other god and is obtained independently of Christ. Education without Christ is detrimental to the cause of Christ.

FINANCING OUR EDUCATIONAL INSTITUTIONS

O. O. Miller

For the purpose of making later suggestions more clear we shall begin by making two assumptions. First, we shall assume that the majority of our Mennonite people believe in a Christian training for our young people. They recognize the educational problem as one of the most serious confronting the church today. They consider it within the province of the church's work to attempt a solution so that the training our young people get may be Christian, and that as a result and thru this training the Church may be built up. Undoubtedly some feel that the direction of our higher education should be left in the hands of State or Community. Most of us concede this as far as the grade schools are concerned. Others honestly doubt the wisdom of encouraging our young people to continue their education beyond the grades. They fear that the plain living and simple doctrines for which the Church has always stood cannot be maintained if we encourage the higher education. But for our present purposes we shall assume that the mass of our people will concede the possibility of a satisfactory solution of this problem for both the young people and the Church. Second by "Our Educational Institutions" we mean such institutions as Academies, Colleges, Bible Schools, Training Schools, etc., that are owned by the Church and directed and controlled by Committees or Boards that clearly represent the whole Church.

Next in the discussion we want to consider briefly a number of questions that are often asked in connection with the finances of our Educational institutions.

1. Why cannot our schools be conducted on a self-supporting basis?

This question is often asked. Since our schools have tuition charges why not make the rates high enough to cover all expenses of conducting the school? The answer lies partly in the custom and practice of other educational institutions. State Colleges and Universities are largely supported thru taxation. Similarly private or religious institutions usually receive a goodly share of their income from endowments or gifts. It is the exceptional college or university that makes any attempt to meet all expenses from tuition. The tendency has rather been towards a lowering of tuition rates. The feeling has generally prevailed that the poor student should have the privilege of education just as much as the rich. For this same reason and because of this general practice the tuition rates in our schools have been kept as low as they have. Hence the resulting deficits at the end of each school year. Our academies have been more nearly self supporting than the Colleges. A college requires better trained teachers, more expensive

equipment and a larger variety of courses, consequently more expense all around and the larger deficits.

2. For what purpose do our schools need funds?

A College or Academy needs money for two general purposes: (1) for land, buildings and equipment; and (2) for expenses of operation.

Disbursements for the first purpose are sometimes designated as "Capital expenditures" because they are made for those material and enduring objects which in a factory or manufacturing establishment would be called. "Plant or Fixed Assets." Expenditures for a manufacturing plant are made to enable it to function efficiently and yield the greatest financial return on the capital invested; in like manner the expenditures for a college plant should be made to enable it to function adequately from the point of view of need, convenience, economy of operation, and within reason artistic impression. Outlays on a college plant not warranted by these tests are out of place for they involve the school in unnecessary expense. Expenditures for these purposes should be kept distinct from expenses of operation and should not be made until the funds for these purposes are on hand.

Expenses of operation include (1) administration and general which covers (a) superintendence (b) janitors (c) heating, light and water (d) repairs and supplies (e) insurance, materials, and upkeep of plant. (2) instructions which covers (a) allowances of teachers (b) equipment for laboratories and books and (c) general supplies and expenses.

Besides the above, a school needs money to operate dormitories, dining halls and bookstores, altho the policy usually is to make these departments pay their own way and perhaps show a slight profit.

3. How are Educational Institutions usually financed?

This has been partly answered before. State schools depend on taxation to cover annual deficits. Other schools usually depend on income from endowment funds to meet a portion of their operation expenses. It is safe to say that the average College depends on endowment or gift for a fourth to a third of its total income and expects the balance from student's tuition.

Up to the present our own Academies have been practically self supporting in their operation. Their buildings, land and equipment have however been gifts or donations. Our Colleges have operated with small annual deficits which were usually covered thru solicitation in the Church.

Next we come to several questions bearing more directly on our own Educational work.

1. What is our present Educational Program?

Action taken by the Board of Education at its 1922 annual meeting looks forward to establishing and maintaining a centrally located, fully accredited Standard College, also a Biblical Institute which will offer at least two years post graduate work in Bible. The Board encourages the establishment of Academies, Bible Schools and Junior Colleges in other sections of the Church where local sentiment is in favor provided that necessary finances are on hand or in sight. The above touches only on that part of the adopted program which involves finances.

2. What will the probable demand be on our educational institutions within another ten years?

The answer here represents only prophecy, and personal opinion. One of our Church leaders who is also as close as any to the school situation estimates that in ten years we should have in our church schools between ten and fifteen hundred students, divided about equally between the College and Academy departments. Bro. Daniel Kauffman, from reports covering about two-thirds of the Mennonite congregation, estimated that last year 1300 of our young people were attending High School, 335 were in our Church Schools and 250 in other higher institutions of learning. We shall leave this question with these two estimates. It is surely not a wild dream to think of 1200 students attending our church schools by 1933. This number or more should be our aim.

3. How much money will be needed to carry forward such a program?

Here again we can merely estimate. For the Central College to become fully accredited an endowment of \$500,000 is required. Buildings and equipment costing at least \$300,000 will be needed to put our three existing institutions in shape to care for the above number of students. An endowment of \$200,000 should be provided for existing schools in the East and West. This makes a total of \$1,000,000 and agrees with conclusions arrived at by Bro. Daniel Kauffman on pages 132 to 134 of "The Mennonite Church and Current Issues." After rereading this reference, we surely will agree that such a goal is practicable. One might mention yet that this goal does not cover amounts needed for any new schools which may need to be opened.

4. What is the present financial status of our schools?

The present debt of the Eastern Mennonite School is about \$7,000. This amount is fully subscribed and after all subscriptions are paid the debt will be entirely liquidated.

Hesston College will end the present school year with a debt of seven or eight thousand dollars.

The present debt of Goshen College is about \$13,000. Subscriptions totalling

nearly \$6,000 have however recently been received towards liquidating this.

This leaves a net outstanding debt against the three institutions of about \$14,000. Should this be paid, then buildings, plants and equipment of the three schools, also several farms, city real estate and some endowment funds could be considered as net unencumbered assets of our Educational work.

Schools in general depend on their Alumni, the local Community, special friends of the institution, or wealthy patrons of education for funds to build up endowment, cover annual deficits or for new buildings. A denominational College or Academy necessarily has a more limited field from which to draw. The primary purpose in establishing and maintaining such schools is to serve needs in that particular denomination better than can be done thru other existing institutions. Those reasons naturally are appreciated more inside than outside that religious body. Consequently such schools must depend quite largely on their own denomination for funds.

From the nature of the case it is safe to assume that practically all the funds that our own schools will need during the coming decade, will have to come from our own Church body. We expect the Alumni of our various schools to be reabsorbed into the working body of the Church so their contribution can be counted as coming from the Church itself. The local communities about our schools may make some contribution; an occasional gift or donation may come from some other source, but the total outside help cannot possibly be estimated in advance. This leaves us as a field on which to depend for finances, the Church itself plus that part of Alumni organizations that may not be members of our own Church body.

Our people have always been and are yet a rural people. Most of them belong to a group designated in economic terms as "The Middle Class." We probably have very few extremely poor people and none extremely rich. There are none able to give donations of the size that often come to the larger Colleges and schools of the land. Our Church institutions are supported by the smaller gifts of the many rather than by large donations of a few. From the same source and in the same manner must come the support for our schools.

During recent years the development in our habits of giving has indeed been praiseworthy. The needs, sufferings and sorrows brought on by the War has touched our hearts as they have probably never been touched before. The total contribution made surprised us all, and has given the Church a new estimate of its strength and resources. The experience has taught the Church valuable lessons. We know now that if a real need exists, if the Church knows about this need, and if there are channels in which the Church can have confidence through which help can be given

to meet such need, that our people will respond gladly, whole heartedly and liberally.

Having had this experience, and knowing this fact, we can more intelligently approach the problem of Financing our Educational Institutions. There are extremely few of our people who do not in some measure recognize the seriousness of our Educational Problem. Parents recognize it when face to face with the High School and College problem in their own homes; pastors see it as they face the problems brought into the Church thru the High School or College; our young people face it when making the decision where to get the training that seems so necessary today in preparation for any work they may want to take up later; our various Church Boards face it when looking for qualified workers to man the Churches activities and our Church leaders face it when by writing, teaching and precept they endeavour to get the people to see results of wrong education. That a real and serious situation exists most of us will readily admit.

That the whole problem is exceedingly complex, and the issues often confusing most of us will also admit. We would gladly give and give liberally to any channels thru which we could have confidence of a satisfactory solution to the problem. In that then lies the crux of the financial problem also. If the Church can have confidence in the agencies that have been organized to deal with our educational problem, then I am convinced that the problem of finances will take its proper place as secondary. The financial solution lies largely on the hands of these agencies themselves. Let us note

1. **Our Schools.** If their attitude and the attitude of those in charge is to serve the Church; if the schools stand for the same ideals and doctrines and practices as the Church does; if the schools instil in students a spirit of sympathy, loyalty and cooperation for the Church and her problems, and this be shown in the attitude of those coming from the schools; if those in charge of the schools will endeavor in every way possible to acquaint themselves with the Church's problems and keep in intelligent sympathetic touch with her other activities, and consider the school as one of the avenues thru which the Church can better accomplish her task of building up the Kingdom and if in addition to the above the finances of the school be carefully administered so that same will appeal to all concerned as economical and thoroughly businesslike, then the Church will rapidly gain the confidence that brings with it liberal giving.

2. **Our Board of Education.** If the members of the Board are generally conceded as being representative of the whole church and her various interests; if there is a general inclination on the part of Board members to sacrifice much of time and money to further the Church's educational interests; if the Board by the course it

pursues accepts the place of leadership in the solution of our Church Educational Problem and will take the responsibility of guiding the various schools as far as general policies and practices are concerned; if, to the end that this be intelligently done, certain of its members be delegated to acquaint themselves thoroughly with the best practices and methods in the general field of Education and can then adapt those to our own peculiar needs; if the Board enters intelligently into the problem of the schools' finances and financial policies of the schools and exercises a careful oversight; and if in addition to all this the Board adopts and works on a unified, forward looking educational program and attendant financial program and keeps the Church clearly informed concerning this program and its needs at every step, then I am convinced the Church will give gladly and liberally.

We are glad that we can have the confidence that those connected with our Board and our schools are working toward these and other similar ends. This gives us hope that our Educational problem is in the process of solution.

In addition to this our educational interests must have and we believe will have the sympathetic cooperation of our general church leadership.

With a church wide forward looking program of this nature, finances will fall into their proper place in the program. Under such conditions a million dollars in ten years plus a liquidating of all present debts will not be difficult. Under normal general business conditions our people can give this amount or much more if needed, and it will not seem a burden. Along these lines and towards these ends let us aim and plan and pray.

Akron, Penna.

BOOK REVIEWS Modern Liberalism

In The Mennonite Church

The above is a small book published and sold by Bro. John Horsch of Scottdale, Pa. An earlier book by the same author has exhausted its first edition and has received such wide and favorable attention that he has been solicited by prominent and well-known publishers for a second edition. The former book is characteristic of this later volume but with the difference that this last work deals with Liberalism in the Mennonite Church.

143 pages. 40 cents each.

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"Nothing but purity is going in through
 the pearly gates."

Satan is stronger than men, but God
 can bind Satan.—S. J. Patton.

NINE CHRISTIAN GRACES

(Concluded from page 555)

much of our daily experience and life is
 involved in this element of faith or trust?
 We place our confidence daily in humanity
 all about us. We trust the cook, the
 engineer, conductor of the railway train
 without any hesitation or questioning.
 How much more should we trust the keep-
 ing of our lives, futures, and our plans to
 the One who has the management of the
 universe and all outward creation since the
 very beginning of time.

We have only to look at the Scriptures
 to get a vision of the possibilities of faith.
 "Is anything too hard for the Lord?" The
 answer is "No, certainly not," for examples
 of the possibilities of faith are so numerous,
 and so wonderful we find ourselves amazed
 at our own lack of faith in such a God,
 with whom all things are possible, and who
 gives us the promise that to him that
 believeth all things are possible.

"In times past faith has subdued king-
 doms, wrought righteousness, obtained
 promises, stopped the mouth of lions,
 quenched the violence of fire, escaped the
 edge of the sword, waxed valiant in fight,
 turned to flight the armies of the aliens;
 and faith can do it again." Let us there-
 fore "hold the beginning of our confidence
 steadfast unto the end." Heb. 3:14.—Cora
 R. Kraybill.

MEEKNESS—THE PRECIOUS ORNA-
MENT

A Fruit of the Spirit is meekness. This
 was a remarkable characteristic of Christ,
 and also of Moses. So is every true child
 of God a possessor of this grace. He that
 is reborn has an humble submissive mind,
 is not easily provoked, suffers injuries,
 gladly receives the truth of God's Word,
 and quietly submits to His will. The
 ornament of a meek and quiet spirit is
 in the sight of God of great price. It is a
 gem that shines brighter and brighter, in
 spite of the destroyer, and shall endure
 through the ceaseless ages.

Meekness is essential to the Christian, help-
 ing him to support the weak along life's
 rough pathway, and that in the spirit of
 meekness, he may deal with those who
 oppose themselves. Many young Chris-
 tians, burdened with a view of life, have
 not the courage to approach any other.
 These eager young lambs trying to follow
 the Master need the help of the meek.

The Lord abundantly promises life ever-
 lasting. Here we shall also have a life
 of satisfaction. Who is he that seeks after
 beauty? We have the promise of salvation
 and beauty for him who is meek. Who is
 he that is seeking a high position, that
 wants to be lifted up? He that is meek
 the Lord will lift up, up to the heights
 of true glory. Who is he that is seeking
 a heritage? "Blessed are the meek for they
 shall inherit the earth." That time makes
 life not only worth living, but it also gives
 us the assurance that we will then be with
 Christ forever.

We have this gracious invitation: "Come
 unto me, all ye that labour and are heavy
 laden, and I will give you rest. Take my
 yoke upon you, and learn of me; for I
 am meek and lowly in heart: and ye shall
 find rest unto your souls." Truly such
 a spirit is wonderful, it is true, it is real,
 and it spurs us onward to greater heights
 of glory.—Benjamin Brenneman.

TEMPERANCE—CHRISTIAN REGU-
LATION

Temperance includes more than absti-
 nence from strong drink and tobacco. The
 apostle evidently applies temperance to all
 things. A certain writer has defined
 temperance as "total abstinence from that
 which is evil and a moderate use of that
 which is good." The Greek implies self-
 control, self-restraint as to one's desires
 and lusts. "Be ye temperate in all things"
 is scriptural, but not scripture. Temperance
 is practiced more or less by all men, but
 in the true Christian alone, who possesses
 the Fruit of the Spirit, is it habitually
 dominant.

Temperance is essential to natural life.
 Over-indulgence in the things that are law-
 ful have weakened the body. Eating and
 working, which are commendable, when
 carried to excess have caused ill health
 and shortened lives. We owe it to our-
 selves, to others, and to God, to practice
 this virtue in order that we may have a
 life of usefulness. Other things being equal
 the person with a sound body has an
 advantage over the person with a weak
 body in meeting the duties of life.

Temperance is essential to intellectual
 life. It is true that we often find strong
 intellects with a weak body. However we
 recognize the truth of the statement that "a
 sound mind and sound body go together."
 We cannot do our best along intellectual
 lines when our bodies are out of tune.
 Temperance bears application even to
 intellect itself. Hard study without proper
 recreation has caused the nervous system
 to give way. On the other hand temperance
 requires that we exercise our minds. Fail-
 ure to develop our powers is just as far
 wrong as over-taxing them. Both extremes
 should be avoided.

Temperance is essential to spiritual life.
 As a Fruit of the Spirit it cannot be want-
 ing in a spiritual person. Temperance is
 commanded in the Word of God. (Prov.
 23:1-3; Lu. 21:34; Phil. 4:5; I Pet. 1:6)
 Obedience to the Scriptures is essential
 to scriptural growth and happiness. No one
 can scorn the commandments of God and
 expect to enjoy a happy Christian life
 in this world, and be accounted worthy of
 the joyous life to come. Rev. 22:4.—Men-
 no J. Brunk.

A Carnegie Institute scientist declares
 the earth's magnetic force is decreasing
 at a rate which eventually will make mag-
 netic compasses on board ships useless.

THE SUNDAY SCHOOL

THE IMPORTANCE OF STRONG BIBLE DEPARTMENTS IN OUR CHURCH SCHOOLS

J. B. Smith

The Need and Purpose of the Bible Department

Since the extension of the compulsory school law to the high school age, the need of church schools,—schools under the management and control of each particular denomination, has become increasingly apparent. It appears that Mennonites, generally, have acquiesced in compliance with this new law. "Conscientious objectors" if any, are few and far between. It follows that as a church, we virtually approve of the education of our children into or thru the high school age. But have we seriously considered that, notwithstanding the Biblical warrant and command to increase learning, to take fast hold of instruction, to give attendance to reading, in tacit compliance with this law may lurk the gravest danger to our denominational and religious well being?

The peril lies in the fact, that the present school system along with every other great field of human endeavor, shares glaringly in the common apostasy. Before our children arrive at the teen age seeds of unbelief and irreverence are sown, in many instances, with lavish hand, by godless teachers. But these unsatisfactory and perilous conditions are multiplied during the high school age. The environment becomes more dangerous, the temptations more subtle and the instruction is frequently such as tends to lead the young mind to disbelief and antagonism to the revealed words of Scripture. To note a case in point,—in a local high school, in the text book on Sociology appeared an alleged representation of the immediate progenitors of Adam and Eve, presumably *pithecanthropus erectus* and his wife—a grim-visaged pair of angular, hirsute, non-descript monstrosities, stalking weirdly and with ungainly tread on their lower extremities. The reasonableness of this enviable and renowned ancestry was buttressed by five cunning arguments, each of which might appear plausible and indisputable to the youthful mind, but all alike in direct antagonism to the Mosaic account of the origin of man. The corruption and infidelity prevailing in colleges, universities and seminaries are so well known that details are not necessary. Suffice it to say, that a leading religious

magazine in making a nation-wide survey for the purpose of listing orthodox schools of higher learning, secured about thirty that ran true to the Word of God, and some of these were later stricken out or put in the doubtful class. How account for the lapse in morals, the social degradation, the disrespect for things sacred and holy, the alarming spread of infidelity, so prevalent in the educational world today? This brings us to what we regard as the underlying defection of the current educational system viz, that, (speaking in general terms) it makes no provision for the culture and development of the spiritual nature of our youth. Conditions such as we have noticed would not exist if the Bible would have its rightful place in our school system. Apparently the downfall of Germany began nearly fifty years ago when she ruled the Bible out of her public schools and substituted militarism as her chief defence.

Speaking of conditions prevailing in our own country, Mr. Howlett of the Daily Vacation Bible School movement in a recent issue of the Literary Digest is quoted as saying "religious instruction has been abandoned to a large extent and America is now paying the penalty." Attention is called by the same magazine to the unprecedented spread of crime attributable apparently to the lack of religious instruction. Some of the most infamous and daring crimes have increased tenfold within the last decade. In a number of True-False Tests, Purchasing Tests and Examination Tests "scientifically conducted" in various places it was determined that from 44% to 66% of school children were found guilty of lying, stealing and cheating. Justice Cropsey is authority for the statement that over 80% of the criminals of New York City are boys and young men less than 25 years of age. Mr. Howlett (already quoted) assures us that "religious instruction is coming back and that regular daily hours of worship combined with systematic instruction in things spiritual will soon be included in the routine of every child of public school age in New York City if a movement now under way is completely successful."

If the defection of a system of instruction which ignores the Bible is so apparent and fraught with such serious conse-

quences, it goes without saying that a school established and supported by a religious society should give the Bible a prominent place in her educational program. The church school should have a religious aim in the educational process. The purpose should not be to graduate students to fill positions of honor in the worldly professions but rather that they may serve the church in the most effectual way. Hence the Bible department is an essential feature of a church school and Biblical instruction should receive special emphasis, and this all the more during the high school period because of its neglect in the grades; and most of all in college, if it has been ignored both in the grades and high school periods.

Even if "religious instruction is coming back it is no guarantee that we may lessen our emphasis on Biblical training. For there is religious instruction and religious instruction. We are now informed that Pastor Potter of New York City is writing a new all-American Bible to replace the "inspirational Hebrew teachings" of the St. James Version. It is to include productions of leading Americans from Washington to Wilson, who he asserts, have fully as great a spiritual appeal to the average American as Jesus of Nazareth. With spiritual guides of this sort in evidence the coming back of religious instruction will prove a menace rather than an asset to the cause of Christ. It is a well known fact that Modernists have much to say about religious instruction and if the religious education that comes back is formulated by Modernists we may be compelled to establish our own private schools for the education of our children. The Mennonite church must guard vigilantly the spiritual culture of her children if she would continue to perpetuate the principles that have characterized her during the past generations and the most effective instrument now in her hand for doing this is in the Bible departments of her church schools.

What Constitutes A Strong Bible Department? A Bible department to be strong must be true to name that is, it must be Biblical or orthodox. The time was when the pursuit of Bible study by a Christian student was regarded as a safeguard to his spiritual life, an evidence of his devotion and a guarantee of his future usefulness to the cause of Christ. That day is past. A course in religious instruction may prove to be the shortest course to religious infidelity. "Sixty Years with the Bible" may turn out to be sixty years

getting away from the Bible as it did with Wm. Newton Clarke. Unsound theological seminaries are far more destructive of the faith than are even state universities. Sound instruction implies sound instructors. Text books should be the best obtainable but an unsound text book in the hands of a sound teacher is much to be preferred to a sound text book in the hands of an unsound teacher.

A Bible department to be strong must be thoro in instruction. Teachers should be "able to teach others also." The ideal teacher is seen in Neh. 8:8, "they read in the book in the law of God distinctly, and gave the sense and caused them to understand the reading." There is a decided advantage and it will give prestige to the work of the Bible teacher, if he possesses a working knowledge of related subjects such as language, literature, history, philosophy and science; nevertheless proficiency in these departments of knowledge should not be regarded as a sine qua non of a successful Bible teacher. The Bible itself contains a number of keys to spiritual knowledge but it nowhere makes a course in science or philosophy a prerequisite for the successful religious teacher or student.

A strong Bible department should be comprehensive in scope. It should cover the great disciplines of theological study viz, **Historical, Exegetical, Systematic and Practical Theology.** The first discovers the facts, the second explains them, the third synthesizes and arranges them in an orderly manner, the last shows how to use them. Attendance to these various phases of theological study saves from the rut, from hobby-riding and gives one a vision of truth in its true perspective. A Bible department to be at its best should be supported by every other department of the institution. Every student should be required to take some Bible course for where this plan is not followed, those that need Bible instruction most are as a rule the ones that avoid it. All courses should be pursued in the light of, and in full deference to Holy Writ. Every branch of learning should be related to the truth of Scripture and the instruction should have a Biblical bias. The same loyalty to the light of revelation should prevail in the classroom of philosophy or sociology or science as is found in that of theology. **There can be no real conflict between true science and revelation for truth is one.** Where wisdom or knowledge or science or philosophy conflict with the plain declarations of God's Word, it is wisdom not from above (Jas. 3:15); knowledge that puffeth up (I Cor. 8:1); science falsely so called (I Tim. 6:20); or philosophy that spoils (Col. 2:8). In order that secular studies may have a Biblical bent teachers should know their Bibles. We have noticed that it is a decided advantage for a Bible teacher to have a working knowledge of secular subjects, but it is far more important for the teacher of secular subjects to have a working knowledge of

the Bible. If these provisions are followed the Bible department will prove to be both a ballast and safeguard to the entire institution.

The Value and Importance of a Strong Bible Department

The foregoing discussion might all have been included under this head. To repeat, let us notice that a strong Bible department is important because it is **Biblical, it is safe, it is orthodox, it is thoro, it is comprehensive, and it is essential** to a complete, Biblical educational system. Looking at our subject now more in an objective and practical way we observe that a strong Bible department in our church schools is valuable or important—

1.—Because of the opportunity it affords.

a. For extensive study of the Bible. Not only diligent application but years of such application are necessary for anything like a mastery of the Bible. Even then we will only be as children picking up a pebble here and there on the shore while the great ocean of truth lies before us unexplored—to apply the words of Newton. But a strong Bible department makes it possible for one to master the great facts of the Bible, to familiarize himself with the progress of doctrine underlying revelation, to systematize truth and to recognize its applicability and adaptability to life and service.

b. For intensive study. By this we understand careful, painstaking interpretation of Scripture such as is comprised in exegetical study. A knowledge of the original languages of Scripture (Hebrew for the O. T. and Greek for the N. T.) is a decided advantage if not indispensable for the highest proficiency in exegetical work. It is encouraging to notice the frequent inquiries made by Bible students regarding the original of certain passages of Scripture. Just recently a well known bishop of the church remarked "if I were

young again, I surely would learn the Greek." A strong Bible department affords this opportunity. To illustrate the benefit to be derived from the study of N. T. Greek let us examine a few passages of Scripture germane to our discussion. It must be evident that the Bible nowhere puts a premium on ignorance but rather condemns it. For example, the crucifixion of our Lord, the crime of all crimes, is ascribed, by the apostle Peter, to ignorance Acts 3:15, 17. (cf also I Cor. 2:8; I Tim. 1:13). The same apostle speaks disparagingly of ignorance in both his epistles. I Pet. 1:14; 2:15; II Pet. 3:5, 8; and note especially II Pet. 3:16 where he stresses the folly of the unlearned in such a striking way: "in which (that is in Paul's epistles) are some things hard to be understood, which they that are unlearned and unstable wrest, as they do also the other Scriptures to their own destruction." But there is one passage (Acts 4:13), and this alludes to the apostle himself, in which being unlearned and ignorant appears to be spoken of in an approving manner. Peter was both "unlearned and ignorant." How account for this apparent inconsistency? Or shall we conclude that Peter condemned in others what he condoned in himself? A knowledge of the Greek will clear up the difficulty. Put in the simplest form the explanation is this: the writer of the Acts (Luke) used different words in Ch. 4:13 for "unlearned and ignorant" than Peter used in Acts 3:17 for unlearned in the former passage means "not trained in the Rabbinical schools;" and in the epistles' passages. The word for ignorant, a private individual; a laic. In the other passages the words are used in their ordinary sense—unlearned, not having learned, or averse to learning; ignorant, not knowing, not having knowledge. Peter himself had knowledge (II Pet. 1:3) hence he could consistently ex-

(Concluded on page 574)

Bible School

YOU SHOULD ENTER THE BIBLE SCHOOL IF YOU WANT TO PREPARE—

For Foreign Mission Work
For Home Mission Work
For Rural Mission Work
For Institutional Work

For Evangelistic Work
For Ministerial Work
For Sunday School Work
For Singing Class Instruction

If You Want To Enjoy A Rich And Useful Christian Life

All the above avenues of service are possible for those who never attended a Bible School but none of them are open to him who neglects the Bible. Ignorance of the Bible unfits the worker for service in any field of Christian endeavor.

THE YOUNG PEOPLE'S MEETING

NOTES AND SUGGESTIONS

Y. P. M. Editor

The Editor would like to visit many of our Young People's Meetings throughout the churches where these Topics and others are used. But since that is not possible he will do the best he can to keep in touch with the work. Have any of you thought to give the Editor the benefit of your side of the work by giving him a few lines from your field of labor?

Editors are very human like yourself. As you take up your paper or book of Outlines and Suggestions remember that a human hand and a human heart and a human brain were busy for a while in putting things together from the great storehouse of thought that he might be used of God in starting some of those thoughts in you. If you find some texts miswritten or misprinted; if you find some thoughts imperfectly expressed; if you find some important thought left out; if there is evident lack of perfection in any way; remember that these imperfections are human traits such as you have and therefore need to be given consideration. The Editor and the publishers each give some touch to the task before, it comes to you. They want to do the best they can. They want to do better and better. The touch you place upon their unfinished task will have much to do with the improvement. Are you doing your best to do better?

Let me suggest a few ways you can help. Breathe a prayer for your editors and publishers. Follow the leading of the Spirit in all your endeavors. Sometimes, if you can, get in personal touch with us, either by letter or in person, and give us more of your point of view.

During the month of June you will have rich subject matter that deals with vital matters for consideration by our young people. The Holy Spirit, secret communion with God, Church membership, Worship, Bible Study, all occupy a very important place in the life of the Christian. If the days of the week are crowded with many duties and strenuous labors, don't forget to make the Lord's day a time for refreshing your soul with the good things found in meditation on the Word and in the exercise of sincere worship.

CONDITIONS OF RECEIVING THE HOLY SPIRIT—Rom. 5:1-5; Tit. 3:3-7

Topic for June 8

MOTTO

"Because ye are sons, God hath sent forth the Spirit of his Son into your hearts, crying Abba, Father."

MEDITATIONS ON THE TOPIC

I. Receiving our Heritage by Faith.—Redemption purchases for us that position with the Father by which we have a right to enter into His fellowship. It is not possible for any person to fit themselves for the presence of God by their own works. No cleansing which reformation of conduct might seem to effect can sufficiently wash the soul from defilement and fit it for the indwelling of the Holy Spirit. But when we hear the Gospel of Jesus Christ and accept Him as our Redeemer, then blood becomes effective in the cleansing of our souls and since God cleanses us because of faith, He also comes to dwell in us, as His clean temples thru His Holy Spirit.

Faith is the condition of receiving the Holy Spirit. Faith in our heart works out all the other things expressive of a living faith. First, we think of **faith which confesses**. It is just as natural for a man, who believes in Christ to confess Him as it is for a bride to acknowledge her husband. Then we think of **faith which repents of sin**. "How shall we that are dead to sin live any longer therein?" How

can a man who has seen his sinful and lost condition and has found a Saviour who will cleanse, go on without repenting of sin? If we believe Christ; if we believe in His holiness and the high calling of the redeemed; how can we rest content when it is in our power to put away sin and wrongs toward God and man? If faith is genuine there is also a genuine repentance and sorrow for sin. Again, we think of **faith that surrenders all**. That kind of possession of faith in Christ which will not commit all into His hands is no faith at all. And a surrender will make the life one of **obedience to all the will of God**. To such a faith God grants the Spirit as a seal of His acceptance. Are you a child of God by faith?

II. The Text.—Rom 5:1-5.—This Scripture shows how we enter upon the justified state through Jesus Christ. This peace wrought in the redemption of Christ gives us access to God. All the experiences of joy in tribulation, patience, and hope, and shamelessness, are wrought by that love shed abroad in the heart by the Holy Ghost given to us. This "us" includes every one who has believed to the saving of his soul.

Tit. 3:3-7.—This tells the same story which is told in Rom. 5:1-5, only in a little different wording. Sinful men are saved by the kindness of God through Christ and receive cleansing and the baptism of the Holy Ghost. It is not of works here either, but it is, as the Scripture here implies, by **faith**.

OUTLINE STUDY

I. God's Plan of Giving the Spirit.

1. Because of redemption and adoption.—Gal. 4:4-6.
2. When the work of Jesus was completed.—Acts 2:33.
3. Sent in the name of the Son.—Jno. 14:26; Tit. 3:5, 6.
4. Sent upon condition of faith in Christ.—Gal. 3:13, 14.

II. How We Become Partakers of the Holy Spirit.

1. By hearing and believing.—Eph. 1:13, 14.
2. By heart-obedience to Christ.—Acts 5:32.
3. In answer to sincere prayer.—Lk. 11:13.
4. Meeting the conditions of salvation.—Acts 3:19; 2:38, 39.

III. Special Circumstances When the Spirit was Given.

1. On the day of Pentecost, when the followers of Jesus received Him 10 days after the ascension.—Acts 2:1-4.
2. Upon the Samaritans, after prayer and the laying on of the hands of the apostles.—Acts 8:15, 16.
3. Upon disciples of John the Baptist, who had not heard of the Holy Ghost's coming.—Acts 19:1-6.
4. Upon the Gentile believers, upon faith in the spoken Word of the Gospel before baptism or laying on of hands.—Acts 10:44-47; 15:7-9.
5. Special fillings upon those previously baptized with the Holy Spirit, when some particular occasion called for it.—Acts 4:8, 31; 13:9; 20:28.

SUGGESTIVE ASSIGNMENTS

For Children

1. Text-word, "Holy Ghost" or "Spirit."
2. Hearts Prepared for the Holy Spirit.

For Young People

1. The Merits by Which the Holy Spirit Comes to Men.
2. Our Part in Meeting Conditions for the Receiving of the Spirit.
3. Keeping the Conditions for the Spirit's Operation In Us.

For Older People

1. The Holy Spirit as Our Helper in Christian Service.

SEED THOUGHTS

The believing man hath the Holy Ghost; and where the Holy Ghost dwelleth, He will suffer no man to be idle, but stirreth him up to all exercises of piety and Godliness, and of true religion, to the love of God, to the patient suffering of affliction, to prayer, to thanksgiving, and the exercise of charity toward others.—Luther.

As the blood of Christ is the foundation of all merit so the Holy Spirit is the foundation of all spiritual life; and until He quickens us, imparts the principle of the divine life to our souls, we can put forth no vital act of faith to lay hold upon Christ.—John Flavel.

I firmly believe that the moment our hearts are emptied of pride and selfishness and ambition and selfseeking and every thing contrary to God's law, the Holy Ghost will come and fill every corner of our hearts: but if we are full of pride and conceit and ambition and self seeking and pleasure and the world, there is no room for the Spirit of God; and I believe many a man is praying to God to fill him when he is already full with something else.—D. L. Moody.

These blessings by faith receive
In simple childlike trust;
In Christ 'tis God's delight to give
His promise, and He must.—El. Nathan.

ALONE WITH GOD.—Matt. 6:6; Mk. 1:35; Lk. 6:12.

Topic for June 15

MOTTO

"They that wait upon the Lord shall renew their strength."

MEDITATIONS ON THE TOPIC

I. The Communion of a Solitary Place.

Alone and yet not alone are all those who have learned to dwell in the secret place of the Most High. The solitary place is not a desirable place to human nature unless there is something there with which we can have special communion with all distractions shut out. And this is true of the man or woman of God who seeks solitude. Solitude does not make them melancholy for they are in the presence of a friend who cheers. Solitude does not make them averse to company if they have been in fellowship with the Lord who loves all men and inclines all who have fellowship with Him to love our fellows also. But solitude with God brings the soul into its true relation. It clothes us with courage and power and fills us with humility and love so that our work in society is not of that bigoted self conceited kind; but of that loving helpful spirit which finds its way into a heart of need and brings it the comfort and the food needed to lead it to nobler things.

The men of God who brought messages to their time were men who spent time alone with God. Such men could stand before men in spite of ridicule and reproach and boldly give forth the truth that rebuked the sin of their time. Such men "through faith subdued kingdoms, wrought righteousness, obtained promises, stopped the mouths of lions, quenched the violence of fire, escaped the edge of the sword, out of weakness were made strong, waxed valiant in fight, turned to flight the armies of the aliens."

The people who endure great trial with patience and godly fear receive their strength by time spent alone with God. What consolations could life afford when men and women are called upon to suffer tortures in the body and mind, were there no secret place in which to find refuge?

II. The Text.—Matt. 6:6.—The closet is recommended as a place to be used in preference to the place of public display. The Father sees in secret and will reward the one who seeks Him there.

Mk. 1:35.—Jesus gives us an example of going to the solitary place.

Lk. 6:12.—Here Jesus was not only alone with the Father but alone at a time when men generally were asleep.

OUTLINE STUDY

I. Why Alone With God?

1. To give time specially to devotion, meditation, and prayer.—(See references under division II).

2. To shut out other distractions (Cf. other references).
3. To cut off any occasion for display.—Matt. 6:5, 6.
4. To give God opportunity to help us.—Ps. 91.

II. Convenient Times to be Alone With God.

1. Sought out occasions.—Matt. 14:23; Mk. 1:35.
2. Morning, noon, and evening.—Ps. 55:17.
3. In the night.—Ps. 63:6; 119:147, 148.
4. In the midst of a multitude by heart meditation.—Ps. 42.

III. Examples of Those Who were Alone With God.

1. Eliezer.—Gen. 24:10-14, 24-32.
2. Jacob.—Gen. 32:9-12.
3. David.—II Sam. 18-29.
4. Hannah.—I Sam. 1:9-18.
5. Nehemiah.—Neh. 1:4-11; 2:4.
6. Daniel.—Dan. 9:1-19.
7. Moses.—Deut. 9:9-10:5.
8. Jesus.—Luke 6:12, 13.
9. John.—Rev. 1:9-20.

SUGGESTIVE ASSIGNMENTS

For Children

1. Text-word, "Seek the Lord."
2. God and I Alone.

For Young People

1. Blessings of Spending Time Alone with God.
2. Opportunities to Spend Time with God.
3. Alone with God in the Multitude.

For Older People

1. Great Things Wrought by Men Who Spent Time Alone with God.
2. Remarkable Blessings that have Come in the Hour Alone with God.

PERSONAL THOUGHT

There is one who sees and knows and hears in the secret place. I need this place often that I may be better prepared to meet the work of life.

SEED THOUGHTS

I love to steal awhile away
From every cumbering care,
And spend the hours of setting day
In humble grateful prayer.

I love in solitude to shed
The penitential tear,
And all His promises to plead,
Where none but God can hear.

I love to think on mercies past
And future good implore,
And all my cares and sorrows cast
On Him whom I adore.

I love by faith to take a view
Of brighter scenes in heaven;
The prospect doth strength renew,
While here by tempests driven.

Thus when life's toilsome day is o'er,
May its departing ray
Be calm as this impressive hour,
And lead to endless day.
—Phoebe H. Brown.

If any prayer be duty, then secret prayer must be superlatively so, for it prepares the soul for all other supplication—Thos. Brooks.

There is nothing about which the young Christian should be more anxious than maintaining the spirit, the love, the practice of private prayer; and nothing which should more seriously alarm him than any disposition to neglect it.—John Angel James.

THE IMPORTANCE OF CHURCH MEMBERSHIP.—Acts. 2:41-47; Matt. 18:15-18.

Topic for June 22

MOTTO

"Observe all things."

MEDITATIONS ON THE TOPIC

I. The Importance of Christ's Commandments.—Nothing which Jesus commanded the disciples was given with indifference. Not one command could be committed without a loss to the believer and to the lost world. Every ordinance has some special significance and the spiritual import will either be lost or forgotten unless the ordinance be observed which has been given to set it forth. The ordinances themselves cannot be kept up with any order and authority, unless they are practiced by a Scripturally regulated body with such official servants as have been duly set apart in God's order. Such expressions as "the laying on of the hands of the presbyter," imply the ordination, by authorized men of officials in the Church. The instruction to believers to obey those who are over them in the Lord, implies Church government in harmony with the teaching of the Word. The fact that the unruly and ungodly are to be disciplined or cast out further confirms the fact that a Church government with properly constituted authorities in a duly organized body are God's plan. To such an organization God has directed the spreading of the Gospel and the setting "in order of things that are wanting" in every place where the Gospel has been accepted and a sufficient number have been found to organize the work (Tit. 1:5.)

If those who profess to accept the Gospel refuse to join the Church and will not become a part of the organized body, how can there be any carrying forth of the "all things" which the Apostles were commanded to teach all nations to observe? If "all things" are not observed the Master's work will be considered unimportant and the teaching which He directed through His apostles will be lost and the unsaved of the world will remain in darkness and the believer will be judged as an unfaithful servant not doing the will of His Master.

II. The Text.—Acts. 2:41-47.—Here we see the conditions met by those who were received into Church fellowship and the work they did as a Church in carrying forward the observance of the all things which was commanded. And how those who were converted were added to the Church daily because there was a daily conversion of new souls.

Matt. 18:15-18.—Here we have the order of procedure in case of transgression. There is individual responsibility and action and there is a place for Church responsibility and action. We cannot expect the will of the Master to be carried out of discipline placed in the hands of the unless we are responsive to the power Church.

OUTLINE STUDY

I. As a Divine Institution, the Church is Important.

1. Having Christ as the Head.—Eph. 1:22, 23; Col. 1:18.
2. Having officials set apart by divine authority.—Acts 20:28; Eph. 4:11.
3. Having ordinances to administer under divine direction.—Matt. 28:19, 20; Jno. 13:1-17; I Cor. 11; Jas. 5:14.
4. Given power to bind or loose with the approval of heaven.—Matt. 18:15-18; 16:19.

(Concluded on page 574)

CURRENT EVENTS

Dawes Plan Is Approved

Everything has been going swimmingly for the Dawes plan and there is real ground for optimism that at last, after so many futile attempts, a settlement of the reparations problem will be found. The Reparations Commission has voted its formal approval of the plan so far as its powers go, recommended it for adoption by the Allied governments and asked Germany to draw up laws, name officials and take other steps to put the system into execution. Great Britain, France and Germany have approved it in principle. In Germany and France general elections are to be held soon and this fact will tend to slow up negotiations, but it was hoped that final measures will be taken in June, if all goes well.

Germany's Reply Favorable

The German Government's reply to the plan was frank and a definite pledge that Germany would cooperate in putting the Dawes plan into operation. It reads:

"The German Government has the honor to acknowledge receipt of the note of the Reparations Commission of April 11 concerning the report of the experts. The German Government also considers the said report as a practical basis for a rapid solution of the reparations problem. It is therefore ready to assure its collaboration in execution of the expert's plans."

Chancellor Marx, in Berlin, indicated that Germany would seek some changes in the plan, declaring the annuities were too high, but his attitude was conciliatory and he expressed hope for a change in the whole relationship between France and Germany.

Marx Campaigns for Plan

Chancellor Marx of Germany in his speeches in the campaign preceding the Reichstag elections, has declared his general approval of the Dawes plan and warned the Germans that the nation can not remain isolated, strongly advocating a policy of fulfillment of treaty obligations.

Harmony Lacking on Dawes Plan

The old line of difference among the Allied governments crops up again in their replies to the note of the Reparations Commission recommending speedy adoption of the Dawes plan and asking to be informed of the steps each government intends to take. Great Britain and Italy indicated clearcut acceptance of the plan and readiness to take the necessary measures. France, with Belgium following her lead,

argued that the Allied governments should not act until after the Commission had put the Dawes recommendation into "practical form" and Germany had taken the measures needed to begin operation of the system. France's attitude thus tends to delay action and she seeks the drafting of a program of penalties for Germany to compensate for any weakening of her hold on the Ruhr.

Germany Can Pay, Says Dawes Report

That Germany possesses the ability to make large reparations payments is the verdict of the international committee of experts headed by General Charles G. Dawes, which fixes the minimum normal payments at 2,500,000,000 gold marks annually. Smaller payments are provided for during a four-year restoration period. The report, a document of 40,000 words, has been presented to the Reparations Commission, allied Governments and Germany.

Hugo Stinnes Dies

An event in Germany overshadowed in public interest even the Dawes report was the death of Hugo Stinnes, the nation's dominating industrial figure, a strange and rather sinister man. Only fifty-four, he had built up a financial empire unique in modern history, its ramifications extending around the world, penetrating almost every field of commercial activity. He was a member of the Reichstag, had his own political party, made and unmade ministries, moulded public opinion through his many newspapers, and often was termed the uncrowned king. His fortune before the war was relatively small, though he had inherited wealth. In the world conflict he found his opportunity to enrich himself, handling huge contracts; but it was in the confusion of the revolutionary period that he emerged as a colossus, plunging on the depreciation of the mark and profiteering on a gigantic scale. An accurate estimate of his wealth is impossible, but some guesses place it at \$250,000,000. Shares in Stinnes companies slumped heavily.

Tammany Boss Dies

"Charles F. Murphy, who for twenty-two years had been the leader of Tammany Hall, has died suddenly of acute indigestion at the age of sixty-five. Early in life he was a saloon keeper and it was on the drink traffic that the foundation of his fortune was laid but under him, its enemies admit, Tammany was freer from scandals than at any other time in its

history. He served longer than any other Tammany chief and death came when his power apparently was steadily increasing, with Tammany securely entrenched in New York City dominating the State government and reaching out to place one of its men in the White House."

Says Wet Movement Has Collapsed

"Speaking before the 50th anniversary of the W. C. T. U. in Washington Representative L. J. Dickinson of Iowa declared that "the great stampede for modification of the Volstead act has collapsed." Approving the padlock clause of the dry law the Congressman said "the hammer of the wets is not a heavy hammer any more." Although he says it may take the Eastern section of the United States 30 years to "go dry," he thinks there will be no modification whatever of the Volstead law during the present Congress."

Stone Appointed Attorney-General

"Harlan Fisk Stone, retiring dean of the Columbia university law school, was appointed attorney-general by President Coolidge. The appointment was confirmed by the senate without apparent opposition. The new attorney-general was born at Chesterfield N. H., in 1872, and attended Amherst college at the same time President Coolidge did. He was admitted to the New York bar in 1898 and since then has practiced law and lectured on legal subjects. He is a member of the Episcopal church."

Engineers Are Seeking Ways to Save the Historic Falls

"The great waterfalls of Niagara are threatened with extinction. Power plants are already diverting more than the 56,000 cubic feet allowed. Chicago's drainage and power canal is diverting 10,000 cubic feet per second. Yet the power developed is inadequate, and, faced by a prospective power famine, engineers and financiers are seeking authorization to divert 24,000 additional cubic feet above the Falls,

Already, as John R. Bone points out in a study of the situation written for the Boston Transcript, "it has come to this, that to see Niagara at its best one must visit it on Sunday." By Tuesday industry is roaring away at full blast, and all the housewives in Ontario and New York have their electric irons at work, and "great stretches of rock on the crest of the falls are uncovered, and the waterfall has retreated a considerable distance from the shore line."

HOW EDUCATION MAY BECOME A DETRIMENT

(Concluded from page 564)

importance. Any education which substitutes worldly standards for God's standards is detrimental. Education changes our viewpoint. After having spent years in the study of various departments of human knowledge it is but natural that one's point of view and philosophy of life be somewhat different than it was before such study. He who has studied history, literature, and science and understands human nature and the material world about him will have a different viewpoint than the uneducated. He may still be a child of God and thoroughly believe the Bible. But today when an increasing number of schools, professors, and text-books are not only ignoring but even rejecting the doctrines of the Bible, many are losing faith in the Book, confidence in God, and are almost hopelessly adrift. They are casting aside their former standards and are becoming liberalistic, religiously.

Education for Selfish Purposes

Second, when it has in mind, the preparing of one to get the most out of life for enjoyment and ease it is selfish. We are saved so that Christ can use us in His cause. He needs soldiers who are able and willing to endure hardness to fight the good fight of faith, who will deny themselves for Christ's sake. He who acquires an education with a selfish purpose in mind will hinder his usefulness in the work. Self needs to be crucified with Christ. We need to say with Paul, "I am crucified with Christ, nevertheless I live; yet not I, but Christ liveth in me."

Emphasizing and Glorifying Doubt

Third, when it leaves one in a state of doubt and uncertainty concerning great common questions of life, death, God, sin, and the hereafter. We need to be firmly rooted and grounded in the faith. Today many are doubting Divine inspiration, and the authenticity of the Word of God. Many do not know whether the Bible is the Word of God or whether it is a collection of writing from uninspired men. They do not know whether the Genesis account of the creation is true, or whether they should accept the theory of the evolution of man. They doubt the virgin birth of Jesus. Some doubt the supernatural in spiritual experience and become materialistic. An education which leaves such question marks in the mind is surely detrimental. It can not be otherwise. Our knowledge should help our faith instead of hindering it. As one student says, "Many false doctrines and erroneous teachings are being propagated today. We need to have a thorough knowledge of the doctrines of the Bible. We need a dominating conviction of the truth. Then we shall not be blown about by every 'wind of doctrine.' Then we shall not become skeptical even when others about us are tossed upon the seas of uncertainty."

Substituting Reason for Faith

Fourth, when reason is substituted for faith. We need to realize the place of reason and the place of faith. In our natural life in this world we have to do with material things. This involves the necessity of thinking. Reasoning is a faculty of the mind and is of great importance in all clear thinking. But reason has its limits. Some things are revealed only by faith. The Bible is a revelation from God to man. It deals with the spiritual and supernatural. Science and reasoning reveals a natural world but faith reveals a spiritual world. Each must remain in its sphere. When reason tries to enter the realm of the spiritual, it is detrimental to one's life and faith. Sometimes education attempts to do this.

In I Corinthians Paul says that the world by wisdom knew not God, but God chose the foolish things of the world to confound the wise, that no flesh should glory in His presence. If our life is with Christ in God, Jesus Christ is made unto us wisdom. Whether our education is valuable or detrimental depends on how we get it and use it. If one gets it independent of God he will have the kind which is foolishness with God and the things of the Spirit of God will be foolishness with Him.

Sometimes it is a question with us as to how far we should go in acquiring an education. As God has a plan for every life one should seek the guidance of Providence in this matter. God has a place of service for each child of His, and He knows what preparation is needed for that work. If we entirely consecrate our selves, our minds, our hearts, our all to Him; and have unshaken faith and confidence in God that He will lead us unerringly every step of the way, **He will surely make known His will concerning our education.**

Wakarusa, Ind.

WORKER'S COLUMN

(Concluded from page 561)

- a. Witnessing that Jesus Christ is Lord.—12:1-3.
- b. Using diversities of gifts by the same Spirit.—12:4-11.
- c. Unified in one body, though of many nationalities and characters.—12:12-18.
2. The fellowship and co-operation of the body accomplished by God.—12:19-27.
3. The spiritual qualification of the various ministries of the Church.—12:28-31.
- II. The spirit of fellowship in service.
 1. All things to be done in charity.—13:1-3.
 2. Charity gives no offense to any.—13:4-7.
 3. The service in charity is effective for good.—3:8-13.
- III. Method and order in service.
 1. The aim in worship.
 - a. Love.—14:1.
 - b. Helpfulness by the use of some spiritual gift.—14:1.

- c. The edification of the Church—prophesying.—14:1.
- d. Not lay too much stress on any department of worship.—14:29.
- e. Order and Christian preference for each other.—14:30-33.
- f. Christian order as manifested in the relation of man and woman.—14:34, 35.
- g. The avoidance of egotism and bigotry.—14:36, 38.
2. Things to be avoided.
 - a. That which will not be helpful to others although enjoyed by one's self.—14:2-19.
3. Things that will be helpful in worship.
 - a. The use of good judgment.—14:20.
 - b. The fitting and profitable use of special gifts of God.—14:22-25.
 - c. The use of a variety of exercises and gifts for the edification of all.—14:21-28.
4. The greatly expression of Christ-likeness and Godliness.—14:39, 40.

The Blessing of Bible Study.—Psalm 119:1-8.

July 6.

- I. The attainment of perfection.—v 1.
 1. By walking in the law of the Lord.
 2. Such are undefiled.—perfect.
- II. It is the means of finding the Lord.—v 2.
- III. It is a path of safety and purity.—v 3.
- IV. It is a means of obedience to God.—v 4.
- V. It is the desire of every truthful and sincere heart.—v 5.
- VI. It is the way of honor and right.—v 6.
- VII. Knowing the Word of God is the best way to honor and praise God.—v 7.
- VIII. Those who keep the Word of the Lord will be kept by the Lord.—v 8.

IMPORTANCE OF STRONG BIBLE

(Concluded from page 569)

hort others to "add knowledge" (II Pet. 1:5) and to "grow in knowledge" (II Pet. 3:18).

2. It permeates the entire institution with a religious atmosphere. It hence infuses a spiritual tone into the activities of the school, the literary, the social and the athletic. Thus it promotes spiritual growth, it fosters the devotional life, it stimulates the missionary spirit.

3. It "thoroughly furnishes unto all good works" (II Tim. 3:17).

It does this by giving the student a working knowledge of the Bible thus enabling him not only to use it in direct Christian service in the way of "winning souls for Christ and building them up in Christ" but it qualifies him to "contend earnestly for the faith," to stand "in defence and confirmation of the gospel" and to meet Scripturally and intelligently, the prevailing errors of the present day "and having done all to stand."

Lastly a strong Bible department is important, because of the crying need for effective workers. The church needs "a few scholars but many workers." All the departments of the church are calling for

faithful men who are "able to teach others also."

(a.) In the field of literature. Strong articles for our periodicals are constantly in demand. Timely tracts should be written for distribution. The Mennonite church should produce more original literature, more authors of books. **Doctrines that are unpopular but Scriptural call for the most intelligent treatment and the widest possible circulation.**

(b.) In the field of education. The church is looking for "faithful men who are able to teach others also," in this department. Admitting the fact that orthodoxy is far more important than scholarship, it must be recognized that as a church we need more scholars—men that are able to speak with authority on the various departments of Biblical learning.

(c.) In the field of missions. All training and preparation should have a missionary outlook. True education is not for ornament but for use, not for self but for others. Every Christian should be a worker and every worker should make the Isaian offer, "Here am I, send me." The Master's "Go ye" is as authoritative today as when first it fell from His lips; and the Macedonian call rings with reiterated force.

(d.) But faithful and able workers are needed not only in the more conspicuous places in the various institutions and departments of the church. They are needed everywhere—in every pulpit, in every Sunday School, in every Young People's Meeting, in every community, in every home. The Bible departments in our church schools are the most direct and effective agency in the hands of the church in supplying "effective workers for needy fields."

Elida, Ohio.

Y. P. MEETING

(Concluded from page 571)

- Receiving the penitent and believing.—Acts 2:41.
- Putting out the impenitent and sinful.—I Cor. 5:13; I Tim. 5:20.
- Withholding those not manifesting proper condition.—Acts 8:21.
- Teaching the believers.—Matt. 23:20; Tit. 1:13.
- Organizing to meet the growing needs.—Acts 6:1-7.
- Carrying forth the message to all nations.—Mk. 16:16.

II. What it Means to Unite With God's People.

- We acknowledge Christ by submitting to His authorized servants.—Matt. 10:40; I Pet. 5:1-7.
- In observing the ordinances we do not disown our part with Him.—Jno. 13:8; 14:21-24.
- In observing His orders we acknowledge His Lordship.—I Cor. 11:23-26.
- We have a place in His friendship when we keep all His commandments.—Jno. 15:15.
- We have the promise of being owned of Him if we are not ashamed

of confessing Him and His words.—Mk. 9:38; Matt. 10:32, 33.

- A complete surrender to Christ gives a claim to discipleship.—Lk. 14:25-33.
- We have the blessing of receiving the care of His under-shepherds.—I Thes. 5:12, 13. Heb. 13:7, 17.
- We have the help of Christian fellowship.—I Thes. 5:11, 14.
- We can take our place in Christian service.—I Cor. 12:27-31.
- We may share in the glories and joys of the bride.—Rev. 19:7-9; 22:12-16.

SUGGESTIVE ASSIGNMENTS

For Children

- Text-word, "Church."
- The Blessings of the Church.

For Young People

- The Author of the Church and Our Relation to Him.
- Why Become a Church Member?
- Who Should not be Received into the Church.

For Older People

- The Blessings of Church Fellowship.
- Duties of Church Members.

PERSONAL THOUGHTS

As a child of God, I want to fulfill all the will of God. His wisdom has provided a Church in which His children may be nourished and given a place of service. I want to fill my place in the Church.

SEED THOUGHTS

Gratitude for the Church

I thank the Lord for every gift
That comes thru His dear Son,
To save the lost and fill our lives
With every perfect boon.

I thank Him for the Church of Christ,
Instrument of His power,
Spreading glad tidings of His love,
Keeping His saved ones pure.

I thank Him for each ordinance,
Each service to fulfill;
For preachers of the Word who give
Good counsels from His will.

I thank Him for the fellowship;
For regulations good;
For harmony which gives to all
Rich treasure and sweet food.

"Reprove, rebuke, exhort," for all;
In loving patience, too,
To keep our souls in staying health,
And lead us to be true.

Thus may we ever live for Him
In service firm and true,
Abounding in the work He gives
Till our reward is due.—

MAINTAINING A PROPER ATMOSPHERE IN WORSHIP.—Hab. 2:20;

Jno. 4:20-23

Topic for June 29

MOTTO

"Let them exalt Him in the congregation of the people."

MEDITATIONS ON THE TOPIC

I. A Worshipful Atmosphere.—We speak of the atmosphere in Worship because the surroundings and exercises of the worshipers have an effect upon the spirit of those present much as air has an effect upon the bodies of those who breathe it. Pure air brings refreshment to the body while impure air depresses. So a worshipful spirit sends forth an influence of reverence to the spirit of people present while an irreverent spirit has the effect

of irreverence upon the spirit of those present.

The reverent spirit may be fostered in every congregation by the proper understanding and spirit in those who lead the meetings. If we have much boisterous and gay conduct just before the meetings and then try to put on an air of solemnity, the effect is that of formality rather than reality, unless the leader of the meeting did not participate in the gaily and boisterousness beforehand. A certain respect for the place of worship is a great help in maintaining a proper atmosphere. Yet we do well to remember that the Lord is everywhere and that in this dispensation no place is more holy than another if the Lord is welcomed there. A respect for the Word of God and for the time of reaching or expounding the Word makes for the encouragement of a worshipful spirit. A proper conduct in season of prayer or in the exercise of the ordinances of God's house also has an effect upon the atmosphere of the worship. And when we sing, or testify or engage in any other act of worship the manner of doing it has much influence in bringing the atmosphere of worship in the congregations. Exposition of the Word, explanation of the words of the song, a few words as to the meaning of a certain act or the observance of an ordinance will greatly assist in doing it in the worshipful spirit.

II. The Text.—Hab. 2:20.—This text expresses an appropriate form of conduct at the sense of God's presence in His Holy temple. Such a silence in recognition of God has the effect of a worshipful atmosphere.

Jno. 4:20-23.—This text leads us to the folly of formality in place or action and shows that all real worship must have the worship in the spirit of the worshiper.

OUTLINE STUDY

I. There Must First be a Worshipful Spirit.

- Worshiping in spirit and in truth.—Jno. 4:20-24.
- Forms alone are vain.—Isa. 29:13, 14.
- Ungodly lives cannot bring an acceptable offering of worship.—Isa. 1:11-15.
- Without faith we cannot please God.—Heb. 11:6.
- Real approach to God must be by the means appointed.—Heb. 10:19-22; 13:15-17.

II. Maintaining Appropriate Forms to Strengthen and Inspire a Worshipful Atmosphere.

- Intelligible words along with spiritual worship.—I Cor. 14:13-16.
- Hearts and hands together expressing devotion to God.—Lam. 3:41.
- The hands uplifted to God must be holy.—I Tim. 2:8.
- Adornment must express modesty of spirit, and recognition of God's order.—I Tim. 2:9; I Cor. 11:4, 5.
- The bowed head is expressive of what the heart should be.—Ex. 4:31; Neh. 8:6.
- Bowing down and kneeling in worship is fitting.—Ps. 95:6.
- The voice expressive of the spirit of praise, thanksgiving, etc., etc.—Jonah 2:9; Isa. 5:13.
- Silence fitting for expression of reverence.—Ps. 4:4; 46:10.
- Respect to the reading or expounding of the Word.—Josh. 8:34, 35; Deut. 31:11-13; I Tim. 4:13.
- Singing with a melody in the heart.—Eph. 5:19.
- True giving.—Phil. 4:15-18.

SUGGESTIVE ASSIGNMENTS

For Children

1. Text-word, "Worship."
2. Showing our Reverence for God in Meetings.

For Young People

1. Worshipers as the Messengers of God to Lead Others into the True Worship.
2. Heart Conditions Favorable for an Atmosphere of Worship.
3. Expressions of Worship.

For Older People

1. The Blessings of Expressing our Worship; to Ourselves, and to Others.
2. The Place of Quietness in Seasons of Worship.

PERSONAL THOUGHTS

There is much that I may do by thoughtful meditation to improve the atmosphere of worship in all of our services.

SEED THOUGHTS

It is an axiom of the Christian faith that the mode of worship must correspond to the essence of God, which is spiritual; and the feeling of the worshiper must correspond to the character of God which is paternal.—Thompson.

The voice, the face, the words, the lifting of hands, the bowing of the head the kneeling, or prostration of the body may all speak much to the people who gather together of the holy One whom we adore.

Much depends upon what part of the character of God we contemplate as to the expression of our worship. If we think of His wisdom and power in contrast to our weakness we need the spirit of silence and softness. If it is the celebration of His victories over our foes we may speak loudly of His wondrous works, and even shout His triumphs to others. If it is our sinfulness and His holiness in contrast, we do well to humble our bodies with our hearts before Him. True worshipers will sense the sentiment of the occasion and act accordingly setting forth the true character of our Creator and Saviour.

WHY STUDY THE BIBLE?—(Jr.)—II Tim. 3:14-17; Ps. 119:1-16.

Topic for July 6

MOTTO

"Search the Scriptures"

MEDITATION ON THE TOPIC

I. Bible Study Blessings.—We know the good it does us to eat when we are hungry and drink when we are thirsty. Boys and girls, too, know that unless they have good food to eat and pure water to drink, their bodies will not grow or be strong. If they are not strong and healthy they cannot do the work of life and are in danger of disease and death.

As it is with the natural body so it is with our souls. Our souls must have the fellowship of God if they would be happy and healthy and be able to serve Him and enjoy His presence in time and eternity. The Bible is food and drink to our souls. It is pure and will give health to every one who receives its teachings. It furnishes medicine for the sick soul and furnishes strength to the weak, and causes all to grow in grace and knowledge who feed upon it.

One way to feed upon the Word of God is to study the Bible. It is the Book which is given by God to us to supply our soul need. We cannot take it into our mouths as we do natural food, but we

must get it into our minds and meditate upon it till we understand its meaning. When we understand it we must obey it and let it have a place in our love. This makes our lives happy. It helps us to know God and to know how to get rid of sin and be made fit to be God's company. By faith we receive the good promises of God and are saved and changed so that we have new life. This new life in our soul is fed by the Bible and grows continually in grace and knowledge that is becomes strong for the right and against the wrong. Its joys become deeper day by day. And such a person is very useful in the service of Christ and His Church. Who would not wish to be useful. Then every one ought to study the Bible very earnestly and prayerfully and look to the Lord for the blessing.

II. The Text.—In II Tim. 3:14-17 Paul is advising the young man Timothy to continue in the teachings of the Holy Scriptures which he had learned from a child. He tells what benefit the Scripture is to us.

In Ps. 119:1-16 there are a number of thoughts given about the blessings that come to those who obey the Word of God.

OUTLINE STUDY

I. We Ought to Study the Bible Because:

1. It is the Book of God.—II Tim. 3:16; Isa. 34:16.
2. It will make us wise.—II Tim. 3:15; Ps. 19:7.
3. It will save the souls who receive it meekly.—Jas. 1:21.
4. It is profitable.—II Tim. 3:16, 17; Ps. 119:7; Prov. 6:23; Ps. 119:130.
5. It becomes a blessing to the obedient.—Jas. 1:25.
6. It feeds the souls of men.—I Pet. 2:2; Deut. 8:3.
7. It gives hope.—Rom. 15:4.
8. It keeps us from sin.—Ps. 119:10.
9. It makes our path of life plain.—Ps. 119:105.

SUGGESTIVE ASSIGNMENTS

For Children

1. Text-word, "Word of the Lord."
2. Why I Love the Bible.

3. Some Good Things the Bible Will Do for Those who Study it.
4. The Bible and the Way of Life.
5. God's Love-letter to Us.

For Others

1. Ways of Studying the Bible.
2. Good Habits of Bible Study.

PERSONAL THOUGHTS

"I will meditate in thy precepts, and have respect unto thy ways." This resolution is one which we all may safely follow.

SEED THOUGHTS

The Bible is a treasure. It contains enough to make us rich for time and eternity. It contains the secret of happy living. It contains the key of heaven. It contains the title deeds of an inheritance incorruptible, and that fadeth not away. It contains the pearl great price. Nay, in so far as it reveals them as the portion of us sinful worms, it contains the Saviour and the living God Himself.—James Hamilton.

Merely reading the Bible is no use at all unless we study it thoroughly, and hunt it through, as it were for some great truth.—D. L. Moody.

Do you know a book that you are willing to put under your head for a pillow when dying? Very well; that is the book you want to study while you are living. There is but one such book in the world.—Joseph Cook.

I never saw a useful Christian who was not a student of the Bible. If a man neglects his Bible, he may pray and ask God to use him in His work; but God cannot make much use of him, for there is not much for the Holy Ghost to work upon.—D. L. Moody.

WANTED

A sister to cook at the dining hall at Goshen College for the coming year beginning Sept. 15th. Address S. C. Yoder, Kalona, Iowa.

40-Day Tour to California and Yellowstone Park

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I am extremely glad to inform you that one car is pretty well filled. This will be your opportunity, as never before, to see Yellowstone Park, the Pacific Coast and your friends in the Far West. The price is away below tours of the same character and I will guarantee before you are half way home, you will wonder how Shenk can show you so much for so little money.

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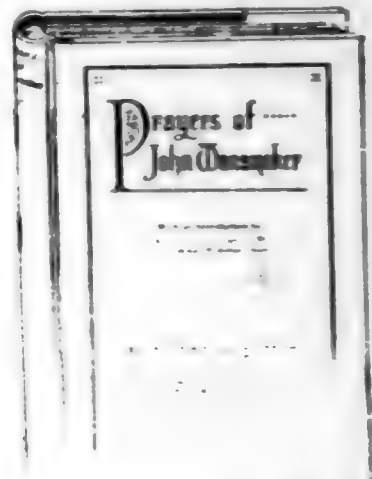
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CHRISTIAN MONITOR

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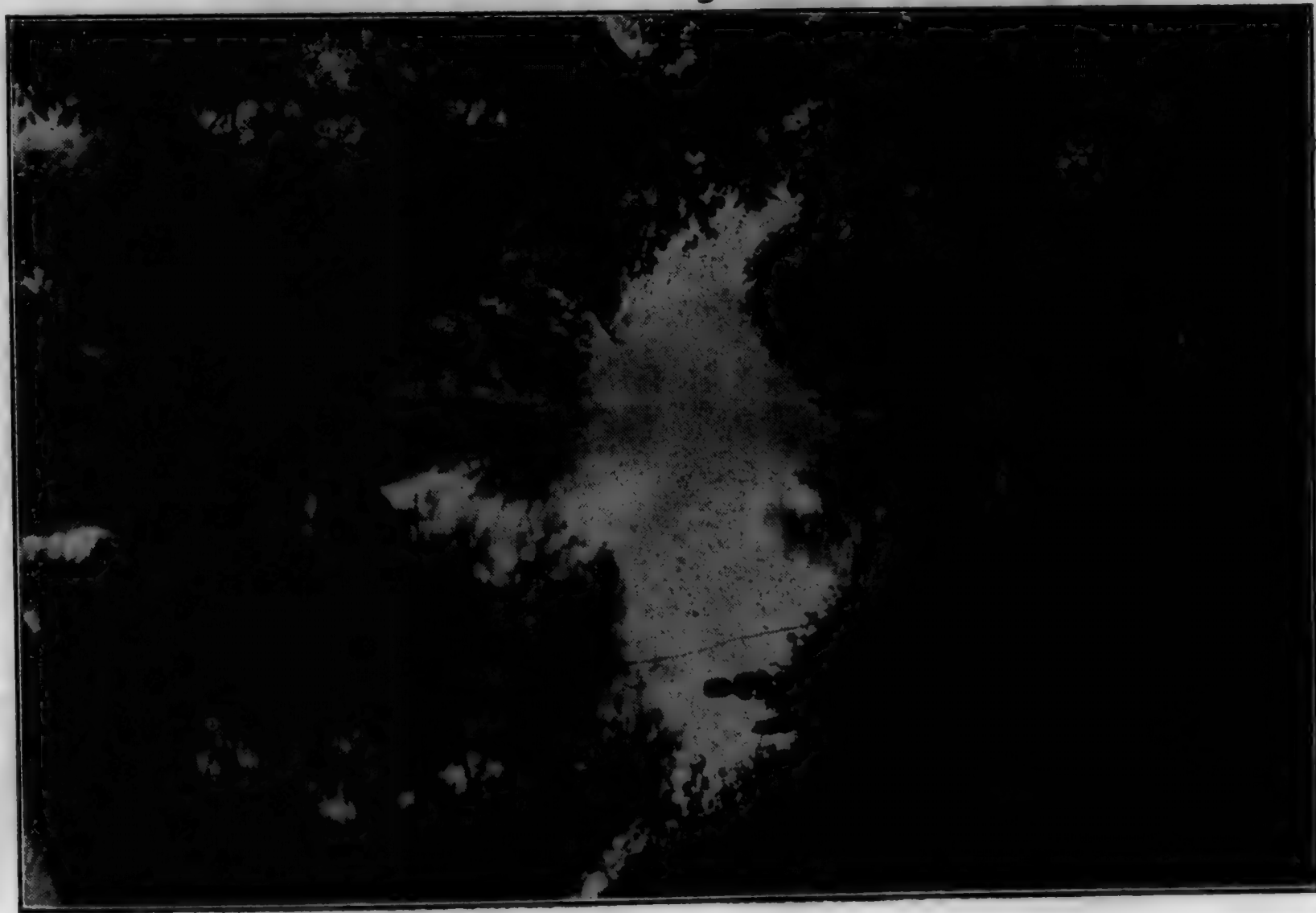
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CHRISTIAN MONITOR

JULY, 1924



SELECT READING

READ, MOTHER, READ

Evening. The supper dishes all washed and put away. Mother, seated in the roomy Morris chair, with a very small boy on each knee. A book in her hand, her voice rising and falling. Our attentive faces in imagination fixed upon the scene being made so real to us. Our little-boy eyes blazing with indignation, softened with pity, or sparkling with the sheer thrill of the story. And then a pause, as Mother stopped to rest her voice. A momentary silence, then two small voices in unison, "Read Mother, Read! Please read, Mother!" And Mother would take up the book again, the illusion would throw its spell over us once more and the evening hours would slip all too quickly by.

Those are almost the earliest memories of my childhood, and, in the light of these days, the most significant because in them my mother laid foundations, and laid them deep, that her children should instinctively love the finer things in life. The most precious, because now I can see, as I was too small to see then, the tender love and patience that held her to her task, that glorified it, that took it out of the realm of "doing something to keep the children quiet," and made it a labor of love. For the winter nights were long, and incessant reading is not always easy after the work of the day. It would have been easy, and natural, to have left us to ourselves. We were wiggling and squirming with life; there would have been no fear of our not being able to pass the time.

The Evening Hours

But mother would not have been satisfied with that. She wanted her children to grow in mind as well as in body. As bit by bit her two boys grew bigger, there was a change in the posture of the family group. First one, then the other, moved to the arm of the chair. Then my brother, older than I, drew up a chair for himself beside Mother's, and after a while I did the same. But though the posture changed the plan never did. And on through the years we boys would still look at her whenever she paused, and plead, "Read, Mother, Read."

Had the reading of those years been only of the sort that would have enter-

tained, still it would have had a profound and good effect upon our young minds. For it would have taught us two things. One of these was the habit of reading something long, and actually reading it through, not merely skipping around here and there. It might be termed the habit of perseverance in reading. Mother did this, not by making long reading something that we ought or ought not to do, but by making it so attractive that we wanted to read things through. She

years of reading lay in the kind of books that Mother read to us. Her selections were not haphazard. She took as much or more care as to what entered our minds as she did for what entered our stomachs, —and she was by no means negligent of the latter! While we were at kindergarten or school she would be out making the selections of books for us. Sometimes she would spend whole afternoons at the public library, looking over book after book, and not satisfied until she had selected something really worth while.

She wanted books that would be interesting to her boys. But books that were merely interesting would never pass muster. They must be wholesome, but not "goody-goody." There must be no questionable ideals held up in any of the books, or bad men held up to admiration because, perhaps, of one "redeeming trait," such as boldness in wrong-doing.

The books she read to us must be well written. She wanted us to love fine literature, because of its very fineness, and not because we were told that the author was a great man. She knew that there was only one way to do this. That was to read finely written things into our souls. And she did it. In doing so she taught us to despise and avoid trashy "boy's fiction," such as the type wherein the messenger boy saves the rich man's daughter in a runaway, and is made the head of the business and son-in-law of the benevolent old gentleman, always to the discomfiture of the villain. Occasionally, when we were older, people sent us such books for birthday or Christmas. Mother never forbade us to read them, but she told us what she thought, and let us choose. There was enough of bad

boy in each of us to desire the near-forbidden fruit, so we read them, perhaps once. But that was enough. We had no taste for this trashy fiction, and it never was a real problem. If Mother had forbidden it, we might have read more of it, who can tell? But she ingrained taste into us for finer things, and then she let us take our choice.

In choosing books that are worth while, Mother naturally turned to the works of the recognized and standard masters of writing, though not making her selections (Concluded on page 581)

"OMIT THE FLOWERS"

MRS. H. J. QUAINANCE

*When I die, omit the flowers;
Their beauty lasts but a few hours.*

*And I request now, if I may,
A legacy to leave that day.*

*May each loved one who is there,
Be given equally a share.*

*The flowers in the garden of my heart,
I would leave with you when I depart.*

*They grow where'er you plant the seed,
And multiply with each good deed.*

*All those who sorrow now and grieve,
The flowers of love with them I leave.*

*To all I leave the flower of Truth;
May it protect both age and youth.*

*Please carry and plant the flower of Good Cheer
With those who are ill, of whom you may hear.*

*Give Faith and Hope, with gentle Kindness,
To those who stumble in their blindness.*

*These flowers are needed in this world of ours;
And once more, I beg you, please omit the flowers.*

—SELECTED.

made us like it, and want to do it. And then we did—by listening attentively.

The other thing we learned was to be able to listen to rapid reading, and to understand it easily. Rapid does not mean hurried. It is the sort of reading that keeps the listener on edge to be sure he misses nothing. This makes one "sit forward" mentally. When reading is too slow one "slumps backward" in his listening, and the mind and retentive faculty dozes.

The Wise Selector

But the heart of the meaning of those

CHRISTIAN MONITOR

A Monthly Magazine for the Home

Vol. XVI

SCOTSDALE, PA., JULY, 1924

No. 5

TOWARD CANA OF GALILEE

Anis Ch. Haddad

I was really sorrowful in heart at leaving the beautiful Lake of Galilee. Again we were fortunate in having a fine day.

While the car was made ready we strolled down on the beach, and looked over the blue waters of the lake. The waters are very blue, as blue as the waters of the Dead Sea, and there was a delightful calm over the whole scene. We heard the voice of the driver calling us and we came back and rode in the car for Cana of Galilee.

It was eight o'clock, April 19th, 1923, when we strolled over the beach and then motored along the side of the lake, passing the town of Tiberias with its mosques, palms and gardens, the Roman fortress, the ruins of Herod's palace; and then we paused to obtain a view of the lake. Some people call it "beautiful," and some call it "bare" and uninteresting. I thought it "beautiful." I would gladly go back again just to see the Lake.

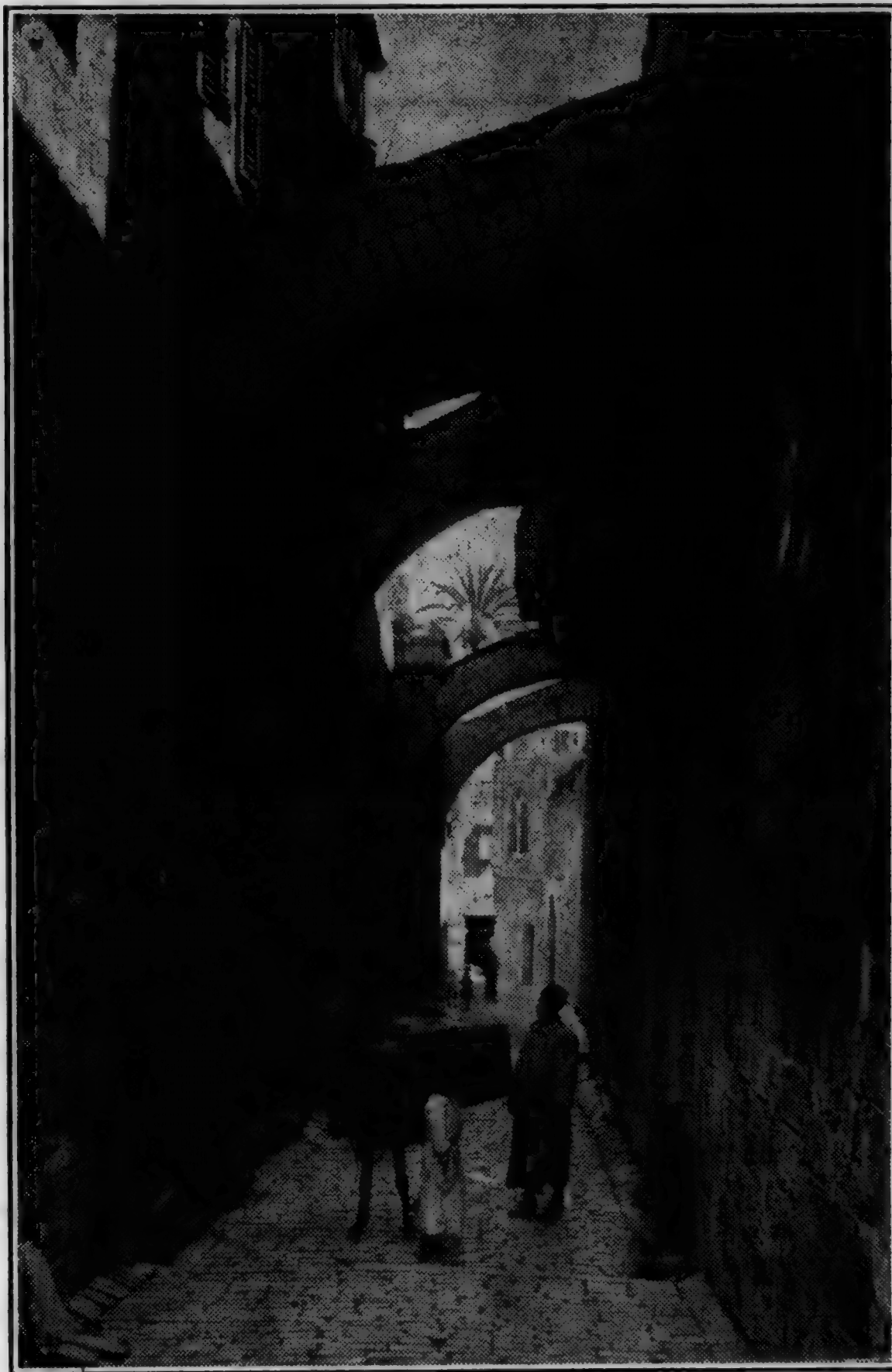
The Lord's Happiest Days

I never shall forget that in the City of Jerusalem the Lord had been despised, had suffered and had been crucified. Every step He took was harrassed by vicious enemies, every day was one of peril, or if not of peril of opposition. Every street seems a Via Dolorosa. But here in Galilee it was different. Here the Lord had His happiest days of earthly life. Warm hearts and loving hands ministered unto Him, and people gladly listened to Him. Here tenderest acts were done, His sweetest words spoken. Here was peace.

We turned away with one look at Capernaum with its slopes and my last remembrance of Galilee on that day, was given to the spot on the lake where with the blue sky overhead and the crowds of men and women around Him, the gentle but majestic Figure of the Son of Man stood with arms outstretched crying: "Come unto Me, all ye that labour and are heavy laden, and I will give you rest."

We come to the old road which led

in former days from the lake up to the sea coast of Acre; the old road of the Sea, over the famous road from Damascus to the Mediterranean. It was running along the north end of the Lake of Galilee and was paved by the Romans, who took



Via Dolorosa (Way of Sorrow)

tolls on it. St. Matthew was at the toll-house at Capernaum, for instance. This road runs up into higher ground above the lake, westward and forks more than once from the lake side. Here is a fine open valley, with a gentle slope on the one side and rising hills on the other. Villages dotted the beautiful hillsides.

The country we passed through was deserted, but fertile, just crying out for

labourers and someone to take an interest in it. We passed a caravan, a few isolated shepherds, and an occasional Arab driving his donkey along the sandy road. Then we passed an Arab village situated at the entrance of the Plain of Sharon of Galilee, or better known as the Plain of Esdraelon, below the mount known as "Hadjar en Nasara" or the Stones of the Christians" also called the "Khamsat Khubzat" or "The Five Loaves" and in Latin the "Mensa Christi." Here according to tradition the miracle of the seven loaves took place, St. Matthew recording that our Lord "having left Tyre and Sidon, came nigh unto the Sea of Galilee, and going up into a mountain He sat there, (Matt. 15:29) after which He entered a boat and went to Magdala."

"The Sermon on the Mount"

Then we passed through the fertile Plain of Esdraelon amidst fitful gleams of sunshine, the plain of which Isaiah speaks. On the left we obtained an admirable view of Mount Tabor, the Mount of the Transfiguration, on whose summit the Franciscans have a small chapel, beside which they are building a basilica. In front on the right rises the horned mountain called "Horns of Hattin" or Kurun Hattin, some 198 feet above the level plain, a beautiful elongated hill, rearing up at the end like an Arabian saddle, forming two peaks resembling horns, hence the name known as Kurun Hattin. This mountain witnessed a bloody battle in 1187, and is said to be the place Jesus gathered the multitude around Him, and spoke His beatitudes on the "meek, the merciful, the peacemakers and the pure in heart."

Here the Crusaders made their last attempt to retain the holy Land but were utterly defeated by Saladdin, and thousand of them were slaughtered. The battle was followed by the withdrawal of the Crusaders for ever, and the consequent submission of "All Palestine" to Islam.

From here we had a view of the places that throng the shore of the Lake of Galilee. Magdala I could not see, it lay hidden just beneath the Mountain. The

Plain of Gennesaret lay low and green next to Magdala on the north, Khan Minyeh promontory rose high above the Plain, the Tel Hum or Capernaum at the head of the Lake, the Jordan plain and Bethsaida of Galilee to the east. Before I turned away, I could not but raise a silent prayer for the return of the neglected blessing upon that fair land. And the fresh morning wind blowing in my face was not the only thing that made it hard to see.

When I returned to the motorcar and looked back again, a few minutes later, the Lake had dropped from view and I saw only oxen ploughing in the rich brown loam of the fields.

Palestine's most fertile Plain

Then we advanced slowly over the plain of El Battof or Zebulon. This is considered to be one of the most fertile plains in all Palestine, and its appearance, in spite of utter neglect would seem to justify this reputation, luxuriant crops of thistles and grass, a few patches of corn, maize, sesame and lentils. Brilliant wild flowers were growing widely, and all around them were clumps of green grass. The Bedouin nomads seem to be aware of its fertile properties, for we saw many camels and cattle feeding on its grass and shrubs. A native woman standing in the doorway of her tiny grass hut watched us; white keffiyeh Bedouins always armed passed us silently, a bearded old man of patriarchal type, and boys who looked as though they were Christian converts from a Mission near by, added to the living interest of the scene. Constantly we were reminded of the animal family life of the East; goats with their kids; long-legged colts frisking by their mother's sides; tiny, furry, baby lambs, and awkward, baby camels long-necked as well as long-legged, keeping close to their mothers.

"Cana of Galilee"

From here we pushed on, by olive orchards and past a great picturesque cactus hedge, while the green of the fields was picked out with the brightest, daintiest colour spots of wild flowers—red, yellow, blue and white. The sun was out strong and clear, and there ahead of us was—Cana of Galilee.

We were now within a quarter of a mile of Cana of Galilee or Kafr Kennah, and from here had quite a fine opportunity of observing its position. It lies on the slope of a hillside, looking down on a broad open valley, up which the road comes from the lake, some seventeen miles distant.

I confess few spots moved me more than this.

Once, in the hot sun of a spring afternoon, two men, with others around them, stood face to face on the slopes outside the village of Cana. One was an official of Herod's Court. On his face were tears, and with his hands stretched out he was

saying in broken tones: "Master, come down ere my child dies."

The Other to whom this official was speaking was dressed in the humble costume of a countryman, but on His face was such a look of power and sweetness as this courtier had never seen on mortal face before. He looked with quiet, but steady gaze into the courtier's face and said: "Go thy way, thy son liveth."

I picture the two figures standing for a moment silently, looking into each other's faces. The breathless, eager, questioning, father's gaze; the tender gravity mixed with the smile of the Saviour. Then the officer turned, and down the slope he goes, and out into the main road and back to the lake. He believed the word which Jesus spoke unto him, and he did not believe in vain.

It strikes me as a parable of life. "Go thy way, do the duty in front of you; thy son liveth—all will be well." If Christ stood in front of us to-day, with our eager, passionate entreaties for help, would

IS THIS FOR YOU?

In case you are one of the persons who have failed to answer and return the PRIMARY SUNDAY SCHOOL QUARTERLY QUESTIONNAIRE mailed quite a long time ago, will you kindly take time enough to do it NOW while your attention is called to the matter. We know you have meant to send it in but have just neglected to do so, so we are confident you will not fail us now. Use the self-addressed stamped envelope, or if that should be mislaid, address your letter to C. F. Yake, Editor, Scottdale, Pa. Thank you.

He say more than He did then? I fancy He would only repeat His answers. They are enough for us, if we will only believe in Him.

Here we entered the bright little village of Cana of Galilee, which lies on the west slope of a hill, near an excellent spring which irrigates all the surroundings. Cactus, fig, olive and pomegranate trees thrive here admirably. The Cananites live by agriculture. Cana has about six hundred inhabitants.

The first building to the right on coming from Tiberias is built over the traditional site of the house of Nathanael. It is generally believed that Nathanael is none other than the Bartholemew whom Philip brought to Jesus.

Over the doorway of the modern Greek Church in the present little village of Cana of Galilee is an inscription, which translated reads: "If you wish, you can see one of the six water pots of stone that were used for the miracle at the wedding

nineteen centuries ago." Near the courtyard of the church are beehives found abundantly in Palestine, reminiscent of the honey which to Moses was a promised attraction of the Promised Land. The curious pilgrim may be shown, for a small sum, a stone vessel which the guardian of the church declares as one of the six original waterpots used at the wedding where Jesus was a guest, and where He turned the water into wine. Such would not be serviceable to-day being too heavy for the women to carry, to move and clean.

We go to the spring of the village of Cana, where may be seen a beautiful sarcophagus serving as a trough to water the animals.

It must have been over the hills above the spring that Our Lord and His mother walked to the marriage, and probably the water for the miracle was drawn from here. Several women came with huge black earthenware jars and filled them.

Of course they have the actual house on show here where the miracle was preformed, and we rode around it, and felt justified in squandering backsheesh to see the stone water-pots. We stopped also to see some olive trees on a hill-side close by; real curiosities they were, and of such great age that it is highly probable they were standing there in Christ's Day.

Near Syrian Orphanage, Jerusalem Palestine.

Success

The successful man is the man who has done most for others.

You can do all God calls you to do.

What we do depends on what we are.

If our words are to have power with men, our lives must convince them of our sincerity.

EVOLUTION

Back in the dark of intangible nothing,
Billions of years ere the earth gathered form,
Somehow the gloom changed to volume and substance;
Some way came motion, came light, and storm.

Nebulous fire floated up out of nowhere;
By some strange movement suns rolled from the flame;
Then by the millions came stars, moons, and comets,
Found their own courses and rolled in the same.

This tiny earth like a dark, lonely dust-mote,
Wandered about for some million years more,
Gathered some atmosphere, rivers, and mountains,
Made the land stable, set tides on the shore.

Then came the cell or the small protoplasm,
Perhaps an amoeba—just happened, you know,—

Stirred from its shapelessness, took form
and motion,
Learned by experience just how to grow.

Thus as the ages dragged by it ascended
Through all diversified forms that we see,
Till by environment made ape or monkey
Scratched, grinned, and chattered,—then
climbed up a tree.

Now if some son of an ape will come
forward
And kindly remove the mysterious veil,
Perhaps he can tell how his nimble an-
cestor
Succeeded in shedding the fur and
the tail.

This the weird fable he puts above
Genesis.
This gruesome myth of man's climb
from the clod;
Maniac's dream in exchange for our
Bible;
Nightmare of science instead of our
God

—By Raymond Browning, Charlotte,
(N. C.) Observer.

Read, Mother, Read

(Concluded from page 578)

from this group alone. There is a presumption that a book that has lived and gained favor with the years has something to commend it. So, by the time we reached adolescence we had a fair knowledge of some of the best works of the English language, especially of authors like Sir Walter Scott, Charles Dickens, and Charles Kingsley. In verse we were familiar with Burns, Shakespeare, Lowell, Longfellow, and others of the same general stamp.

Of course we had to begin with things that were simpler, and work up to those which were more difficult. As very small children, for example, we could not have gotten anything from Shakespeare's plays. But I remember the enjoyment we derived from "Lamb's Tales from Shakespeare." It gave us a desire for the original when the time came.

"Putting Things On Our Plane"

Mother evidently knew that small children absorb and hear a great deal more than they are given credit for. She knew that in order to entertain us she must not read something silly under the impression that it was "putting things on our plane." All through the years she forebore to "read down" to us. She would read things that took a little effort to understand, rather than those that were easy. At the same time, she did not read us things that would have been foreign to our boyish enthusiasm and interest. Small boys are naturally hero-worshippers. A hero is ten times more attractive to a boy than is a set of ideals, or the beauty of nature. Give him an idealized character who has ideals and love for nature, and the two become real to him, by imitation. Oh,

how we boys used to run around the yard in the afternoons and on Saturdays, a sharpened slat for a sword, and the lid of the ash-can for a shield! Many a sword did the doughty Lancelot break upon the stainless shield of pure Sir Galahad before an admiring group of neighbor children!

Slowly but surely our reading was made up of books just a little deeper and harder to understand than before. If Mother had read us just the things that were easy for us, there would have been no sequel to

THE OLD HOMEFOLKS

Somehow a feller's allus best contented
when he's where
He's knowed th' folks sence childhood—
When life wuz free from care.
An' no matter where he goes to or what
a feller does,
His heart is often back there in th' times
that useter wuz.
So, when I get t' dreamin' as th' most of
fellers do,
'Tis there I ever wander, to the old home-
folks—do you?

There wuz somethin' 'bout their manners
'at seemed to take a hold
Of a feller's heart an' make him feel most
welcome in th' fold.
An' when disaster struck us as it sometimes
uster do—
Like when th' doctor couldn't make our
baby girl pull through—
Th' grief wuz almost pleasant when those
old-time friends came in
An' braced us up until we tuk a grip on
life again.

I 'member when our neighbors left an' went
t' strike it rich,
An' in a year come home without a dollar
or a stitch
Of anything t' wear, except th' clothes
upon their back,
An' grieved an' said the world, fer them,
wuz lookin' mighty black;
Ev'ry one pitched in an' helped t' get 'em
goin' right,
An' made 'em think that after all, th' world
wuz purty bright.

An' so when I am sittin' in the mellow
eventide,
With my children playin' round me; an'
their mother at my side;
My thoughts oft journey backward to th'
old friends way back there,
Where the birds were ever singin', an' th'
skies were ever fair;
Where our harts were allus truthful an'
words rung sweet an' true—
I'm happy when I'm back there, with the
old homefolks—are you?

—SELECTED.

it all. She went on from simple to the more difficult, from the less to the greater, but never once did she let down the bars for books that were not worth while. Even when we were very young, as I recall, we nearly split our sides at "Sammy Veller," and Sancho Panza, the accommodating squire of the last of the knights errant. And our hearts bled with pity

or beat with excitement at the stirring adventures of the "Scottish Chiefs."

Above all, I am grateful that Mother early began to read us stories from the Bible, the one best and most loved Book. And I am grateful that in the after years she, under a compelling constraint of the wonder of the Book, led me to love it as I never had before, and led me to know its central Figure, the Son of God, who loved me and gave Himself for me.

One word here, lest any gather a wrong impression about my brother and me. We were normal boys. There were times when we were very bad boys, myself particularly (I always envied my brother his goodness), and then we had to be chastised. When it had to be done, Mother did it. We were not unlike other boys. We had plenty of playmates. Indeed, it seemed that the whole of our neighborhood was usually in our back yard. Our father had given us a car seating about six children, made in the railroad shops, which ran on "real rails." We put an incline at one end of our large back yard and laid the track to the other end. We used to push the car up the incline, fill it up with ourselves and guests, and let it go. We usually had a monopoly on the pins in the district, due to our railroad! There were also the usual number of gold mines and furnaces in the back yard to proclaim us as real boys, no "bookworms." And we had a dog, and loved him. But after all, the golden hours were those spent with Mother as she led our spirits into far and great places, enlarging the mansions of our souls.

The Mother Rewarded

How many times in these passing years have we boys thanked God from our hearts that He had given us a mother who would read to us. How well she knew that the boy is father to the man, that she would make of us in our younger days just what we would always be. She knew that the problem of reading was no light matter, no incidental problem, but that that which went into our minds controlled the springs of action and character. I covet for every boy and girl, just beginning to grow and think and ask, a parent who is willing to read.

Today my brother is a missionary in a foreign land. I am in Christian work. I cannot help wondering what would have been the outcome if, when we said to her "Read, Mother, read," she had stopped. Life would have been different and, I know, not so worth while with the things that count. And often the echo of those words of ours come back to me, whispered as if they were a mandate and invitation to all mothers who have in their care the destiny of their children: "If you want your children to be all that they ought to be, 'Read, Mother, read!'"—S. S. Times.

CHRISTIAN MONITOR PULPIT

GOD'S GOSPEL FOR TODAY

By A. C. Good

Then went out to him Jerusalem, and all Judaea, and all the region round about Jordan, and were baptized of him in Jordan, confessing their sins.—Matt. 3:5,6.

While reading the book of Matthew, with suggestive texts in mind, the two verses that serve as our text today came very forcibly to my mind.

We were especially impressed with the work of this humble man of God.

The Results of Evangelical Preaching

In our preaching today we are more or less concerned about results, but upon the authority of the New Testament, we may be sure of fruit if the message is evangelical.

In our text we read that Jerusalem, and all Judea, and all the regions round about Jordan, were baptized of Him in Jordan, confessing their sins. We should like to emphasize "their" sins. Preaching that will cause people to confess "their sins" is none other than evangelical.

We remember that on the day of Pentecost, when Peter preached that powerful sermon that swept three thousand souls into the Kingdom, that they came saying, "men and brethren what shall we do."

In the conversion of Cornelius we have an example of genuine conversion, and the baptism of the Holy Ghost which is the normal condition when men truly believe.

The preaching of Paul was so powerful that Felix trembled and answered, "Go thy way for this time." The truth of the Gospel message so stirred King Agrippa that he said unto Paul, "Almost thou persuadest me to be a Christian."

If sinners are not saved, and Christians built up in the "Faith once delivered" our preaching is a failure.

Our Evangelistic Appeal

Present world conditions today are calling for a genuine revival of Religion.

We need men today that are ready to preach the entire Gospel; without fear or favor of man. Can we as ministers of the Gospel of Jesus Christ say with Paul, "I have not shunned to declare unto you all the council of God"? We dare not minimize or question the Gospel message, that Jesus has asked us to carry into all the world.

The present day boasts of its intelligence, but mere intelligence will never bring a lost world to the feet of Jesus to receive pardon for their sins.

"What a Preacher Said."

In referring to the murder of Robert Franks, by the two Chicago youths, late-

ly, Dr. Long of Chicago, bitterly attacked the so-called great institutions of learning, "declaring that they develop the intellect at the expense of the soul."

To me the difficulty seems to be in the training of the intellect, without encouraging belief in the Deity.

The Point in Preaching

The question with preaching today is this that it is an array of intellectual pow-

LIVE CHRIST

*Live Christ!—and tho thy way may be
In this world's sight adversity,
He who doth heed thy every need
Shall give thy soul prosperity.*

*Live Christ!—and tho thy path may be
The narrow street of poverty,
He had not where to lay His head
Yet lived in largest liberty.*

*Live Christ!—and tho thy road may be
The straight way of humility,
He who first trod that way of God
Will clothe thee with His dignity.*

*Live Christ!—and tho thy life may be
In much a valedictory,
The heavy cross brings seeming loss
But wins the crown of victory.*

*Live Christ!—and all thy life shall be
A Highway of Delivery—
A Royal Road of goodly deeds,
Gold-paved with sweetest charity.*

*Live Christ!—and all thy life shall be
A sweet uplifting ministry,
A sowing of the fair white seeds
Tha fruit through all eternity.*

—BY JOHN OXENHAM.

ers, rather than the demonstration of the power of God, that will cause sinners to seek refuge from their sins in the wounds of a crucified Redeemer.

With all the enlightenment of today there seems to be a tendency to question the miraculous, even tho we have it demonstrated in nature on every side. For example take the blade of grass, when the cow eats it, it will produce hair on the cows back, but if the sheep eats it, it will produce wool, and if the goose eats it, it will produce down and feathers. If we cannot explain so small a thing in nature,

why should we question the miraculous in religion.

Doubt and unbelief kill the Spirit. We stand in a world of Christ rejecting sinners, and every day brings them closer to a Christless grave, and a Christless Eternity, and we are powerless to save them from such an awful end without the Gospel.

Has the Holy Spirit failed to own our message, by failing to send the arrow of conviction into the heart of the sinner?

In times past, evangelical preaching was the staying hand of licentiousness. Why so much "sin in high places" today? Why so much disregard for the laws of the land? Why so much open and flagrant sin? Why so much disregard for the authority of the church?

Could it be that the church and the world have been put to sleep with a man-made gospel, which the Holy Spirit will not own, for God uses no other medium than man to bring His message to a lost world.

How can we convince the sinner that part of the Gospel is true, when we deny and reject part of it?

Oh! the responsibility that rests on the leadership of the church of today. May God help us to be true.

Sterling, Ill.

POINTED PARAGRAPHS

All changes in life begin by a change in thought.

You will not succeed if you have two objects.

Aim to be a good public reader; few are, but all ought to be.

A wise man may be in haste, but not in a hurry.

God helps by hindering.

Nothing is good with God's frown, nothing bad with His smile.

Manner is something with all, everything with some.

Contradict lies by life.

Be always at leisure to do good.

If you are a hireling, flee when danger threatens.

When you are willing to bear the guilt of a sin, it is not necessary to reprove it.

You need to flee from temptation if you are willing to commit the sin.

Here are some of your Lord's own words as a finish: "Ye are my friends." "Lo, I am with you always." "My reward is with me." "Watch and pray."

THE PREACHER AND HIS WORK

Prediger of St. Petersburg

These Brief Notes by a powerful preacher of by-gone days are not all original, but declare in a pointed way the secret of success. Herein is food for any Christian worker regardless of calling.—Editor.

THE MINISTER

A minister is set apart to glorify God and help men.

A true minister dares not be other than a minister.

Few men are so closely watched as ministers, and there are none whose inconsistencies do so much harm.

Ministers are put in charge of souls, and will have to give account to them.

No man is fit to be a minister who would not joyfully live and die in the lowest sphere so long as he can serve his Lord.

No one can so easily do harm as a minister.

If you are seeking to be admired, it will at last be better for you had you been a ploughman than a pastor.

A trifling and inconsistent minister is a laughing-stock to bad men, and a sorrow to good ones.

RESPONSIBILITY

"If thou speakest not to warn the wicked from his wicked way, to save his life, the same wicked man shall die in his iniquity; but his blood will I require at thine hand."

As a minister, when I think who I am, and who sent me, and how awful the account I must soon render, I tremble.

Our opportunities of doing harm are immense. My brother, a million years hence your influence will tell on souls! Take care lest you lead men to ruin.

If there be one sight in the universe calculated to inspire terror and dismay, it is that of a faithless minister about to be consigned to his doom.

Private Prayer

Public teaching is useless without private prayer.

A minister is in duty bound to bear his people daily to the throne of grace.

If you wish to preach well you must pray much.

Generalities are the death of prayer.

Plead with God before you plead for God.

Better neglect your body than your soul, your meals than your prayers.

He that lives most in prayer grows most in grace.

Let prayer ascend when you wish blessing to descend.

Neglect of prayer arises from want of faith; he who believes will pray.

A little prayer does more than a great deal of study.

The Sphere

You turn the helm of your life when you choose the sphere of your work.

Go where you can do most for men, not where you can get most from men.

Be more concerned about your ability than about your opportunity, and about your walk with God than either.

Your sphere is where you are most needed.

He who called you to the ministry will give you a sphere of service.

There is no place without its difficulties; by removing you may change them, it may be you will increase them; but you cannot escape them.

Those who push themselves into a sphere they are not fitted for in this life will regret it in the next.

Christ knows best where you can serve His people; trust Him, and He will place you there.

The Pulpit

The moments you spend in the pulpit will tell on the ages you must spend in eternity.

The piety of the pulpit decides the piety of the pew.

Never go into the pulpit without Christ. In the pulpit, self and the concerns of time must be forgotten.

There is no place where Christ is more ready to reveal himself to His servants than in the pulpit.

How easy it is to dishonor God in the pulpit!

Thousands of souls have been lost through the mistakes of the pulpit period.

Every moment spent in the pulpit is privileged time.

Public Prayer

Remember that you are in the presence of God, and that you address Him. Never pray to be admired of men.

Let the sermon be omitted rather than the prayers be slurred.

The prayers should make the people feel the reality of prayer.

The prayers prepare the ground, the sermon sows the seed.

The manner in praying does more than the matter in preaching.

The Voice

A gentle voice is of untold value. All can attain it.

Feigned voices are the great causes of relaxed throats.

He who seeks, by a feigned voice, to make men wonder, makes them smile.

Speak oftener, and your voice will not fail so often.

The voice depends on the heart.

If we think how we are saying a thing, our hearers will see it, and despise us for it.

A man cannot walk well when he thinks how he is walking, nor speak well when he thinks how he is speaking.

A man's own heart is influenced by the tone of his voice, and the tone of his voice is affected by the state of his heart.

Preaching

You must live with God if you would preach for God.

Manner tells quite as much as matter.

Preach as you will wish you had preached when you stand before God.

Ask often, "What does Christ think of my preaching?"

One earnest man does more than ten eloquent ones.

Live well, and you will not preach badly.

Preparation

Without God's blessing you can never prepare a sermon that you will not regret in eternity.

The state of the heart decides the fate of the sermon.

Never begin to prepare till you have clearly decided whether you want to gain men's praise or save men's souls.

Prepare your heart, then your sermon. In your preparation, remember that it may be the last sermon some who listen to you will ever hear.

Prepare your sermon with the judgment-seat in view.

When preparing your sermon, forget yourself.

If you desire to make a useless sermon, make a beautiful one.

The Sermon

Heart-sermons reach hearts.

One weak point will injure ten strong ones.

The Bible reiterates the same things again and again.

Great sermons are given, not made.

Harshness will produce resentment, gentleness contrition.

The strongest part of all great sermons is the close.

More depends on the last two minutes than on the first ten.

The aim of our sermons should be to reform the heart rather than to inform the mind.

Every sermon may be your last.

No sermon is a success which does not touch the heart and move the will.

Make men remember the text.

Text And Divisions

Choose your texts for usefulness.

Reject every division which might strike, but would not help.

It is God's Word, not our word, that convicts and converts.

Some can only be won to God by love, some can only be driven from sin by fear; use pleading and threatening, as the Scriptures do.

Value truth more than taste, souls more than symmetry.

Let division always be: 1. Useful. 2. Simple. 3. Concise.

(Continued next month)



EDITORIALS



"Pitching Tents Toward Sodom"

Every age repeats the follies of preceding generations and centuries. The scriptural account of Lot moving into Sodom needs no recital in this editorial, it is well known. But his folly is still the folly of millions.

Sodom was a good place for business, but no place to rear children. Lot's herds grew fat in the neighboring fields while his soul grew lean. The city was known for wickedness, luxury, idleness, pride and fullness of bread. Into such an environment his children were thrust; in this atmosphere they perished amid its common sins. Lot made money in Sodom, but Sodom unmade his family. He reached the pinnacle of fame, but lost the spiritual power to win men to God. Lot himself did not descend to the debauched condition of his fellow citizens, but could not because of a compromising nature help his neighbors to ascend from the pit of their sins. Sodom had no revival. It had a better judge in Lot, but failed to listen to the truth he still held to.

In deciding where to live men too often consider the secondary questions, such as opportunities for employment, business advantages, beautiful scenery, facilities of travel, and educational opportunities. Religious privileges and the moral atmosphere should have the first consideration. Recently one of our well educated young men wrote wisely, "I want to get into more congenial religious environment again, nearer to where I have church privileges."

Too often children reared in the country are brought into town with its novel and different conditions, and are allowed to practise the same liberty of roaming its streets, as they formerly did in their God-blessed fields. What is the result? Too often the loss of character and soul.

"Good friends, let us not pitch our tents toward Sodom. The cattle business is not the only business worth thinking of. A man is better than a sheep, children are worth more than beeves and bullocks; and when God rains fire and brimstone from heaven, what is real estate worth in Sodom? Abraham's tent is safer than Lot's mansion, and the patriarch talking with God, and commanding his household to keep the way of the Lord, is more to be envied than Lot, surrounded by the wealth and luxury of the city, but losing everything by its overthrow."

Temporal prosperity may mean eternal loss. The wrong place of residence here may mean the loss of mansions beyond the regions of time.

The Annual Bible Conference

One of the present day characteristics is a desire for the novel and new things constantly. This works for good in some directions, but becomes a danger in other directions. The desire for change keeps life fresh, keeps up interest and makes for progress in general. But it also is a menace to permanently valuable institutions and principles.

Throughout the church the writer notices many An-

nual Bible Conferences and Normals still being conducted, but there is a decline in evidence. We make this appeal to the old and young, that they unitedly seek to keep this Bible teaching agency alive and to the front. The editor personally appreciates the calls for evangelistic services in the many quarters he has been called to, but still believes that the solid Bible teaching is a necessity and makes for spirituality and permanent discipleship.

Devotional Bible study makes enriched characters. Systematic Bible study makes for larger usefulness in the church of God. New converts who are instructed annually in these Bible conferences make more reliable Christians. This concentrated way of teaching supplements and adds to the pastor's work. This teaching evangelism should not disappear from among us.

In conclusion, may I say that the writer has noticed a corresponding richness and interest in the word of God where these Annual Bible Conferences are a regular feature. If necessary the forms of study and the nature of the subject may change, but may the Bible Conference as a church institution never vanish from among us. Deprived as our young people are of solid Bible study in our schools, may we make up for it in our church programs. We shall not soon forget many experiences such as we enjoyed at Sterling, Ill., last holiday week. Beginning as a Bible Conference a salvation wave started and eighteen souls confessed Christ. Bible teaching and true evangelism are normal things.

Books We Think We Have Read

No reading and superficial reading are twin evils. To love books is an asset to any life. Books should have their place and one of the joys of every life should be the mastery of helpful books. The Bible dare not be neglected; other books should also have a proportionate place in our reading program.

What we started out to say is this: there are so many books we "think we have read." The Bible is the chief book that is not thoroughly studied. Men speak of studying the Bible when they can quote select passages. While reading several chapters a day is splendid soul food, it however does not prepare one for efficient Christian service. We would plead for a more thorough, wide, and systematic study of the Bible. This will open avenues of service. This will meet the constant cry for prepared workers.

Just several points will suffice concerning the reading of books outside the Bible. Will you remember **permanently** that the book has been read? Will you remember **mentally** some of its outstanding contents? Have you marked its most apt statements? Have you grasped an

outline of the book? - Can you speak intelligently of its contents? Could you give a review of the book before a literary society in school?

Reading thoroughly will get the individual farther on the road to a true education than a superficial wide reading will. This does not mean that some things like newspapers and the like need close and thorough application.

With a reasonable craving for an education in the lives of our young people, we have solved to a large extent, "what to do," and "where to go," for good reading will develop a desire for real and permanent joys that will leave no harmful after effects.

"The Most Beautiful Woman In The World"

One of the desires of every normal person is to have a pleasing appearance. An attractive personality is a valuable asset, but outward beauty only is vanity. This does not mean that the body should be neglected because the soul is the main part of our triune being. The mind and body should have their proportionate attention. The health of body should have the Christian's consideration. Tobacco, liquor, and other foreign habits give the body a debauched look. Slovenly and dirty habits will not advance Christianity. The physical frame should be developed by work and reasonable exercise.

The Greek ideal of idolizing the body was wrong. The medieval idea of starving the body so that the soul might be developed was a false philosophy. The Christian ideal for the body is found in the twelfth chapter of Romans, "I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service." In other words, the body should be wisely safeguarded and conserved, by holy living, for the use of God in Christian service.

We have named this editorial "The most beautiful woman in the world" because of the sane advice given in an editorial in the Washington, D. C. "Pathfinder," as follows:

"An American woman living in Paris is being proclaimed 'the most beautiful woman in the world.' How silly it is to proclaim and to repeat such assertions as this. No-one could say with any approach to truth what woman was the most beautiful in the world, for no one could possibly have seen a millionth part of all the women in the world. The fact is that many of the most beautiful women do not parade their beauty or go into public beauty contests. We cast our vote for these modest, retiring, womanly women and not for the enamel-faced and thoroughly artificial beauties who flit round the lights of Paris. So when you read in some paper that such and such a woman is the most beautiful in the world, or in some country or city or town, put the thing down as silly rot, got up merely to arrest the fancy of shallow and thoughtless people."

Congregational Ethics

Some actions bespeak irreverence in the house of God. There are some factors that make for successful gatherings in worship, prayer or preaching. Every young person of known respectability should be acquainted with what constitutes good behavior and poor behavior.

Our entrance into the house of God should be on time whenever possible. A controlled tongue advertises a species of temperance worthy of imitation and upon entrance into a place of worship a worshipful spirit and

quiet lips are commendable. Leave the rear seats empty until the building is full elsewhere, this speaks well of your interest. Engage in the song service heartily. Don't be overly curious about those who enter. Remember to whom the house of worship was dedicated. No matter who fills the pulpit give him a respectful, thoughtful and earnest hearing. In time of prayer may the heart go out after the living God. May a respectful yet not noisy welcome be given to fellow worshipers after the service.

One of life's most appreciable memories that the writer enjoys are the sermons that are still remembered from boyhood days. The world's outstanding men and its greatest characters frequent the house of God regularly. They have experienced the known value of weekly gathering at the place of worship. May God continue to give the Twentieth Century worshipful, well behaved, strong, true, loving and useful young people for the world's good and for the glory of His great name.

New Friends

We want to say a word of kindly welcome, to the new contributors and subscribers. The older ones know by this time that they are welcome, and by the tone of their personal words and letters they show that they are receiving more than they are investing. The larger the subscription list the easier it will be for the publishers to add features that are valuable, so we would say, "Keep up the work of increasing the subscription list." With the Gospel Herald, our worthy church organ, traveling toward the 15,000-mark, we are not overly imaginative when we say that the Christian Monitor should reach the 10,000-mark.

Brother J. D. Mininger has consented to supply selected illustrations for the help of speakers in our Young People's Meetings.

The editor is open to criticism and constructive counsel. What would add value to the paper in your estimation? We lately met some Young People's Meeting workers who had not noticed the value of Brother S. F. Coffman's outlines before. They run in relationship to the Young People's Meeting topics. Besides this, ministers of the Gospel can make use of his Bible outlines.

"Worthwhileness"

Charles Ernest Scott, an eminent missionary in China, lecturer and author, recently under specialists' care in Philadelphia,—because of having contracted a virulent intestinal bacilli in his famine relief work,—spoke in Chicago, enroute to San Francisco to embark for China, said that he was returning to his work in that country because of its "worthwhileness." That last word should be a test for all our undertakings. Is it worth while? Will it be a contributing force in the world? Is that act a constructive force? We should ask the same questions about our recreational moments. Are they worthwhile? Are they relaxational and yet not dissipational? Jesus Christ's life was not attractive from the standpoint of ease, glitter, pomp, and pride, but it was exceedingly worthwhile. May "worthwhileness" become a watchword of every Christian, young and old.

CHRISTIAN LIFE

THE AUTHORITY OF THE CHURCH

Ursula Miller

The church was established by the Lord Jesus Christ and is in submission to Him. It is a body of called out ones who compose the body of Christ. The ultimate aim of the church is to glorify God by attaining unto the perfect man, who is Christ. Primary and commissive aims of the church are growth, and activity or work, both of which are missionary, prompted by love for the lost, and seeking to bring them, and include them in the body of Christ. These aims coordinate with the first named one, because they rest on the commands of Christ, and serve to glorify Him. Eph. 4:12, 13, 16. "For the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ: Till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fulness of Christ: From whom the whole body fitly joined together and compacted by that which every joint supplieth, according to the effectual working in the measure of every part, maketh increase of the body unto the edifying of itself in love."

The church may be compared to a building. A building is made of many parts into a perfect whole. It suggests growth in its unfinished state. It is also the habitation of some one. The temple at Jerusalem is destroyed, the Ark is no longer with men, therefore God has chosen the church as His dwelling place. This is an incentive to the believer to be faithful. The real church of Christ, which is composed of men and women who worship only Christ, will stand forever, and the gates of hell shall not prevail against it. (Matt. 16:18). It is not built on philosophy, nor creed, nor sectarianism; but on the Rock Christ Jesus. Eph. 2:21, 22. "In whom all the building fitly framed together groweth unto an holy temple in the Lord: In whom ye also are builded together for an habitation of God through the Spirit."

The church is the Bride of Christ. As soon as the mystery is complete in the sight of God, the Bride will be ready, then Christ, the Bridegroom, will take it to Himself, and it will become a part of Himself as His body. The church will then have attained to the perfect man in Christ. Eph. 5:27, 32. "That he might present it to himself a glorious church, not having spot, or wrinkle, or any such

thing; but that it should be holy and without blemish. This is a great mystery: but I speak concerning Christ and the church."

The Source Of Authority

Supreme authority is vested in: God, Jesus Christ, Holy Ghost, and the Word.

God is the supreme source of authority being Father of all. He is Creator of the universe and all living beings. Worship is His rightful due from every person. God is the sum and glorious excellence of all worth, and our worship of Him is our sense and appreciation and expression of His supreme excellency. We owe Him praise and adoration and reverential awe. The church is the formal place of worship, and proper affiliation with a church body gives God some share of the reverence due Him. Eph. 4:6, "One God and Father of all, who is above all, and through all, and in you all." "And the head of Christ is God." I Cor. 11:3.

Jesus Christ is the chief cornerstone of the church as a building. He has many ambassadors who may do much work if they rely on the power and strength of Christ. The church becomes deadly formal without Jesus Christ. He is the living hope of the church. By His death the doors of salvation are opened to the Gentiles. It was a gracious gift of God. By way of the cross, through the church, everyone, Jew or Gentile, may share the atonement. If any man have not the spirit of Christ, he is none of His, whatever else he may be. Jesus Christ has all power, and has commissioned many to do His work, because He went to the Father. He is the Shepherd and Bishop of our souls, caring for us in the church which He established. I Pet. 2:25, "For ye were as sheep going astray; but are now returned unto the Shepherd and Bishop of your souls." Matt. 28:18, 19, 20. "All power is given unto me in heaven and in earth. Go ye, therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost: Teaching them to observe all things whatsoever I have commanded you: And, lo, I am with you alway, even unto the end of the world. Amen."

The Holy Ghost is the direct source of power to the believer. He directs the work of the church and guides in the selection of workers. He is the unseen

companion for every member of the body of Christ, holding before them the necessity of faith, and repentance, and love, and holiness; the value and importance of prayer; the inspirational sacredness of the Bible; and the glorious hope of a resurrection. He interprets the Word of God. He guided the early church in the selection of the seven deacons, and in the ordaining of Matthias who took the place of fallen Judas. Acts 20:28, "Take heed therefore, unto yourselves, and to all the flock, over which the Holy Ghost hath made you overseers, to feed the church of God, which he hath purchased with his own blood." Acts 1:8, "But ye shall receive power, after that the Holy Ghost is come upon you: and ye shall be witnesses unto me both in Jerusalem, and in all Judea, and in Samaria, and unto the uttermost part of the earth."

The Word is our tangible Source of authority in this dispensation. God does not speak to us in an audible voice, as He did to the prophets. The Bible is the book of human nature; it has a solution for every situation, and a blessing for every good work; for every difficulty a way of escape. It is the sword of the Spirit. It makes the profound simplicity and humility of Christ a matter of reverence. It reveals the great love of God, and enables us to adore Him for the sacrifice which made possible our atonement. It will speak to us of the mind of God if we follow its commands, and lay our suggestions aside. It shows us the way of salvation, and gives us the hope of eternal life. Rev. 19:13, "And he was clothed with a vesture dipped in blood: and his name is called The Word of God." Eph. 6:17, "And take the helmet of salvation, and the sword of the Spirit, which is the Word of God."

Necessity For Authority

Authority is conducive to order. God loves order, else His world were not so well ordered or planned. This in the church, need not mean stiff formality, but rather respectful reverence. Were no one in proper authority, every one, perhaps, might try to be, with distressing and disastrous riot and confusion. There is no gradual accomplishment such as a growing church may desire, in confusion. This is a day of restlessness, and where may one find a holy rest and quiet better than in a well ordered church, presided over by Spirit-filled, God-ordained men. At such services we win possession of ourselves, we love the presence of the saints about us, and we commune in bliss

and in the comfort of our souls with our Father in heaven.

There are those in the churches who say they have as much right as any one else; they have: they can pray as much, they can sing as much, they can study the Word as much: only, they do not do it. They do not know that submission to authority gives far more liberty than rebellion. It also creates love: we love that for which we make a deep sacrifice. The Shepherd who puts a fence around his sheep or watches them constantly, is a far better shepherd than the one who says, "do anything you please." The ones in authority need love and sympathy: the responsibility is theirs; the care is theirs; the tears for the wayward ones are theirs; but their privileges and liberty in the Word are no greater than the least of their members. They are ordained of God and must of necessity be in authority. I Cor. 14:33, 40, "For God is not the author of confusion, but of peace, as in all churches of the saints." "Let all things be done decently and in order."

In Whom Vested

Locally, church authority is vested in **bishops, ministers, and deacons**; it is also vested in **conference decisions**.

Bishops are highest in authority, having general oversight of the church which they serve. They are the shepherd of the sheep and are responsible to God for the souls of their flock. Some of their specific duties are to perform marriages, to baptize, to receive the penitent, to excommunicate, to hold communion, and such other work of the ministry as falls to their lot.

Ministers more especially do the work of an evangelist; that is, their duty is to preach the Word. They proclaim the message of salvation to those of their church, and wherever the Spirit calls them. Sermons of the Gospel are a means of grace, and their authority is from Christ. Their every day living must conform to their sermons so that they may be perfect "ensamples to the flock."

The cares of the **deacon** concern the charities of the church, looking after the poor, and needy, to visit the sick, the widows and orphans; to assist the bishop in the administration of baptism, and communion. He is to be faithful in making an effort to restore peace when difficulties arise between brethren.

Regarding the **conference decisions**: Conference Record of the Mennonite church, page 147, article 7, has this to say, "That conference decisions may be either mandatory or advisory....., and, "since the church working by the authority of God and the Bible, has power of directing its work, every member should be submissive to the counsels of the church, whether in congregation or conference. There is also a resolution on page 37 of the same book which says: "That members violating the decisions of our conference are under censure."

Obedience and submission to those in authority are commands of God. A stubborn refusal to obey indicates a proud and haughty spirit, and giving preeminence to self rather than to Christ. A submissive spirit has liberty in the Lord, the confidence and love of the church elders, and personal joy in right-doing. Stubborn souls court destruction. Violation of church authority, although it may not be a plain "thus saith the Lord" is unscriptural, and will, in times of unrelenting revelations, reveal a flaw in the character of the disrespectful and disobedient individual. Local church authority is too lightly regarded by indeed, most, or at least, many people. A plain "thus saith the Scripture" is readily settled by unsettled church-members, but a local decision brings forth presumptive arguments and stiff stubbornness. In such matters

SIT STILL

"Sit still, my daughter, until thou know how the matter will fall."—Ruth 3:18.

*Sit still, my child, 'Tis no great thing I ask,
No glorious deed, no mighty task;
But just to sit and patiently abide.
Wait in My presence, in My Word confide.*

*But Oh! dear Lord, I long the sword to wield,
Forward to go, and in the battlefield
To fight for Thee, Thine enemies o'erthrow.
And in Thy strength to vanquish every foe.*

*The harvest fields spread out before me lie,
The reapers toward me look, and vainly cry—
"The field is white, the laborers are few;
Our Lord's command is also sent to you."*

*My child, it is a sweet and blessed thing
To rest beneath the shadow of My wing:
To feel thy doings and thy works are naught,
To trust to Me each restless, longing thought.*

*Dear Lord, help me this lesson sweet to learn,
To sit at Thy pierced feet and only yearn
To love Thee better, Lord, and feel that still
Waiting is working if it be Thy will.*

—AUTHOR UNKNOWN.

it may be well to consider where the pressure comes from. Whether it leans to the world or to the Word. We are not to take counsel with the ungodly. Lax discipline holds no members for the church. Heb. 13:17, "Obey them that have the rule over you, and submit yourselves: for they watch for your souls, as they that must give account, that they may do it with joy, and not with grief: for that is unprofitable for you." Matt. 16:19, "And I will give unto thee the keys of the kingdom of heaven: and whatsoever thou shalt bind on earth shall be bound in heaven: and whatsoever thou shalt loose on earth shall be loosed in heaven."

Ends To Be Obtained By Authority

The work of the church is directed chiefly by those in authority. Spirit-filled men, who have zealous oversight of the church are well able to do this by mutual

sympathy and understanding. In this manner laborers are found for the various vineyards of the Lord. The Holy Ghost directs in finding men for the work for which they are fitted. Through such work, help is given for those in trouble, comfort for the discouraged, and an established faith for those in doubt.

Another mission of authority is preserving the doctrinal ordinances. The precepts of the faith and of the church must be kept by the ministry. They must be faithful stewards and diligent examples, especially in those ordinances which are peculiar to the church which they serve. They must, then, be just as faithful to teach the Word and the doctrines. After they teach and live the ordinances of their church, they will insist on others also doing these things. I Pet. 4:10, "As every man hath received the gift, even so minister the same one to another, as good stewards of the manifold grace of God." I Pet. 5:2, 3, "Feed the flock of God which is among you, taking the oversight, thereof, not by constraint, but willingly;....being ensamples to the flock."

Abuse Of Authority

In the matter of abuse of authority there are two views which must be considered: First, that of violating trust which concerns the unfaithful minister's relation to God. And second, that of giving of offences, which concerns, directly, His people.

Inestimable harm has resulted by violating the sacred trust God has conferred on men when He gave them an office in the church, and put them in authority. The Scripture is authority for the fact that not all chosen men are true men, or at least do not remain true. Gehazi served the man of God, but was himself a sinner: a liar, a hypocrite, and given to greed. Jesus Christ, in speaking to the church of the Laodiceans describes their lukewarm condition vividly, and He does not tell them that they are all right when they are not all right. Some one in that church betrayed his trust so far that they felt so proud and puffed up that they had no need of anything. In Matthew 23 Jesus vividly and thoroughly denounces hypocrisy, and that quality which causes men to do to be seen, rather than to be. Some desire the priesthood so that they may occupy uppermost seats and be called "Rabbi." They desire prestige with men at all events and reckon without God. It is vain to be a symbol of outward righteousness, when the inward has given away. One of the twelve, significant proportion, of the men who worked and talked with Jesus in person, was inhabited by the devil, and betrayed the Lord.

In the matter of giving offences, there can be no deeper hurt, because it is a hurt to the soul, than to see the man of God unfaithful. To see him do a deed with impunity, which would call a

(Concluded on page 593)

MISSIONS

MISSIONARY BRIEFS FROM HOME AND FOREIGN FIELDS

The Editor solicits notes for this practical department of the Christian Monitor. Do not let modesty keep you from giving us practical write-ups from your own particular work. We shall depend upon you.

Room No. 64 and 65.—The J. W. Shank family enroute for South America are on the steamer "Vandyck," room 64 and 65 by this time. Remember them at the throne. May they have great joy in anticipation of a span of years of service if our Lord will. May God keep them from disaster.

Great Grace.—A few years ago in India, one of the beautiful Christian orphan girls was about to marry a fine young Christian man from a neighboring orphanage. It was discovered that she had leprosy and she was sent to the leper colony. Her hopes and plans were blasted and she was doomed to live among the horribly diseased, while her beautiful face and body gradually decayed with the disease. She was visited by a missionary. At the communion service she was unable to hold the cup because her fingers had disappeared. It was pressed to her lips by a companion. When consoled by the missionary because of her suffering, she said with tears in her eyes, "I thank God that I am a leper, for He has enabled me to reach these needy people for Him whom I could never otherwise have taught. I have led six of them to give their lives to my Savior."

Proposals for the Coming Year in India.

1. Open a Normal School for Men and continue a careful study of the problem of Rural Primary Education.
2. Ordain some of our Indian Brethren to the office of the ministry.
3. Complete the following buildings: Churches at Dhamtari, Balodgahan, Sankra and New Leper Asylum, Teachers Home Balodgahan, European Hospital Wards.
4. Erect—Girls' School Building in Dhamtari, Masters' House in Bagtarai, Evangelistic House in Bijnapuri, Home for untainted Children and Deacon's House at New Leper Asylum site, New Hospital Building at Medical station.
5. Explain to the Home Board the urgent necessity of sending us new missionaries.
6. Arrange a special meeting of all missionaries and their children celebrating

ing the 25th Anniversary of the founding of the Mennonite Mission in India.

7. Organize in connection with the Anniversary a month's General Evangelistic Campaign to conclude with the Annual Julsa.

8. Prepare a comprehensive profusely illustrated report of our Mission work for the first Quarter Century.

9. Request the Home Board to send representatives to visit the Mission work in India.

10. Make a special effort to deepen the Spiritual life of the Indian Church.

Shall Bro. Ressler Go To India?—The Board says he ought to, the Indian Missionaries wish he would, it is up to the Church to make it possible. He was the pioneer missionary and has been faithful in his labor of love at home and abroad. We trust that the checks sent to Bro. Vernon Reiff, Elkhart, Indiana, will talk loud enough to send our esteemed brother to India as a delegate from the Home Church to their 25th Anniversary.

Which is Your Responsibility and Gracious Privilege

- \$40 will support a Bible woman for one year.
- \$75 will support one unordained evangelist for one year.
- \$30 will support a boy in the Orphanage for one year.
- \$28 will support a girl in the Orphanage for one year.
- \$20 will support a widow for one year.
- \$250 will support a boy in the High School for one year.
- \$250 will support a village Primary School for one year.
- From \$60 to \$200 will support a Primary or Middle School teacher for one year.
- \$140 will support an Indian nurse for one year.
- \$300 will build a village Primary School teacher's house.
- \$500 will build a village Primary School house.
- \$300 will build an evangelist's house.
- \$1000 will build a new Primary Girls' School at Dhamtari.

The Best Cosmetics

Many years ago an old New England lady wrote out the following list of toilet articles, and advised all girls to acquire and use them:

First—Self-knowledge, a mirror showing the form in the most perfect light.

Second—Innocence, a white paint, beautiful, but easily soiled and requiring continual care to preserve its luster.

Third—Modesty, a rouge giving a delightful bloom to the cheeks.

Fourth—Contentment, an infallible smoother of wrinkles.

Fifth—Truth, a salve rendering the lips soft and delicious.

Sixth—Gentleness, a cordial imparting sweetness to the voice.

Seventh—Good humor, a universal beautifier.—Boston Transcript.

The Situation in Russia.—About 95,000 Mennonites now live in Russia. Formerly they were prosperous and well to do but during recent revolutions lost everything. The majority of them were dependent on America and Holland Mennonite Relief during past two years; and about 35,000 received food at Mennonite kitchens during all or a part of 1922 and 1923.

While there has been some improvement in economic conditions in Russia, and American relief is being discontinued, the outlook for our people there is still anything but favorable.

The present Russian Government is avowedly and pronouncedly atheistic in its program and policies. Several of the results of this are that all church property has been taken over by the Government and public religious instruction of children under eighteen has been declared illegal.

It is against the law in Russia for any Mennonite child under eighteen to attend any Sunday school or Church service.

In every way possible the open and avowed professor of Christianity is discriminated against.

For the several past years the Mennonite leaders in Russia have considered these conditions and prospects intolerable and have been looking for a new home in a new land.

As time goes on these conditions seem to become worse rather than better.

Already over 43,000 of the Mennonites there have registered themselves as anxious to leave Russia at the earliest opportunity.

Cables and letters come almost daily praying the American Mennonites to provide the way.—Eastern Mennonite Board

AMERICAN MENNONITE MISSION HIGH SCHOOL HOSTEL

S. K. Das, L. T., Hostel Warden

The above writer, a native Indian Christian, writes interestingly and well of the India educational work. It is a real treat to be able to present this article to our readers and we feel sure that it will be appreciated.—Editor.

Apology for a Review

One more school year, running its usual busy course is drawing to its end. At this stage one is quite pertinently disposed to look back and take stock of the work that has been done. Do we, upon whose shoulders lie the responsibility of training future citizens, find the result encouraging enough to make us take the way again in the next term with lighter steps and greater energy for further progress?

The Need for a Hostel

In our review of the Hostel we may not altogether exclude its sister institu-

while, at the same time, the very antitheses of these ideals—filth, sloth, vice, etc.—are tolerated—nay, even encouraged—in the daily experience of the pupils at their respective homes. To avoid the inevitable disaster an efficient, well-managed Hostel is necessary to co-operate with the High School in imparting true education which aims not only at instruction but also at formation of character and development of ideals, strengthened and sustained by proper cultivation of specific habits.

The Site and the Building

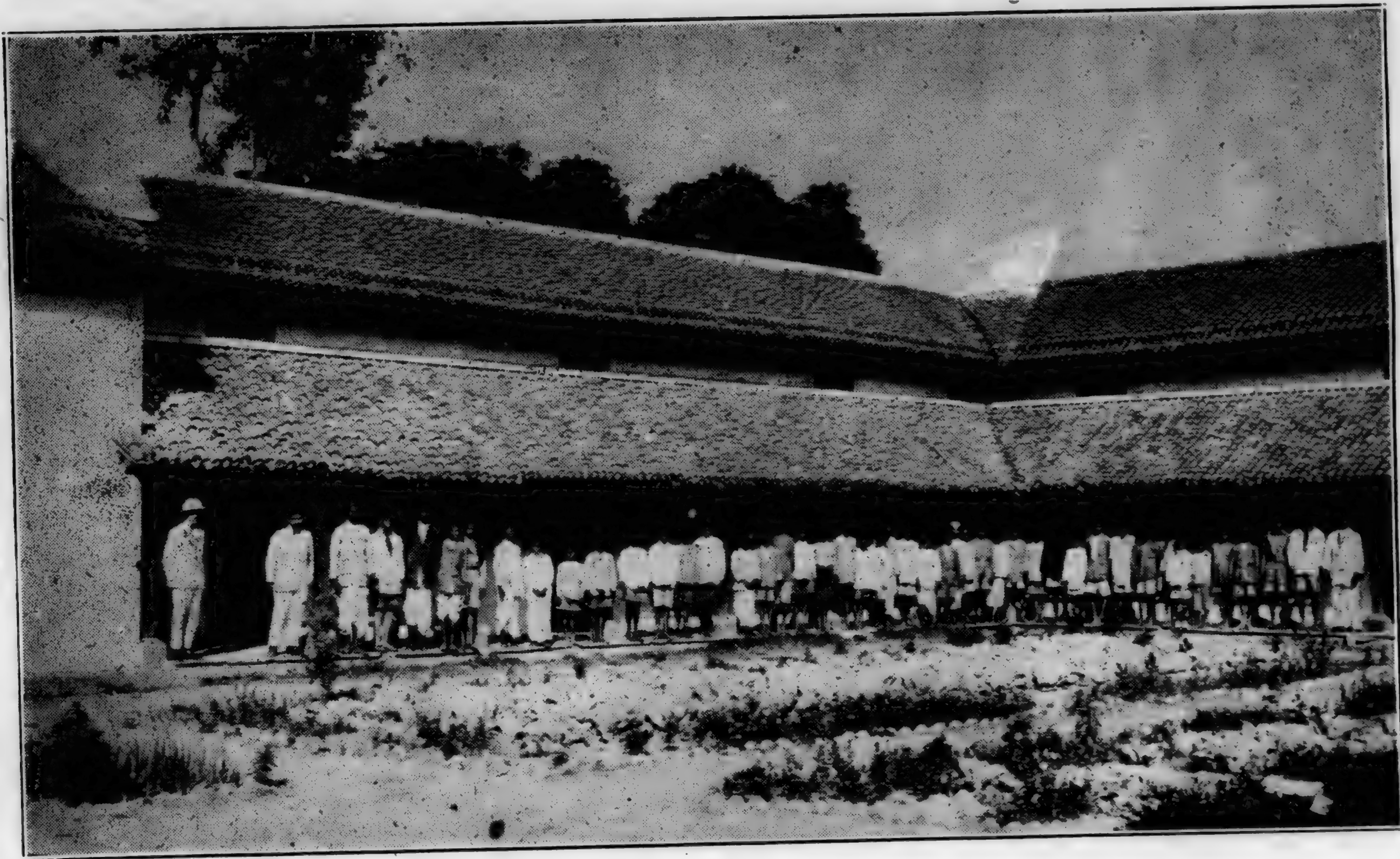
The Mission Hostel in Dhamtari affords accommodation to both Christian and non-

The Object of the Hostel

The age of a boy, when he first enters the lowest class of the High School after passing his Vernacular Primary Examination ranges from 11 to 13 years. At this time the Hostel offers him a home where community life is fostered, evil influences of the outside world are as far as possible eliminated, opportunities for management and responsibility are provided, a sense of self-respect is inculcated, the dignity of labor is upheld and a high Christian standard of morality is maintained and made to reign.

The "Projects" and Their Purpose

At the age of adolescence boys are not satisfied with mere playthings and toys. They want to do something real and give expression, in deeds, to their small store of knowledge which they gathered in their village homes and Primary Schools. Different methods have



Hostel Boys

tion, the High School. In fact, the former supplements the latter. Education in India has, unfortunately, come to mean nothing but passing examinations in a school which has turned out and is doing so still, a class of swelled heads, over-stuffed with petty information and book-knowledge—products, hardly strong enough to cope with the practical world and its alluring temptations. It is pitiable to look at institutions honestly plodding in their futile attempts to instill ideals of cleanliness, industry, honor and so forth through short terms of school work, expecting them to be applied in later life,

Christian boys of the locality and neighboring villages and facilitates their attendance at the High School. The site is quite fitting for Hostel requirements. Away from the city it stands in the middle of open fields and turns its back to the main street which passes close by. One wonders, whether the architect, while he was planning it, had the Indian ideal of "Brahmacharya" hovering uppermost in his mind! The accommodation is sufficient for 50 boys but the expectation of an increased number next term makes it incumbent on the management to think of further extension of the building.

been adopted, in this Hostel, to utilize the above mentioned normal and natural tendency of the boys. The 46 inmates of the Hostel have been divided into eight gangs, each one of which has a senior boarder as its Leader. Eight different kinds of work have been organized—(1) Hostel cleaning, (2) Dining room cleaning and serving, (3) Study room cleaning and lighting, (4) Store managing and marketing, (5) Odd jobs, (6) Gardening—Hostel, (7) Gardening—School, (8) Neighborhood work. These the gangs take up by turns and change every week. All these—called "Projects"—are backed by a

separate purpose of high educational value which in the long run means character building. Works (1), (2) and (3) are intended to teach the boys practical hygiene and to form the habit of personal cleanliness. Works (4) and (5) are meant to produce a sense of responsibility and the power to manage one's own household affairs. These also teach the boys to respect labor, to be trustworthy in money matters and economical in management. Numbers (6) and (7) give ample food for all grades of intellect and sharpen their hunger for practical Drawing, Arithmetic and Agriculture. Work Number (8) is of varied nature and is intended to train the boys in leading life according to Christian ideals.

Working of the Projects and Other Activities

The Leader's work is to supervise and help in the duties of the gang. The eight Leaders with the "Prefect" as their head form a body called "Pauchyot" which deals with petty offences and in the case of serious breach of discipline decides and suggests appropriate punishment. They have a Nursing Board whose duty it is to look after patients and arrange for diets. Drill, manual labor and organized games combine to keep the boys healthy and strong. Friday is the general washing day when all the boys congregate to the new Hostel well and do their own washing. The Hostel Bank encourages the boys to save something out of their pocket money. The fowl-house with a big family of hens, ducks and chickens is the living sign of the boys' work and thrift. This again provides work for the owners who are required to clean the poultry house regularly and take proper care of the chickens. The Hostel attaches a great deal of importance to religious instructions and exercise, and quite a number of the senior boys are enthusiastic Sunday school teachers. In short, it is a small village community, which we have in the Hostel where one meets with boys' work (though not always perfect) in every nook and corner. They have their own judges, teachers, nurses, clerks, barbers, tailors, washermen, coolies, gardeners and cooks from among them.

A Few Traits of Character

"A tree is known by its fruit." So a boy's character can be gauged by his behavior and occasional remarks. One should not imagine from the elaborate plan and working of the method that all our boys must have by this time become clean, honest, truthful and industrious. There are boys who still lie, are lazy, dirty and dishonest but they have ceased to glory in those traits. They have actually learned to blush perchance they tell a lie or use bad language. When a boy says he is not ashamed of carrying his own foodstuff on his back because it is economical he has made a great step towards the uplift of India where every kind of manual labor is generally looked

down upon. When a non-Christian boy, who, in the beginning felt it degrading to weed in the gardens, comes after a few months for permission to tend the plants in his own plot of ground, one feels proud of the influence of the Christian boys who honestly took the initiative. A newly admitted boy was once telling the story of his journey in a railway train without a ticket. He was feeling quite a hero, but a small boy brought him down from his exalted position by remarking that he would not have defrauded the Railway Company if he had then been one of them. This shows the happy growth of Hostel tradition. A boy comes and deposits a part of his pocket money in the bank with the intention of buying a few presents for his little brothers and sisters during Christmas. Another boy comes and asks for some work so that he may earn some money to help his poor father. At Christmas time they all come with presents for each other not forgetting the menial servants even. A small boy falls into the well from which he is taken out most pluckily by some other. They have spent many of their afternoons and nights with the sick. They are not paid for it nor do they do it to win approval. Some boy is seen leading a blind man safe across the street and another helping an

old woman to recover her lost waterpot. These and many other instances clearly indicate that with our boys Charity began at home but (as is often done) was not allowed to end there—that they have learned to be sorry for those who are in trouble—that the life of their Hero is speaking to them.

Conclusion

Thus the Hostel endeavors to stand as a training ground for future members of the Dhamtari community and as a centre of a silent yet strong Christian influence which moulds Hindus, Mohammedans and Christians together. Here we do not expect the non-Christian boys to make the momentous decision of changing their faith and accepting Christ at an age which is comparatively an early one of between 11 and 18. Our aim has been to bring them under Christian influence and let them grow with Christian boys so that at this impressionable age they may recognize Jesus as their Hero and friend and may decide for Him in later years. We earnestly pray that God may guide us into whatever is good for the Mission, the welfare of the Indian community and the extension of His kingdom. In conclusion, we sincerely thank all our well-wishers for their kind support—moral as well as financial.

A HERITAGE OF SACRED SONG

L. J. Heatwole

It was my happy privilege to attend the Old Folks' Singing in Harrisonburg, this year. I have heard twenty thousand voices blending in song. I have listened to five thousand trained singers in a revival meeting, but I believe these old-time songs sung by men and women of a generation ago, with whitened locks, their faces looking beyond Time into Eternity, was one of the best treats I have ever enjoyed in song. Oh, that more of our young people would gather together to spend an evening in singing! Their lives would be better, richer and sweeter.

It has become a beautiful custom with the older people of the Shenandoah Valley of Virginia to continue the cultivation of the God-given gift of sacred song. This gift has come down to them in a most peculiar way as a heritage from father to son through several generations of the past. This has brought about the

Old Folk's Singing.

These gatherings of the old folks in assemblies, which are in the meantime augmented in number by those of later generation, are usually controlled and led by the former associates and kindred of John S. Coffman with whom he used to work and mingle. Though gone to his reward for almost a quarter century, his voice long hushed in death, yet the memory of the voice that used to lead them in joyful songs has not entirely faded away, due partly to the fact that his younger brother, Jacob B. Coffman, with the whitened locks of seventy-five years is almost invariably chosen as moderator of these meetings.

With the coming of every New Year's Day, our people have been gathering at Weaver's Church near Harrisonburg, Va., in assemblies that number from a thousand

to fifteen hundred attendants, where the singing, during both forenoon and afternoon sessions becomes rapturous and soul-inspiring.

Other places have set days to meet annually on dates usually coinciding with some holiday period. Every Easter Monday for instance, it has been customary to meet in the large assembly room of the county Court House at Harrisonburg for an all day sing. On Feb. 16th of this year, the people of the Lindale Mennonite Church, near Edom, Va., met for their all-day annual occasion, where John W. Brunk and H. S. Holsinger were chosen Moderator and Secretary, respectively.

The Harmonia Sacra.

The duty of the moderator on these occasions is to call from the audience from time to time, singers of the rank and file of forty and fifty years ago to each lead a few selections taken from the *Harmonia Sacra*, a collection of sacred hymns that have already run through eighteen editions, of which the first appeared in the year 1847 from the printing plant of Joseph Funk and Sons, Singers Glen, Va.

Usually before the singing begins, the

people arrange themselves in groups of basses, altos, sopranos and tenors. With the announcement of each selection comes the old custom of sounding the chords, which break forth from the multitude of voices in a great wave of harmony. This prepares the singers at a given signal to strike the first words and proceed with each stanza with such rhapsodies of praise that the occasion cannot soon be forgotten.

Those called out to lead on this occasion were; Henry Blosser, John Dingledine, Benj. Wine, A. B. Burkholder, W. H. Shaver, J. D. Hartman, J. H. Good, J. W. R. Showalter, J. W. Miller, S. R. Cline, F. B. Showalter, J. H. Bushing, Elias Brunk, Joseph Tusing, Michael Zigler and

D. A. Blosser. A number of these are men well advanced in life, ranging from seventy to seventy-five years, while one is known to be past eight years.

At intervals during the day opportunity was given for addresses, among which was one by Evangelist, C. F. Derstine, of Eureka, Ill. In comparing the popular music of today with the sacred songs here produced, he mentioned that the first were very inferior because they tended so much to lower piety, while the latter contributed so much to its elevation. Christian songs and hymns, added the speaker, change people's lives, and impress their messages deeply into the human soul.

Dale Enterprise, Va.

able to work for our Master now, if we know the past. To know the hardships, temptations, and sacrifices of our forefathers helps us to see the insignificance of our difficulties today, as we compare these trials with those that they had to face. To see the faithful way they stood for the truth gives us greater courage to do the same today. We make a study of the past for the sake of understanding the present, thus helping us to do faithfully those things for which the Master calls today.

Hesston, Kansas.

What the Report Suggests

The outstanding recommendations of the experts for the stabilization of German finances and the settlement of the reparations problem are as follows:

1—Germany must pay within the utmost limit of her capacity for her external treaty obligations. A sliding scale of payments is provided, beginning with 1,000,000 000 gold marks for the first year.

2—Germany will pay treaty charges from three sources—taxes, railways and industrial debentures, the industry of the country being mortgaged for the purpose.

3—A foreign loan of 800,000,000 gold marks is recommended to meet the requirements of the gold reserve and help pay immediate treaty obligations.

4—Germany's creditors are to share in the improvement in Germany's prosperity. This will be determined by an "index of prosperity," based on factors of home industry.

5—A bank of issue is set up to aid the stabilization of German currency as a fundamental economic need.

6—A control organization is recommended to consist of a trustee for railway and industrial bonds, three commissioners of railways, the bank and controlled revenues, and an agent for reparations payments.

7—France and Belgium are required to relinquish economic control of the occupied territory, but are not called upon to withdraw their troops.

Who Burned Smyrna?

A copyrighted dispatch to the Chicago Tribune tells of effort made by George Horton, American Counsel General in Smyrna at the time of the Smyrna disaster, to collect \$12,000 for the loss of his personal effects. Congress declined to reimburse him, the insurance companies are paying no Smyrna losses and Turkey now rejects his claim. The Tribune says: "The State Department demanded reimbursement from Turkey for Horton on the ground that Turkish forces set Smyrna on fire but the Turkish government throws all the blame on the Greeks."

WHY STUDY MENNONITE CHURCH HISTORY?

Silas Hertzler

History is the record of any kind of an achievement in the past. It tells us what has taken place. In the study of history we try to bring before our minds the orderly arrangement of these facts, so we may see the trend of development. The aim is to get at the facts concerning the affairs of mankind in the past so as to understand in a better way what is taking place now. And we want to understand and to analyze these events so as to be able to describe them to others.

Church history deals with life of mankind as men have reacted toward the Providence of God. God dealt directly with his people during Old Testament times. Later He sent His Son to redeem men from sin, and He now has the Holy Spirit here as His personal representative. Throughout all the ages some have accepted, and some have rejected God as He thus came into the world. But as we study it, Church history is generally more particularly limited to the relationship between God and men, in connection with the coming of Christ as the Redeemer. And of course Church history includes a study of the developing church organization which grew up in obeying the commands of God, through Christ.

As Christians, today, we ought to know that present day Christianity is an outgrowth of the past experience of Christian people, and of the Christian church. We ought to know that many of the divisions in the church were originally due to corruption within the church, and that these new organizations began thus as protests, and as appeals to return to the purity of primitive Christianity.

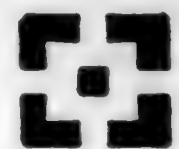
Giving The Bible The Proper Place

And, as Mennonites, we ought to know, in addition, about our own peculiar heritage. Physically, mentally, and socially we have inherited bodies, minds, and social ideals for which any group of people may well be grateful. Religiously our training has been of the best, for we are a people

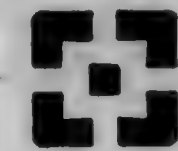
who always have been noted for complete dependence on the Bible as the revelation of God to the world. But, for this fact to mean the most to us today, we should know that the Roman Catholic church, at the time when the Mennonite church began, placed a different emphasis on the Bible than we do now. We place the Bible first, while the Roman church placed the church first. It will readily be seen that this gives a person an entirely different view of Christianity.

We all believe too, that we should give ourselves to our work, with enthusiasm and conviction. But good as these qualities of character are, when properly directed, they may lead to narrowness and selfishness, if not based on adequate information. A study of the facts of the history of our church origin and development, will in part supply this need. With this kind of an approach to the problems of the church of the present day, we will have a greater appreciation for the work of our fathers. We will place more value on their efforts, and see more in their contributions, if we know what they endured for the sake of making our present Christian privileges possible. This should give us greater inspiration to work, both now, and in the future. So with our study of the history of the Mennonite Church we will come to have more information concerning who we are, and why, as well as a greater appreciation of what we do, and why we believe and do that way. A careful study of this history is bound to bring to us a greater appreciation of the past, as well as a better understanding of the present. It will mean increased ability to push forward in the future. It will give to us greater consecration in carrying out what we know ought to be done. And this, with the blessing of God, will necessarily produce better character in individual Christians, as well as more numbers won for the Master.

Why, then, shall we study Mennonite Church history? Because we will be better



BIBLE STUDY



FAITH AND PRACTICE — ACTS

XXXVI

The seven days of Paul's vow were scarcely finished when he was seen and recognized by the Jews of Asia who also had come up to Jerusalem to the feast. Again, let it be recognized that these Jews were not converts to the Christian faith. They were Jews who were still zealous for the Law and were not persuaded by the teachings of the Christians, either Jews or Gentiles. There were Jewish Christians who were not in full harmony with Paul, but they were not ready to kill him for the different position which he took respecting the keeping of the law by the Gentiles. His enemies were those of his own countrymen and of the Law. These had carried on a continual opposition to him, and had followed him from city to city raising insurrection against him. Such were they who stirred up the people also in Europe, starting with Philippi, continuing to Thessalonica and Berea, in their oppositions. The Jews in Ephesus endeavored to take a prominent part in the persecution of Paul.

It may be taken as a strong testimony as to the success of Paul's ministry that the Jews were so set upon his destruction. He was accused by them of stirring up the people in every place, against the law of Moses. It was indeed true that Christianity was making great advances in all parts of the country where the Gospel had been preached. But not all of the people had been converted to the faith of Jesus.

The immediate occasion of the persecution of Paul in Jerusalem was the part taken by the Jews from Asia in stirring up the Jews of Jerusalem against him. They saw him in the temple, stirred up all the people in the temple and laid hands on him. Circumstantial evidence was brought to bear against him, when the charge was made that he had defiled the temple by bringing in a Gentile, a Greek from Ephesus, who had been seen with Paul in the City. Trophimus was one of the faithful friends of Paul, but Paul's respect for the Jews was such that he would have done nothing to have offended their conscience. He was, at the time of his arrest, endeavoring to appease the Jewish brethren in Jerusalem concerning the false charges that had been made against him, and to prove that he was not opposing the Jewish religion nor interfering with those who desired to keep the commandment of God

as contained in the Law. Trophimus was a friend, but he would not have been made the occasion of hostility between the Gentile and Jewish believers, by taking him into the temple. Nothing would have been gained at that time nor will there be any gain now by stirring up the feeling of men by disregarding their personal convictions and prejudices. Our religious convictions are sacred to us, and we resent any thoughtless or determined opposition to them. We may not gain others by such disregard of personal convictions. Reason and judgment may be used to show men the truth and to turn them from their erroneous beliefs, even as Paul argued with the Jews concerning the ineffectiveness of the law to save them. The Gospel of Christ does not destroy the Law, but fulfills it.

The extent of the tumult raised against Paul soon involved the whole city, but it is evident that in this case as in all other similar ones, many did not understand the cause of it. Charges were made against Paul which were believed, and he was dragged from the temple, and the doors closed, in order that his judgment might at once be carried out. They sought to kill him. There is no mention made as to Paul's conduct under these circumstances. Luke does not say that he endeavored to defend himself. He does not say that the Christians in Jerusalem endeavored to save him from the hands of the mob. The multitude had their own way because Paul submitted to them without any effort at resistance. The Spirit of his Master was with him here as in other places. The tumult was not raised without the notice of the Roman officers from the garrison situated near the temple. No interference was made until the people attempted to kill Paul. The presence of the soldiers put an end to the brutal beatings which would soon have resulted in the death of Paul. The Lord was watching over His servant, and the Lord's guards of the peace and wellbeing of His people were the instruments in His hands to save the life of His servant. For this reason Paul afterwards wrote to the Romans and expressed his views concerning the place of Government and the duty of Christians toward government.—Rom. 13. There were other occasions when he enjoyed the protection of the government and he also appealed to the government for justice. This

does not imply that he believed in the carrying on of governmental matters by the Christian Church, or that he believed that governments were infallible or that their laws stood above the laws of God. He recognized the functions of government and made use of the good offices of government where justice and necessity demanded it. But, Paul never made use of the offices of worldly governments in order to bring judgment against others. The use of the law to oblige others to do him justice was discouraged, even considered as unchristian.—I Cor. 6.

Paul's long imprisonment began when the chief captain bound him with two chains as he delivered him from the multitude. He was carried into the castle of the Roman officers, but before entering it he had declared his Roman citizenship, his ability as a scholar and his power as an orator and his innocence of any crime.—Acts 21:33-40.

The Workers' Column

Simplicity of Faith and Life.—II Cor. 11.

July 13.

- I. The Simplicity of the ministry of faith.
 1. It is an earnest ministry.—v 1
 2. It is pure and natural.—v 1
 3. It is understood by those who know its character.—v 1
- II. The simplicity of Christian love for others.
 1. It is devoted to the fullest extent.—v 2
 2. It seeks the highest interest of others.—v 2
 3. It is godly in character.—v 2
 4. It is true to every duty to God as well as to man.—v 2
- III. The simplicity of Christian character.
 1. It is a full consecration of the heart to God.—v 3
 2. It is pure in its affections toward God, and in purpose.—v 3
 3. It recognizes the holy obligation of the soul toward Christ.—v 3
- IV. The simplicity of the faith of Christ.
 1. It is not deceptive or beguiling.—v 3
 2. It contains no false pretensions, as of the serpent.—v 3
 3. It occasions no doubt or trouble for the mind.—v 3
 4. It is like Christ in its simplicity and clearness.—v 3
- V. The simplicity of the Christian life.
 1. Be true, even if esteemed as foolish.—v 1
 2. Be faithful in true Christian love and devotion.—v 2

3. Be loyal to Christ, the one Husband of the Church.—v 3
4. Be holy in the estimation of Christ.—v 3
5. Be honest, in belief and faith.—v 3
- VI. The lack of simplicity is manifested in
 1. Inconsiderate opinions regarding others.—v 1
 2. Endeavoring to serve two masters.—v 2
 3. An unholy alliance with Christ and the world.—v 2
 4. Pretending to be what one is not in reality.—v 3
 5. Turning away from true Christian principles to the delusions of men.—v 3

A Christian Ordinance in Praying or Prophecy.—I Cor. 11:1-16.

July 20.

- I. The manner of Christian men and women praying or prophecy constitutes an ordinance in the Christian Church.
 1. The Church was commended for keeping ordinances.—vv 1, 2
 2. Regulations concerning the manner of praying and prophecy was classed with ordinances.—Cf. vv 1, 2, 3
- II. The ordinance of the Christian woman's covering, or veiling. Cf. R. V.
 1. The principle upon which it is based.
 - a. The relationships between divine and human beings.
 - (1) The head of man is Christ.—v 3
 - (2) The head of woman is the man.—v 3
 - (3) The head of Christ is God.—v 3
 - b. The only possible manifestation of this relationship, which is a spiritual one, is by material expression.
 - (1) A man dishonors his Head, Christ, by praying or prophecy with his head covered.—v 4
 - (2) The woman who prays or prophecies with her head uncovered dishonors her head.—v 5
 2. The importance of observing the ordinance.
 - a. Why the Christian woman should not pray or prophecy with her head uncovered, or unveiled.
 - (1) It is all one as if she were shaven.—v 5
 - (2) If she be not covered let her be shorn.—v 6
 - (3) If it be a shame for a woman to be shorn or shaven let her be covered.—v 6
 - b. Why a Christian man should not be covered when he prays and prophecies.
 - (1) Because he is the image and glory of God.—v 7

Note.—There being no glory greater than that of God, the uncovered man expresses the supreme glory of God—he is under no other power and is no inferior glory.
 - c. The significance of the woman's head being covered when she prays and prophecies.
 - (1) She is the glory of the man.—v 7

Note.—As the man reveals the supreme glory and power of God by the uncovered head, so the woman reveals the position and glory of man, whose head is Christ, by putting upon her head a covering which points out the power and glory which exists above man, but which man is privileged to reveal and enjoy.
 - (2) It is the privilege and position of man to glorify man.

- (a) She is of the man, and not man of the woman,—(By creation).—v 8
- (b) She was created for the man, and not man for the woman.—v 9

- (3) Because "of" and "for" the man the woman should have power on her head because of the angels.—That is, because of the angels, woman should be incited to fulfil her position in relation to man of whom and for whom she was created, and this relationship is honored by her having "Power" on her head.

Note.—Since man is called out of his sphere in order to honor God, and is required to uncover his head to give recognition to that fact when he appears before God and angels in the act of worship, woman also is called out of her created sphere to reveal the glory of man, and gives recognition to the fact by covering her head when she appears before God and angels in the act of worship. The man unnaturally represents the glory of God and woman unnaturally represents the glory of man. Both are required to use symbols to declare these spiritual relationships.

Because of love God raises up man to a place of honor and glory. Because of love woman becomes the glory of man, who delights in her upon whom he may bestow his affection, his honor and his power, whose name she may bear and whose power she may use because it is bestowed upon her. It is not naturally her power, but it is bestowed upon her. The graces she enjoys which are not hers by nature are expressed by the special covering which has a spiritual significance. She honors her head, both man and God, when during the act of worship she covers her head in sign that she bears the honor of representing what she is not by nature, but, by the grace of God is permitted to represent, the honor of her head, who in turn must represent the headship of Christ and God.

3. The distinctions required in the ordinance do not affect the relationship of man and woman to God.
 - a. They have a common relationship toward the Lord.—v 11
 - (1) The man is not without the woman in the Lord.
 - (2) The woman is not without the man in the Lord.
 - b. Each is dependent upon the other in life and being.—v 12
 - (1) The woman is of the man.
 - (2) The man is by the woman.
 - c. All things are of God.—v 12
4. That distinctions exist between man and woman and are recognized, is evident both in customs among men and by nature.
 - a. The judgment of men.
 - (1) It is not comely that a woman pray to God uncovered.—v 13
 - b. The teaching of nature.
 - (1) If a man have long hair it is a shame unto him.—v 14
 - (2) If a woman have long hair it is a glory unto her.—v 15
 - (a) Her hair is given her for a covering.

Note.—The long hair is a glory to the woman,—to herself, not to her head. Hence the statement, "If she be not covered let her also be shorn.—v 6. Her hair is given her for a covering, but it does not answer the

- purpose of the covering which is the power on her head.—v 10
5. The ordinance sustained by the churches of God.—v 16
 - a. The admonition to the man who contends against the custom.
 - (1) The apostles had no such custom as a woman praying to God uncovered or unveiled.
 - (2) The churches of God had no such custom as that of a woman praying or prophecy with her head uncovered, thus dishonoring her head.

Keeping the Field Supplied with Workers.

July 27.

- I. By prayer.
 1. By beseeching the Master of the field.—Matt. 9:38
 - a. He is the Lord of the harvest,—His harvest.
 - b. He knows the greatness of the harvest.
 - c. He knows the lack of laborers.
 - d. He sends the laborers.
 - e. He knows the number of laborers required.
 - f. He gives the commission to pray for more laborers.
 2. Pray in accord with the condition of the field.
 - a. Pray for more laborers.
 - b. Expect more laborers to go because of prayer.
 - c. Realize that a plenteous harvest will require many laborers.
- II. By appointing workers.—Acts 6:1-6
 1. By searching for and using men according to the requirements of the work.—vv 1, 2
 2. By choosing men qualified for any special work.—vv 3, 4
 - a. Men full of the Holy Ghost.
 - b. Men who will be able to relieve those who are qualified for other work.—v 4
 - c. Choosing sufficient men for the work to be done.—v 3
- III. By obeying the Holy Spirit.—Acts 13:1-3
 1. The Holy Spirit knows the qualifications of men.—vv 1, 2
 2. He knows the prayers and consecrations of the Church.—v 2
 3. He makes known the will of God to the Church.—v 2
 4. The Church should know and approve of the will of God through the Holy Spirit.—v 3
- IV. By the recognition and use of individual talents and consecrations.
 1. Paul chose Silas.—Acts 15:40.
 2. Timothy is joined to Paul's company.—Acts 17:14, 15
 3. Apollos is instructed and qualified.—Acts 18:24-28
 4. Titus is set to work in the Church. Tit. 1:4, 5

The First Epistle of John.—I Jno 1

August 3.

(Junior)
Believing

- I. What to believe.
 1. The truth concerning Jesus Christ which was from the beginning.—v 1
 2. That Jesus Christ was the Son of God.—v 1
 - a. Proven by the apostles who saw Him and looked upon Him.—v 1
 - b. The apostles handled Him.—v 1
 - c. They knew Him to be the Word of Life.—v 2
 - (1) They saw the divine character in His life.—v 2

(Concluded on page 605)

EDUCATIONAL

RUSSIA OF TODAY Mennonite Institutions in the Ukraine

Arthur Slagel

In a recent article an outline was given of the school system the Mennonites in the Ukraine had and now have. It shall be the purpose of this number to describe briefly their other public institutions.

A group of Christian people is always concerned about its sick and otherwise unfortunate members. In fact, the higher the standards of the group, the more will that concern manifest itself. One would therefore naturally expect the Mennonites in the Ukraine—surrounded as they were by the native Russians, who had much lower standards—to put forth a strenuous effort to provide hospitals and similar institutions for their own numbers. On their shoulders fell some of the burdens that the government assumes in more advanced countries like the United States.

Hospitals

The first institution a community needs for the sake of its physical welfare is the hospital. The Mennonites have had hospitals in some form for many years, and in more recent years have been able to give their sick very good services. I can tell you of only a few of their present hospitals.

The largest one is in the village of Muntau, not far from Halbstadt. It was planned for about thirty patients, but in recent years the epidemics that followed in the wake of wartime lack of sanitation, and famine, made it necessary to crowd in twice that many. The building—a large two-story structure of white brick—is quite modern, with a big white operating room. Dr. Tavonius, who has been in charge for a number of years, is a very successful surgeon. When I last visited the hospital he was performing several major operations daily, and many minor ones. People were coming many miles, because there was no other good surgeon within a radius of about thirty miles. It was not uncommon to see a whole row of farm wagons—the only conveyance the people have now—lined up on the street,

early in the morning, with the patients in them, waiting for their turn.

About ten miles from Muntau, in the village of Ohrloff, is another good hospital—newer than the one in Muntau, but only about half as large. It was in charge of a Dr. Dyck—it was really built by or for him after he returned from his studies in Germany. But about two years ago he had a severe attack of appendicitis, and he put off going to Dr. Tavonius for an operation, until it was impossible to save his life. His death was a great loss to that community, because doctors are not so abun-



Threshing Wheat in Russia

dant in Russia as they are here—so many lost their lives in the restless times, and many went to safer places.

Another important hospital is the one in Chortitza. It is up on the hillside, above the village, where one gets a pleasing view of the winding Chortitza-Rosental valley, and of Chortitza Island far away in the gray distance. Many a time in the past few years this hospital has literally overflowed with patients—especially when epidemics were raging; and Chortitza had more of them than any other Mennonite community.

The nurses for these hospitals, and the dozen or more others scattered over the

settlements, get their training at the Moria Deaconess Home in Neu Halbstadt, and at the Muntau Hospital not far away. It has cost a great deal of sacrifice in recent years to go on with that work, just as it did to keep the hospitals themselves functioning. A white costume was not always possible. Sheets will wear out. Gauze may be washed and reesterilized, but it is done with difficulty when there is no good soap. Medicine must be hoarded like the miser's gold when there is no new supply—as there had not been for years in Russia, until the relief organizations brought some in. There cannot be much of that left now, no matter how sparingly it was used. Operations are unpleasant enough when the doctor and nurse have all of the necessary anaesthetics, antiseptics, cotton and gauze; but when these are wanting, the suffering and discomfort is increased manyfold. Very few people in Russia could have afforded to pay for those things if they had been available.

Bettania

The Bettania Hospital for Nervous Diseases, near Kitchkas, in the Chortitza settlement, was one of the most helpful institutions the Mennonites had. Russia has no system of insane asylums, or special hospitals for nervous patients. These were ordinarily kept together in one ward of the regular hospitals, and many times had to be cared for in the homes—a very difficult thing to do in many cases. It was to meet this special need that Bettania was established, some years ago.

It is ideally located on a south slope near the Dnieper River with extensive grounds where the stronger patients can forget some of their troubles.

There was quite a large farm connected with the institution, the income of which was used to meet part of the expenses. The rest of the support was by donations. Most of the attendants gave their services on a missionary basis.

Dr. Thiessen, who is in charge, made a special study of nervous disorders, in Germany, and uses the best known methods of treatment. Of course he has not been able to keep strictly up-to-date, because it is practically impossible to get books of any kind into Russia.

Since the revolution Bettania has been partly under government control, but the government has not interfered so seriously with the work of the institution. It has insisted that a certain percentage of the patients be non-Mennonites, but has also given some support. There is no other similar place in that whole section of the country, so that the officials appreciate its value.

The Tiege "Taub-Stumm Anstalt"

At Tiege, in the Molotchna, is located another very helpful institution—the School for Deaf—Mutes. It had been doing very successful work, teaching the deaf to understand spoken words by means of lip-reading. In connection with this a good general training was given, and the graduates have succeeded quite well in becoming self-respecting, self-supporting, useful members in their home communities. This institution, like Bettania, was intended to meet the needs of all the Mennonite settlements in Russia—in Kuban, the Volga valley, and Siberia, as well as in the Ukraine. The school is conducted on only a very small scale now, because the children from a distance cannot come, and their parents could not support them there if they were able to come.

Orphanages

There are two other groups especially that always need to be cared for—the orphans and the aged dependents. There were a number of homes for orphans, but practically all of them had to be abandoned during the time of revolution and famine, and many of the buildings are practically ruined, except Grossweide, about thirty miles from Halbstadt. The home at that place has been kept going with only a few short breaks. But the government has practically taken it over now, and made it one of the elaborate system of homes that is maintained throughout Russia. The Mennonite children have gradually been taken out by their relatives, who did not want to see them under communistic influences. One illustration will suffice to show what those influences are. The children had of course always been taught that God gives us the ordinary good things of life—our homes, our clothing, our daily food. The first director the government sent to take charge of the orphanage, in place of the Mennonite "house-father" who had had charge, began at once to show the children the "folly of this belief." One morning at the breakfast table he said, "We are going to try this thing out. You pray to God for several days, and see what kind of food He gives you." Of course they prayed as they had been taught in the old days. But the director saw to it that they got the worst possible food for those two days—hard, black bread, everything else poorly prepared. Then on the third morning he said, "Now you see, children, how little your praying to God has done for you. You have fared very badly. Now try praying to the 'Soviet' and see what will happen!"

(Concluded on page 605)

OLD SETTLER STORIES

The Blank Family

C. Z. Mast

This family is of Swiss origin, having been established for one hundred and fifty-five years in Pequea Valley, Lancaster Co., Pa.

The name "Pequea" is derived from a tribe of Indians who roamed through this section and along the banks of the creek flowing through this valley whose picturesque sceneries had attracted the eyes of Conyngham, the great historian when he wrote, "The water of the Pequea was clear, cold and transparent, and the grape vines and clematis intertwining among the lofty branches of the majestic button-wood, formed a pleasant retreat

By tradition it has been repeated in the descent of the Walker family that William Penn had counceled with the Pequea tribe of Indians on the present site of the town clock in the village of Gap.

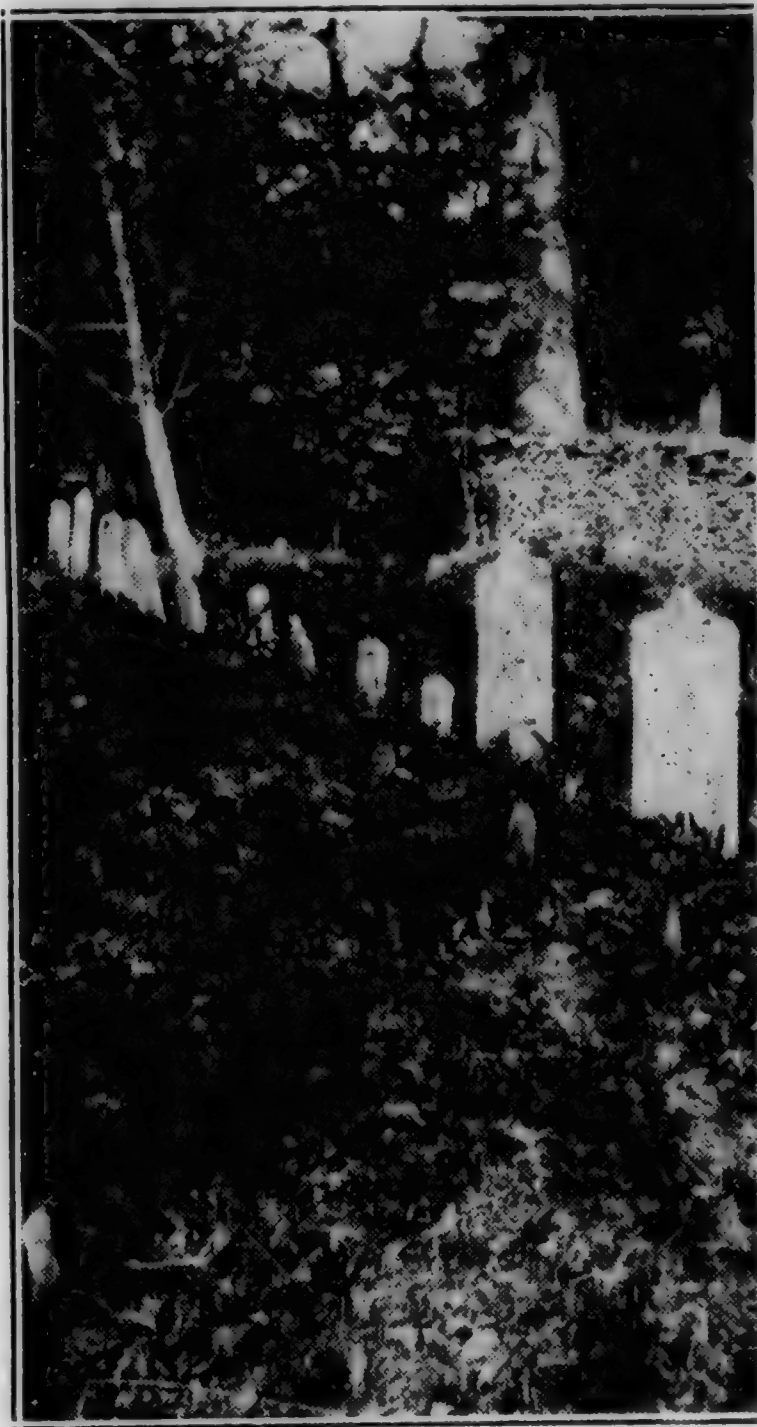
A community that is well stocked with good ancestral blood, enriched by Christian nurture in home and church, in each succeeding generation from the very first, should always show creditable specimens of its own home product. This is found to be the case with the valley of Pequea. In the professional and honored walks of life are found not a few men and women over the United States who reflect honor upon their native community.

A Tribute to Mothers

If we were even to mention names of such who have loomed into prominence and hailed from this general Pequea community, we might make the greatest mistake, because their deeds have not yet been fully tested. Besides we might do a great injustice to many men and women as well, who have accomplished great things for good and are practically forgotten. We feel convinced the greatest in the region of Pequea are the mothers who have been heroines in their day and generation, and have made the men practically what they are, yet no one will arise to do them honor, and their names and deeds are forgotten. In the beginning of this chapter of "Old Settler Stories" we shall herewith inscribe—"To the memory and glory of a mother of this section who was pious, devoted, loving, unselfish and a God-fearing home builder—cemented in faith and feathered with love, who with scores of other mothers in the Valley of Pequea for six or seven generations, have sung their lullabies in plain Pennsylvania-German and whispered their morning and evening prayers in the same dialect, into the ears of the Infinite, who was ever real and near to them. To them we would rear a monument of loving recognition for their noble part in sending forth lives into the world, to brighten and bless and advance it, for the highest interest in the kingdom of God."

A Mother's Flight From Persecution

About one hundred and seventy-five years ago a family, whose religious affiliation was the Reformed Church, had lived in the persecuted vales of Switzerland. While the husband was a practitioner of medicine and was absent from home one night in attending to his patients, a band of Roman Catholics made a raid on their house. The mother, being alone, made her escape from the house by some back way and picking up her child two weeks old, fled for safety by night in a deep snow. She followed a path into the moun-



Blank Family Graveyard on Blank Homestead, near Cain's P. O., Pa.

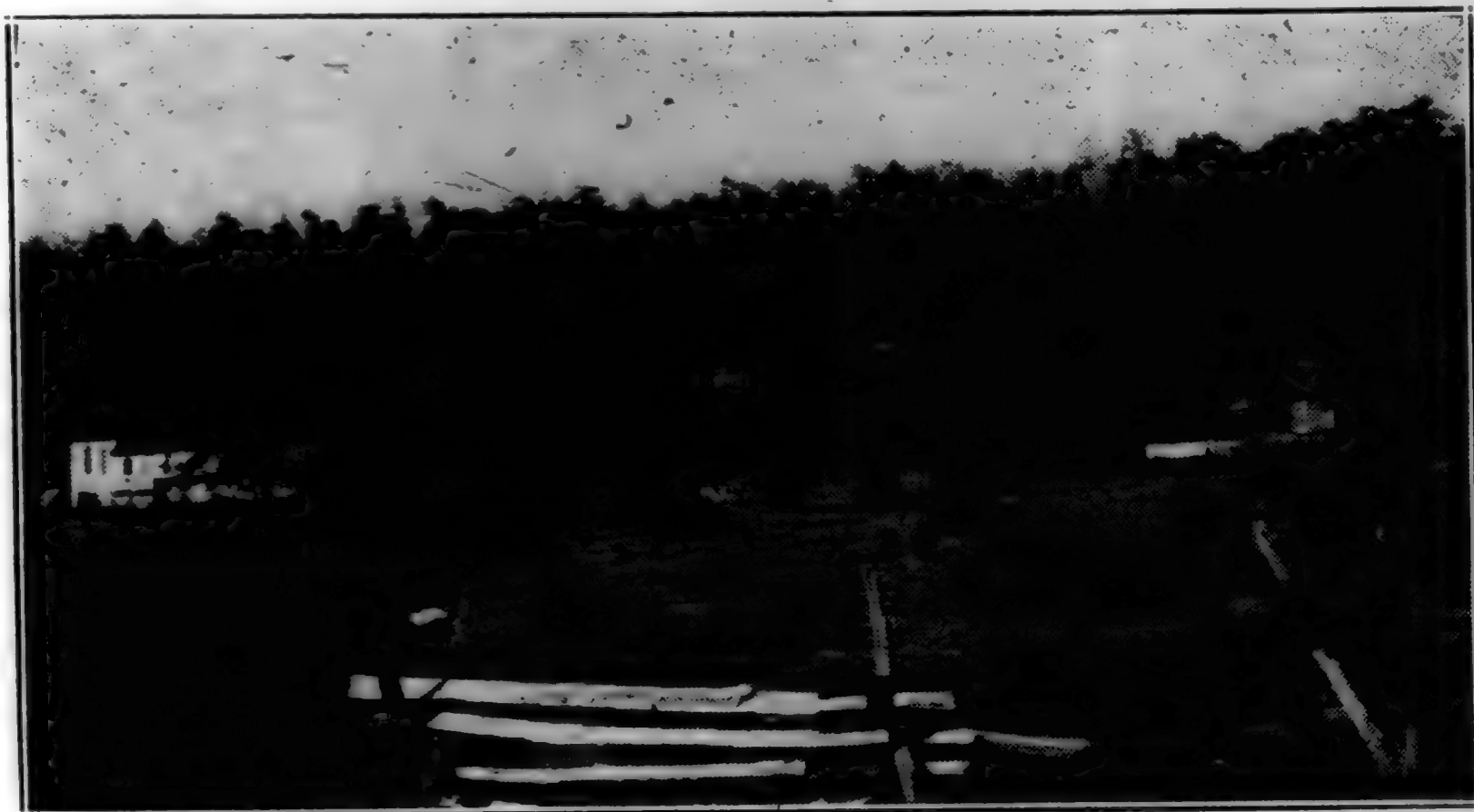
from the noonday beams of the summer sun."

As early as June 8, 1711, Governor Gookin visited these Indians and in a speech to them said that Penn intended to present them with a belt of wampum and that he required their friendship to the Palatines settled near Pequea. The Indians replied that since they were at war with the Tuscaroras they did not think the place safe for any Christians. They were afraid furthermore that if any damage should happen to these the blame would fall upon them.

The Mennonites evidently felt no alarm and do not seem to have been molested by the Indians during the earlier years.

tains all night, meeting no person, only a large black dog which gave the path and she passed on into Germany where friends provided for her wants until her husband came to meet her. His name was

he divided his land; his daughter Catharine, who was married to John Holley received 137 acres, price £250. His son John, who was the first Amish Mennonite bishop in Pequea Valley and also succeed-



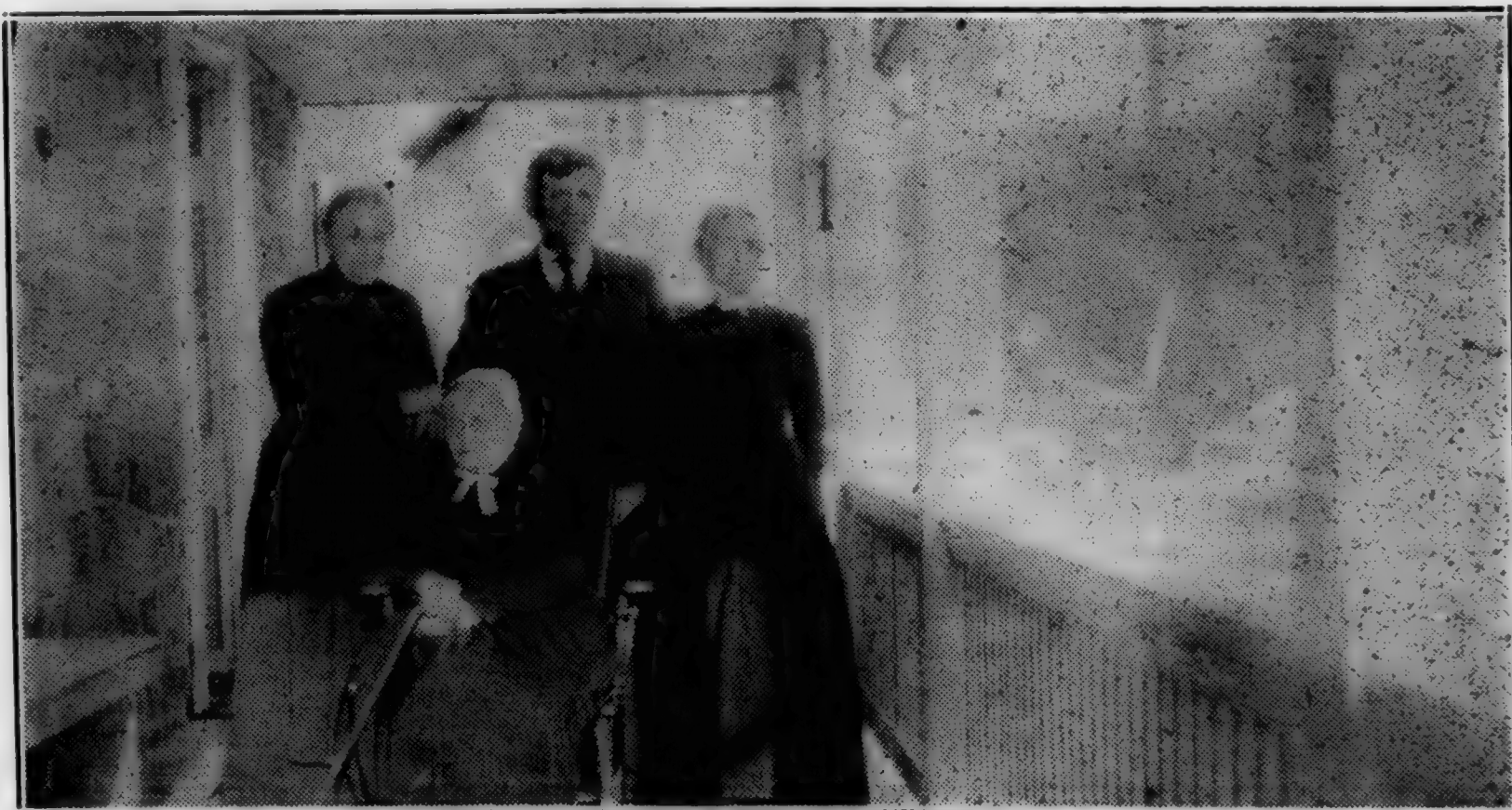
Hans Blank Homestead, near Cain's P. O., Pa.

Hans Blank and the mother's name was Magdalena whose maiden name is unknown. They united with the Amish Mennonite Church, and emigrated to America in the ship "St. Andrew" which sailed from Rotterdam, and from Plymouth, England, controlled by James Abercrombie, landing at Philadelphia Sept. 23, 1752. They brought with them two orphan boys named John Holly and Umble (first name unknown). Their possessions consisted only in garments packed in a bundle which the Swiss doctor carried on his back when he stepped on American soil. As they proceeded through the adjacent districts of Germantown on their first day of sojourning in a strange land they beheld the approaching of the evening twilight, only to vanish into the dreary shades of night, fatigued, poverty stricken, way-worn, homeless, in the Fatherland. No knowledge of friends greeted them and welcomed them to the comforts of a home in the New World. A farmer refused them lodging as they plead for shelter on the grounds that his wife was at the point of death. Dr. Blank asked permission to see the woman and the request was granted. The Swiss doctor examined the farmer's wife, prescribed a remedy for the case and consequently the woman was restored to health again. The doctor's services were so highly appreciated that the community built a house for him and his family.

Later he learned of Amish Mennonites in Berks County, Pa., and removed to a settlement of that denomination in Heidelberg Twp., more familiarly known as Tulpehocken Valley. In the spring of 1769 they moved about fifty miles southward into Salisbury Twp., Lancaster Co., Pa., on a farm of 303 acres bought of Hugh Jenkins Sept. 3, 1765; part of this land lies in Chester Co. Hans Blank there practiced medicine. Prior to his death

ed his father in the practice of medicine, received the residue 166 acres. He died in 1835. Hans Blank, the immigrant ancestor died in 1790 and his wife Magdalena in 1796. Both are buried in the old family graveyard, located on the Blank Homestead farm, which is owned by a lineal descendant known as Clem Plank who is the son of John Y. Blank who was the son of John Blank married to Anna Zook, who was the son of John Blank married to Fanny Smucker.

About a dozen marked graves are found in the old Blank burial plot bearing inscriptions of names and dates and a few



Family of John and Catharine (Hooley) Stoltzfus

solemn epitaphs. We shall quote a few as follows:

In memory of
John Y. Blank,
Born July 26, 1818,
died Nov. 1, 1865.

Remember, man as thou pass by,
As I am now so you must be;
Prepare for death and follow me.

In memory of
Jacob Reeser
who departed this life
Jan. 6, 1844; aged 46 yrs.
4 mos. & 27 das.

Long time I bore afflictions sore
Physicians were in vain
Till Christ did please to ease me of my pain.

Another solemn epitaph reads on the tombstone of a mother,

Farewell dear friends my memory keeps,
While in death's arms my body sleeps,
Short was my stay with you below,
Sooner or later all must go.

Hans and Magdalena Blank had reared one son and five daughters, viz Anna married to Joseph Hostetler, who was taken captive by the Indians. See Hostetler Family History. John married to Fanny Smucker, Catharine married to John Holley, great-great-grandparents of the writer on his paternal side. Barbara married to Christian Umble, Magdalena married to Christian Zug, great-great-grandfather of the writer on his maternal side. Christiana, the youngest, married to Jacob Yoder a son of "Strong" Jacob Yoder, a native of Switzerland.

The writer will herewith insert a synopsis of a letter from Bro. Jonas U. Neuhouse, Bird-in-hand, Pa., who is a descendant of Hans Blank.

Bird-in-hand, Pa.,
Nov. 14, 1923.

Dear Bro. Mast.

I received your letter of inquiry concerning my Blank ancestors on my maternal side. My mother was a Blank and is surviving at this writing in her 99th year. John Blank, a son of Hans Blank, a native of Switzerland, was the first Amish Mennonite bishop in Pequea Valley. He resided on a farm near Ledger, in Salisbury Twp., Lancaster Co., Pa. At the death of his first wife, named Bar-

bara, two neighbors were ordered to dig a grave in the old Blank burial plot, near Cain's P. O. In those days the science of preserving dead bodies was not in practice among the early settlers and the corpse of this mother demanded an immediate burial. The grave diggers were recalled to dig a grave on John Blank's farm, near Ledger. She having died in 1794 marks the beginning of another old Blank graveyard. The husband died in

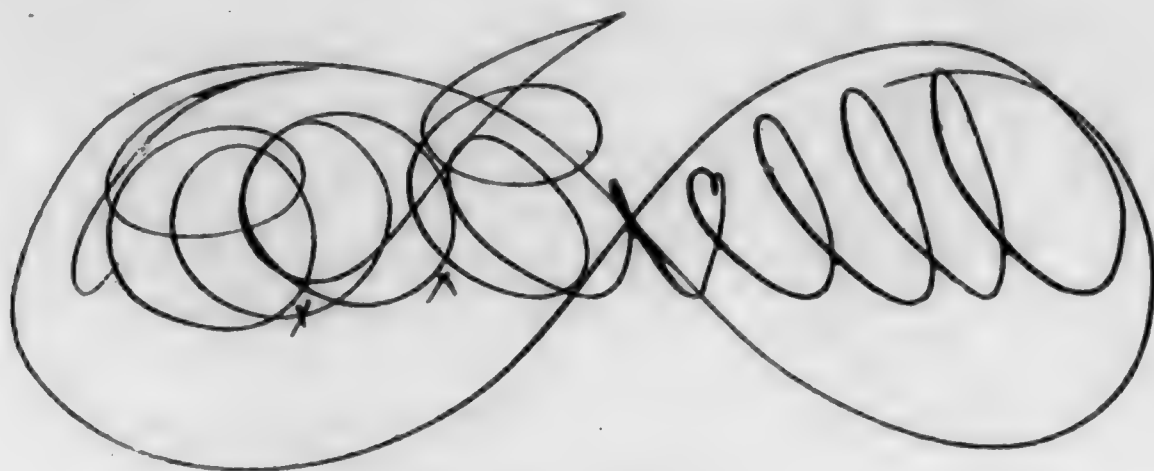
1829. Many descendants were interred here in after years.

During recent years the cemetery was threatened with the plow as there was no deed to protect its identity. A few descendants interfered, of whom D. M. Stoltzfus of Gap, Pa., solicited among relatives the sum of \$400.00 which now serves as a fund, bearing a fixed rate of interest for keeping the cemetery in good order. We then secured a lien on the farm for 9999 years. The document affords the legal right of appointing trustees and guarantees an unmolested state from the soil tiller for ages to come.

Very affectionately yours,
Jonas U. Neuhauser.

The name Blank was a familiar one in Switzerland, during the days of martyrdom. In 1711 we find among the list of Mennonites who were deported from Switzerland into Holland, namely: Anna Blank, three sons and one daughter, aged from six to one year respectively. There were 68 persons on board the "Oberlander."

Much of the information that was gleaned for the compiling of this sketch can be credited to the generosity of Mrs. Malinda Stoltzfus, Gap, Pa.
Elverson, Pa.



J. D. Hartzler

Not all who write music are able to do so in such a way that will satisfy the demands of the great multitudes of people. Altho the subject of this sketch had no mean talent of singing the Gospel, equipped with his deep, full, baritone voice consecrated to God; and tho thousands have heard him as an Evangelistic Singer, and have been inspired in the Christian warfare, yet millions have been aroused to greater work and more faithful service to the Master thru the inspiration received from the songs that came from his prolific pen.

Edwin Othello Excell, son of J. J. Excell, was born in Stark county, Ohio, Dec. 13, 1851. Some of the older pioneers of Stark county will possibly remember his father as a minister in the German Reformed church, and also as a very good singer in his day.

Mr. Excell spent some time at the trade of masonry and bricklaying. However his love for music soon caused him to leave this work and he started teaching country singing schools, which was the beginning of a musical career.

"Eternal Praise" Songbook

Mr. Excell first came into prominence thru his association with B. F. Jacobs, that veteran Sunday school worker in 1883, and after that time had charge of the music in many Sunday school conventions and revivals. Later he became associated with Sam Jones, the great evangelist and was with him in his last meeting at Oklahoma City. (It is said that Mr. Jones was stricken while on his way home from this meeting, and later died.) He crossed the continent several times with Marion Lawrance, General Secretary of the International Sunday School Association, and with Mr. Lawrance edited the song book "Eternal Praise," published by Hope Publishing Company, which was

one of Prof. Excell's last works along this line.

Possibly the best known of all his songs is "Let Him In," a product of his former days of composition, appearing in the old "Gospel Hymns." Other well known songs are: "Since I Have Been Redeemed,"

"Scatter Sunshine," "Count Your Blessings," "God Is Calling Yet," "I Am Happy In Him," etc.

"Count Your Blessings"

An incident which was supposed to have been taken from a London daily concerning the song "Count Your Blessings," whose poetical author was the late Rev. Johnson Oatman Jr., will be noted:—Mr. Smith, Gypsy Smith, who was presiding over the meeting, announced a hymn by saying, "Let us sing 'Count Your Blessings.'" In South London the men sing it, the boys whistle it and the women rock their babies to sleep to the tune."

It will be noticed by Excell's compositions that in his method of composing he had peculiarities of his own, which were pleasing, while lending variety in the realm of Sacred Song.

Some of the well known song books edited by Mr. Excell are: "Coronation Hymns," "Triumphant Songs," "Joy to the World" and a multitude of others. His Gospel Song and Anthem books have reached the sale of millions of copies, and continue to sell well. Even tho the author is dead, his work lives on for the artist never dies. He died June 10, 1921.

Mrs. Excell is continuing the work left by her husband at Michigan Ave., Chicago, Ill.

Garden City, Missouri.

BETHANIA

H. C. Yoder

On the right bank of the Dnieper, about one mile up the river from the pretty Mennonite village, Einlage, one finds one of the monuments to the zeal and brotherliness of the Mennonite of Russia, a sanatorium for the infirm of mind. This place has been named Bethania. The readers familiar with German will readily recognize the source of this name and even the English ear and eye will notice its similarity to the name of that village whence Jesus loved to go.

The history of Bethania's founding is interesting. The idea of humanitarianism had not been developed in the Old Russia as it has been in our own country. Hospitals were poor and very inadequately equipped, and the institutions for the feeble minded or mentally infirm were more like prisons than like a home. The Mennonites in America place their sick in City Hospitals and their feeble minded in State Institutions where they are assured of fairly reasonable treatment. But the Mennonites of Russia had no such privilege; they had only one choice in seeking a home for their feeble minded. Either they had to place them in the state institution where they would be treated like animals, or they had send them to private institutions outside of Russia.

Building With A General Plan

Among the men to whom the need of

such a home appealed most forcibly were Jacob Sudermann, Abram Lepp, Peter Kopp, Abram Unger and Johann Lepp. All were men of considerable means and had the interests of Russian Mennonites at heart. In 1908 Jacob Sudermann and Abram Lepp traveled through Germany visiting similar institutions and finally chose the German "Bethel bei Bielefeld" as a model for Bethania. To this institution were sent two men and three women to prepare themselves to take care of the future patients of Bethania.—Simultaneously two Russian Mennonite papers "Botschafter" and "Friedenstimme" began to stimulate a general enthusiasm among all the Mennonites in Russia so that gifts of money poured in liberally. It was first intended to make Bethania an inter-sectarian institution supported by all the German colonists in Russia but this early proved impracticable and the Mennonites decided to build it alone. But a difference from general Mennonite practice is found in the building of this home, a difference that is commendable. All the Mennonite Missions and institutions supported by American Mennonites are governed by one branch of the church or another. Often these institutions have been founded by one man or a small group and later taken over by some one of the different branches of the church. Moreover many

of our institutions have been built by degrees, small additions being made when found absolutely necessary. The Russian Relief work is the first work to be supported by all the Mennonites of America. This same thing has been true of Russian Mennonite institutions except Bethania. This institution was built and governed by all the Mennonites in Russia through an All Mennonite Board. And before a stone was laid a symmetrical plan for the future was drawn. A grove of practically six acres, with beautiful drives and shaded walks and quiet nooks was planned. In this grove it was planned to build thirteen buildings. At the southern side a board drive way which enclosed about one and one half acres. Within this circular drive south was to be built a large main or administration building. The operating rooms, the administrative offices, the doctors' offices, the kitchens, the meeting halls and stock rooms for supplies and medicine were to be provided for in this building as well as quarters for the attendants, guest rooms and accomodation for forty five patients. On the opposite side of this plat of ground within the circular drive was to be built a church and prayer house. From the circular driveway smaller drives were to lead out to ten other buildings scattered about among the trees, five of which were destined for men patients and five for women, each designed to accomodate eighteen patients. In the southwest corner of the grove was to be built a home for the pastor and in the southwest, one for the supervising physician.—

In 1909 about 290 acres of land were purchased on the right bank of the Dnieper and the work was begun.— Trees and shrubs were immediately set out and in 1910 building was begun on two of the smaller buildings. In 1911 the administration building was begun and in 1914 it was finished after the world war had already broken out. Of course the war stopped all building in Russia even as it did in our own land and Bethania is still awaiting completion. But though unfinished it has rendered great service and is still rendering it.

War's Sad Havoc

By 1919, though the buildings had a normal capacity of only 81 patients, 150 people were being cared for. Then came the years of war, horror, and famine. Several times the rival armies lay on opposite sides of the river so that the cannon of one army were planted on Bethania's soil while the shot of the other army plowed her soil and marked her buildings. The charming brick house in which the supervisor lived until his residence in the quardangle could be built was entirely wrecked. Bandits stole most of the clothing, bedding, and food supplies. The bloody Macnovzy made the administration building their headquarters for months. Then came the famine years. About half of the patients died during

these years and many of the trees so carefully planted ten years ago were cut down for firewood. But during these years new patients, German and Russian have been added so that to day 100 patients are under the control of the national Bureau of Health.

The Dire Needs of Bethania

As one visits Bethania on a hot summer day the first glimpse as one turns into the board drive way is inviting. The ivy covered brick buildings, the graveled drives and shaded walks gives a suggestion of coolness, of peace and of quiet. A group from the A. M. R. office at Alexandrovsk visited the home one such day and were invited by the supervisor to make a tour through the buildings. We availed ourselves of this privilege, one may hardly call it a pleasure. The non violent patients are at present all housed in the large building while the two smaller building are occupied by the more violent, one by women and one by men. The effects of these years are to be noticed. In places the floors are rotted through, the bedding is darned and patched and can only be changed one fifth as often as formerly, instead of the modern heating system in use formerly the common clay ovens have been built in the rooms, which must be kept warm. There is no money for the little repairs that should constantly be made, no money to buy more bedding, no money to buy coal to adequately heat the buildings, no money to buy soap to wash the bedding like formerly, no money to buy white flour. But in spite of all its scars it still gives evidence that its administration is consecrated to the work. Dr. Tiessen, present supervising physcian, has thrown heart and soul and nerves into the work and sets no bounds to his efforts to make the institution fulfil its service. The workers work practically without wages, eating only rye bread and a limited portion of that and working part of their time in the garden and field, so that Bethania may continue its labors. The walls and floors are spotlessly clean, the bedding, though patched and darned, is, contrary to many places, bright and clean.

Earlier Bethania was supported by free gifts from the Mennonites in Russia, requiring \$1500.00. per month for its upkeep. Today the people who formerly gave liberally are poor and unable to give. There are so many hospitals, orphanages, etc. in Russia since the famine and typhus plague of last year that the government can not possibly give each institution what it really needs and what it would like to give. Because of these facts those whose hearts and thoughts are bound up in Bethania and her work are looking toward America and hoping for aid that this work of mercy and righteousness need not be discontinued.

Alexanderovsk, Russia.

THE AUTHORITY OF THE CHURCH

(Concluded from page 587)

less prominent one into judgment at once. A minister whose life is a lie is a curse to the cause. He is read of all men, although in his vanity he may consider his real life hidden. His life is a continual stumbling block to many, and a deep offence, especially to those weak members who need love and care. One of the most successful weapons of Satan is entering a member of the ministry and becoming encased in a ministerial frock. Offences in this manner become prevalent in the church and there is bitterness and envy where there should be blessing and love. Neither are ministers immune from punishment because of their holy office. If they love only their office, and their ease in Zion; their friend's flattering words and the praise of men for the rank and prestige it brings them, then there will soon be a lazy church, a lukewarm church and a fallen apostate church I Cor. 4:2, "Moreover it is required in stewards, that a man be found faithful." Matt. 18:7, "Woe unto the world because of offences, for it must needs be that offences come; but woe to that man by whom the offence cometh."

Glorifying Christ By Submission To Authority

Authority demands submission. Submission gives liberty. Christ as Head of the church is final authority: He is not a hard taskmaster, His yoke is not hard and His burden is not heavy. Submission to, and sacrifice for, a church by its members creates a deep love for that church. It also reveals respect and reverence. God is glorified by obedience to His Word which is over all, and Christ is glorified by obedience to the church which He established on earth. Defiance to church authority is a bitter, rebellious sin. The church is commanded to be submissive to Christ as a wife is to her husband. A wife receives more liberty, greater blessings and love in obedience than she could get for herself by defiance. If we love Christ, if we have been saved, we are His and can do no less than everything He asks. He is the one to be obeyed and each smallest act of obedience glorifies Christ and gives us blessings. Eph. 4:11,12,13, "And he gave some, apostles; and some, prophets; and some, evangelists; and some pastors, and teachers; for the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ: Till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fulness of Christ."

These verses sum up the entire matter: our reason for existing is to give God glory: as individuals by working for, and being obedient to His church, and as a church to be united in obedience to His Word, and our efforts to glorify only Him.

Hesston, Kansas.

ANDREW CARNEGIE

W. H. Morse

It was the clerk of the courts who was responsible for the name. The man who passed next before the Italian was a Polack. When he gave his name, the clerk scowled and wrote it—

"Petros Petrosuski (Peter Peters)."

"Understand," he said, "you are Peter Peters! Next!"

The Italian was next.

"Name?"

"Andrea Arnegi."

"That is well enough in Italy," the clerk said. "But in this country it is Andrew Carnegie."

So on the papers it appeared—

"Andrea Arnegi (Andrew Carnegie)."

There was nothing to distinguish the man from his other countrymen in the city, says a writer in the Western Christian Advocate. He had given his age as thirty-eight, and had described September 20, 1870, as his birthday. It may have been. No one questioned it, but it is certainly interesting, to say the least, to notice how convenient it is for young Italians to cherish that auspicious day in Italian history as a birthday. Andrea may have been thirty-eight. A bright fellow, with bright ways, singing at his work, quick at anger, light-hearted, industrious. He was employed on the public works, and he could use his shovel with the best, and could talk as volubly as the next man. America suited him first-rate, but his warmest thoughts were with the homeland. His patriotism was of the ebullient character, and his favorite sentiment was of the pitying type.

"Ah," he would say, "Christopher Columbus! He was the man. If he had not discovered America, you people would yet be all Indians!"

But, although he fondly boasted that he was a Venetian, he was not slow to manifest a desire and ambition to be naturalized. Hence it was that he took out his papers, and was given his new name.

"Now," he said, "I am an American!"

"O, no, ironmaster," said a friend; "you are a Scotchman!"

He said nothing in reply, but comprehending that, by virtue of his nickname, it was a sort of duty to come up to the attributes of Mr. Carnegie, he took pains to make inquiries about him. In every way that he could do so, he sought to obtain information about the multimillionaire, and succeeded beyond question. After he had become familiar with the subject he entertained one leading idea. Facetiously, and without any serious thought, he accustomed himself to say:

"I had ought to be giving libraries! I must get myself diligent to give libraries!"

Then he would laugh as only an Italian can, and declare that he was "on to his job to be a millionaire."

It did not take long for the Americans

with whom he came in association to find out that he, like so many of his countrymen, was indifferent about religious matters. Laying stress on the significance of his birthday, he described himself as necessarily out of tune with the Roman Catholic Church; and it was not long before his indifference began to take a disposition that bordered dangerously on the anarchistic. The "black hand" was his for a glad grasp, when Providence interfered.

The Italian "missionario" is in the habit of holding meetings on the street corners, speaking and singing from a wagon. One September Sunday evening, among the auditors was Andrea, listening listlessly. The speaker used his vernacular. His text was "Search the Scriptures," and he took

TUGGING AT THE BOOTSTRAPS

I wonder what Jonathan Edwards, Cotton Mather, Oliver Cromwell, John Milton, and other hearts of oak would have thought of the back-patting gospel? These men were free from the taint of self-pity. They did not have to jack themselves up with signs on the wall imploring them to work or commanding them to smile, nor did they bellow their courage in the bathroom. They rather said, "God be merciful to me, a sinner." I believe that an acute consciousness of sin is more needed now than an enormous accession of conceit. The old theologians, with all their dogmatism, got down to the bedrock of human nature; they believed in the reality of sin, and they did their utmost to convict their audiences; some hearers walked out of church realizing their shortcomings, and determined by the grace of God that something must be done to improve the situation. And even now I believe that religious faith will elevate the average man more effectively than he can do it by talking encouragingly to himself. The latter method has all the disadvantages of trying to lift one's self by tugging at one's bootstraps. — WILLIAM LYONS PHELPS.

occasion to urge upon his hearers the duty of attending night schools, that those who could not read might learn to do so, and those who lack proficiency in other branches might make the most of an opportunity for their acquisition. In the course of his sermon he referred to the Bible as "a library of sixty-five books." Andrea's listlessness took on nerve force at this remark. As is the manner of his people, he did not express his thoughts, but he began to entertain them.

The next Sunday he went to the mission, a thing that he had never done before, and remained through the services. The following Sunday he attended again, and became a regular attendant thereafter.

One evening he went to the "mission-

ario" and announced that in the second week in November he was to return to Italy to spend the winter in the homeland. Before he went he wanted to be baptized. The evidence of his conversion was excellent, and the request was granted.

Eleven days later he left for New York on his return to Venice. Arriving in the city, he went to the Bible Society's store, and electrified the young woman who came to wait on him, by introducing himself in this manner:

"This," he said, "is Andrew Carnegie."

The young woman stared at him. He continued:

"I want to give libraries, you know? Do you know? Andrew Carnegie gives libraries? Yes?"

He was smiling then.

"The Bible (you know?) is a library. Yes?"

"You want an Italian Bible?" the clerk asked.

"O, yes," he said; "I want—How much is one Bible?"

She showed the different kinds, and gave the prices. He selected one that cost ninety cents. Then he took from his purse a ten-dollar bill.

"That buys nine," he said, "and one dollar over."

"Ten," she said, "and one dollar over; or eleven and ten cents over."

"I want ten," he said, "and for the one dollar—How many San Marco (St. Mark) it buy?"

"Fifty."

"Ah! Ten libraries and fifty San Marco? Yes?"

When the package was handed him, he observed:

"This (you know?) is Andrew Carnegie! That, sure is my name. I give ten libraries to the city of Venice, to those who need them! Fifty San Marco, too, some folks."

No happier man ever left the store. He went "home," gave away the Bibles to people unused to seeing them, and made good his nickname. In the spring he returned. This last fall he has gone "home" again, with fifty "libraries" to give out.—New York City Monthly.

U. S. Fliers Leap Pacific

"The three American fliers on their round-the-world trip were the first to cross the Pacific ocean in the air. After waiting for days on Attu island, one of westernmost of the Aleutians, they finally took the longest jump in the whole route before them, flew through fog and snow, and safely landed on Paramashiru island, the northernmost of the Japanese Kuriles. Their flying time was a little over 12 hours. American and Japanese vessels welcomed them, and the aviation world was thrilled by the exploit. The next flight of 500 miles to Minato on the main island of Japan and the landing on Lake Toshimoye was uneventful. The Japanese government prepared great honors for the daring fliers."

THE SUNDAY SCHOOL

SUNDAY SCHOOL NORMAL WORK

O. Burkholder

In too many communities the Sunday school is denied its rightful position. In other places the church service is secondary and the Sunday school primary in importance. We believe both of these attitudes wrong. Yet we do not wish to minimize the importance of either of these methods of carrying on God's work on earth. Both are of vital importance and are God's ways of exalting the Christ and winning the world to Himself. But we must always bear in mind that the Church is the institution that Jesus founded, and that the Sunday school is an organization formed, carried on, and supported by the Church. The Gospel of salvation was carried to the ends of the then known world by the apostles without the aid of what we now call the Sunday school. It is true that the early Christians entered the synagogues on the Sabbath day and taught the word of God whenever permitted, but this opportunity of enlightening the Jews was soon denied them. However churches were organized, elders appointed, and, even though the early historians are rather vague on this point, it is generally conceded that the methods of teaching the children, practiced by the Jews, were also employed by the Christians. But as the synagogue schools were under the direction of the Jewish leaders, and were conducted by the sanction of the great Rabbis of each generation, so the Sunday school, great and far-reaching though her influence may be, is conducted under the direction of church leaders, and for the sake of teaching the younger generations the precious truths of God's Word for which the Church stands.

The Sunday school places great emphasis on teaching as, the great method of informing all men of the Way of Life. This is in perfect harmony with the Great Commission, and, in this connection, it is a note-worthy fact, that, ever since the Church was founded, the spirituality of believers rose and fell as they continued or discontinued to employ the teaching method. Profiting by this historical fact Christian leaders everywhere are beginning to realize that unless all our Church work is carried on with the great goal of imparting the knowledge of God to all men, as the foundation of all Church activities, a great many people will die in their sins

because of the lack of this all important information.

Realizing, then, the place that the teaching method holds, not only in Sunday school, but in Church services, college halls, and mission fields, we are led to think of the instrument that God uses so that His Word may be taught in its purity and its power. To the humble consecrated Christian this is one of the greatest marvels. It is beyond man's comprehension that such a great God should redeem unworthy sinful man from sin for eternity, and it is almost as incomprehensible that God's only plan for the carrying of this redemptive message to all men is by the instrumentality of man. Nevertheless, such is the case, and because it is, it behooves the Church to be sure that her teachers are such who know that they are redeemed by the precious blood of Christ, and that their one only aim in this world is to teach God's Word and not the words of men. How many have mistaken the wisdom of God, forgetting that "the world by wisdom knew not God" and that the only wisdom worth receiving is obtained "in Christ Jesus, who of God is made unto us wisdom, righteousness, sanctification and redemption."

Proper Training

Since it is so very important that we have teachers who are thoroughly grounded in the faith of Christ and His Gospel, and since there are so many false prophets teaching even devilish doctrines, "insomuch that, if it were possible, they shall deceive the very elect," we must needs be concerned about the training of those, whom we expect to take the places of our present teachers, and teach the Word intelligently and effectively. There are only a few in each community who are granted the privilege of an education beyond the public schools. And even if it were possible to have all our young people graduate from the modern high school, and receive no further training for life, we would still be faced with the alarming fact, that we would have no one equipped to teach the Word of God. A great evil is confronting the Church to-day. It is time that every parent who loves God is awake to this monster in the name of education. But where will we send our young people to have them trained for service in the Lord's vineyard? Let us give attention to the words of God by His servant James. "If

any of you lack wisdom, let him ask of God, that giveth to all men liberally, and upbraideth not, and it shall be given him." Having settled the question of the source of true wisdom, may we then allow ourselves to be directed to the school or institution where God is the Head, and there have our children instructed in the ways of the Lord. Even this course is impossible to a good many, and, because the need in our Sunday schools is great, short Bible courses have been held in quite a number of districts, with Sunday school normal work as one of the studies. Here then is the opportunity of which everyone ought to avail himself. This course may not be conducted in the same way as in some larger institutions of learning, but a few simple methods may be used that get the pupil started on a systematic way of getting Bible truths and presenting them to the class. May I mention four of these methods that have been of great help to the writer, and according to testimony, have been helpful to a goodly number of teachers and pupils.

Read The Scriptures

Did you ever try to read one chapter of a book in the Bible to the entire exclusion of every other thought? This is one of the best exercises in which any searcher of the truth can engage. Banish every other thought from your mind and let God speak to you from His precious Book. The reason why so many of us know so little of what God says in the Bible is because, while He is trying to speak to us from the printed page, we allow almost every subject under the sun to interfere with the heavenly message. There is no message that can compare with the "God-breathed" Scripture, and yet we are so prone to let secondary subjects becloud the important ones, and the inevitable result is inferior knowledge. Oh! that every Christian were so intensely interested in knowing God's Word, not so much what men say about it as what God actually says, that every energy might be employed to let God fill our minds and hearts, even to the exclusion of many seemingly important themes.

Write Down The Facts Of The Lesson

This may seem, at first glance, rather a school-boy method of acquiring knowledge. But experience has shown us that but very few people are able to quote Scripture correctly and a great many more are not sure as to the real facts that are stated in any particular portion of Scripture. We are sure that since God, in His own marvelous way, has preserved His own message to this present day, and

since it is a proven method, that, in order to know a certain truth one must know the facts stating said truth, that God would not jumble facts so that in one place in His book they would mean one thing, and in another place register a contradiction. But since it is true that God has preserved the facts of Scripture in order that we might know the truth which He wants to impart to us, we can readily see how important it is to have a correct knowledge of the facts before we form any conclusions. It is also a proven method that writing a statement a number of times is a great aid to one's memory, and because no truth is of lasting benefit to any one unless that truth is remembered, we see at once how effective this method may be. Besides this it takes a longer time to write a fact than it does to read it, thus causing us to think more seriously about the correctness of the fact. One of the greatest hindrances to our knowledge of the Scriptures is what is called "skimming" in our reading. In the daily business this is the correct way to separate the cream from the milk, but God's Word is under consideration, and may it be far from any human being to say which is cream and which is inferior. "All scripture is given....and is profitable." Knowing then that God asks us to "Search the scriptures" may we employ the methods, however simple, that will tell us exactly what God wants us to know though it requires a little more time and energy.

Find A Number Of Associate Texts

The Bible is a wonderful book because of its harmony. Jesus, in His earthly ministry, quoted freely from the Old Testament in applying the truth to His hearers. His method is just as effective in this day, and we do well, when we prepare our lesson, to find a number of important Scriptures outside the lesson text, that not only corroborate the truth under discussion, but increase the force of the truth. For instance, in the Sunday school lesson for March 23, because Solomon chose wisdom instead of wealth and honor, God gave him wealth as a result of his choice. Matt. 6:33 illustrates the truth so beautifully, and drives it home to us with greater force because Jesus himself gives us the same privilege to choose with the same results.

Our view of the Bible as a whole is made more clear as we associate texts from its different parts. We see God teaching the same truths to different generations. We see the plan of redemption from beginning to end, and in this way are guarded against the popular sin of isolating scriptures to suit our own particular pet theories or transgressions.

Make The Applications

We are now, in a measure, ready to accept and apply the truth. That we will never see all the truth that God's Word contains is proved by the fact that every time we come back and study a familiar

Scripture new truths are revealed to us. But this one thing is true, the more we allow God to speak to us from His Word the greater will be the number of truths that God will show us. Misapplications of God's Word have caused untold harm and eternal misery to many. Therefore it is all important that we prepare ourselves very thoroughly by way of obtaining a definite and clear cut knowledge of the Word before we apply the teaching of the lesson.

There may be some who might think that, because the emphasis has been laid upon preparation and nothing said about prayer, the Holy Spirit, a righteous life, or any other great factor in the Christian teacher's life, that we believe, education, or educational methods, precede, and are of greater importance than, experience in real Christian life. But we have only tried to stress one of the aids to a fuller service in the great work of winning souls to the Master Teacher. Realizing only too well that the message is of very much greater importance than the method of transmitting the message we endeavor always to keep in mind, no matter how varied and strenuous our preparation may be, that the great aim of every true Christian is to get others to know personally and certainly, that the Saviour of men redeemed them from sin, and is able to keep them saved. No matter how successful any one method has been, the power of salvation and righteousness lies not in the method, but in the Word, and the great Giver of the Word. In constant endeavor to please our Maker, in whatever field He has placed us, and by whatsoever method to which we are adapted, whenever a soul is rescued from bondage and made free in Christ Jesus, may we always gladly, willingly, give God the glory for the victory, and not the method by which the knowledge of Jesus' power to save was brought to the one redeemed.

Breslau, Ontario.

THE SUCCESSFUL FARMER

When there is a program, intelligently planned and faithfully followed out on a large percentage of farms, there will be less talk on the lack of profit in farming. Too many are following the policy of greatly increasing their production next year of the crop or product that brought the most favorable prices this year. When a considerable percentage follow that policy, the inevitable result is that the supply of that product the next year is long in proportion to the demand. Such a situation means low prices.

Where you find a man who has consistently stuck to a settled, well-balanced program thru a period of years, you find a man who has weathered the period of adverse conditions and is in position to take advantage of more favorable conditions as they come.—Successful Farming.

ROBERT RAIKES

Emma Montgomery

Robert Raikes was born in Gloucester, England in 1736 and died in 1811. He inherited the trade of printer from his father and began the modern Sunday school movement in 1780 in Gloucester.

He was a broad-minded Christian, and had eyes trained to see and a generous heart which sympathized with the suffering poor. Failing in his efforts to secure a reform in the conditions of the jails and prisons, he began his work among the poor children, later developing into the modern Sunday school, which swiftly gained a place among the most important of modern religious institutions. His mind was turned to this work by seeing from his window neglected, ragged children playing in the street, quarrelling, fighting and using bad language. He knew the children, their homes and their habits and the uselessness of appealing to their parents, so he began directly with the children. He believed that betterment could come to these children through religious instruction alone.

His first School was in Sooty Alley and was composed of children from the lowest class of society. Some were so unwilling to come that he marched them to the school with clogs of wood tied to their feet. Discipline was maintained, the boys being strapped and caned by Raikes himself. The girls were subdued in other ways, and when they were sent home they were charged not to play in the streets. Good behavior was rewarded with Bibles, Testaments, books, games and clothing. Raikes successfully made the experiment of cleaning up and elevating the worst classes of the slum life of that city.

His plans were explained to William Wilberforce, John Wesley and others, who were astonished at the progress Raikes had made in reaching the poor and neglected children of the slums. Paid teachers and masters were at first necessary but they gradually disappeared.

Raikes' scheme of schools was first made public thru his Gloucester Journal of Nov. 3, 1783. At that time he had two hundred and fifty thousand children enrolled in his schools.

Robert Raikes was an earnest student of the Bible and coupling with this knowledge the illustrative method of teaching he intelligently applied it in his earliest schools. And the modern Sunday schools are the outgrowth of this consecrated, envisioned man.

La Junta, Colo.

I would rather be right and live in a dungeon than be wrong and on a throne.—Jacob Todd.

To be our own is to be full of anxiety; to be His is to cast our care upon Him.

THE YOUNG PEOPLE'S MEETING

NOTES AND SUGGESTIONS

Y. P. M. Editor

Doctrinal Study has sometimes been considered dry and unprofitable because the doctrines treated were either treated in a way so foreign to the life and interest of people that they could not understand them, or else the hearts of the people were so far from God that there was no chord of response to the truth contained in them.

During the month several doctrinal subjects are listed. **Doctrinal!** Did I say? Well, all the topics that have anything to do with the teaching of the Scripture are doctrinal! Doctrine is simply teaching. But we have formed the habit of calling the subjects doctrinal which have to do with some distinctive principles of the plan of salvation and which deal with the ordinances and restrictions practiced by the Church.

We believe that these doctrines can be treated in a live practical way that will be very profitable to all both old and young. Let those responsible for the meetings keep this in mind and see whether you cannot receive increased inspiration from the study of the topics: "The Doctrine of Simplicity;" and "The Devotional Covering."

* * * *

Book Study is the natural method of Bible study. A book usually has a distinct purpose as a whole. We cannot find that purpose so readily unless we study the whole book, note its connections and its discussions and mark the theme of the writer and how he develops it.

We are beginning the study of **I John** on the first Sunday of August. We have worked out a Junior study for the first chapter. It may also serve for a more advanced study. I am rather glad we could begin that way for people will say right away, "It is such a deep hard book." Yes, it is deep as the divine wisdom and power of God. There is also a side so simple and uplifting that it touches "the wayfaring man, though a fool." It is just like Jesus, who comes into flesh and blood as we are and becomes a friend who knows and understands us and leads us on and on to the higher and deeper and better things. Let us get the simple food that we need and feed the lambs and then get as much more as our souls may require. God bless you. I believe you will find it a very interesting study.

* * * *

As to Methods of conducting our Young People's Meeting to keep up the interest and life of the meeting, this may be a real question to many just at this time of the year. It seems to me the **LIVE METHOD** is the best that I can think of. That does not mean that we are studying up a lot of entertainment for the crowd to amuse them and to get them awake. It does not necessarily mean louder noise and more physical exercise than at present, (though it might in some cases include a little more); but it means that the subjects be treated in a way vital to the spiritual needs of all present and that real food be given to old and young by reaching their point of contact in the discussion of every subject. Sometimes the sameness of a thing indicates death, but not always. If the trees this spring should continue without leaves till far into the spring, I would conclude that they are dead. They might look very much the same as other trees looked all winter for a time. But when they did not respond to the treatment of sunshine and rain I find that decay will soon set in.

If people are already dead no amount of sunshine and rain figuratively speaking will bring them to life. It requires a new creation from the author of life.

Let us not forget this in our methods of work. But if the seeming deadness is because of a frigid atmosphere it might be well to bring on some warm sunshine and showers to revive the life. The **variety** born of spiritual life and power is the kind that stirs up the gifts in people. But the **novelty** of some new thing may awake the carnal mind and stir action, but it **never** imparts spirituality or leads to God. "What is it then? I will pray with the spirit, and I will pray with the understanding also; I will sing with the spirit, and I will sing with the understanding also."

THE DOCTRINE OF SIMPLICITY—I.

Pet. 3:3, 4; Rom. 12:1, 2.

Topic for July 13

MOTTO

"Blessed are the pure in heart"

MEDITATIONS ON THE TOPIC

I. Simplicity a Christian Principle.—Simplicity may be applied to various ordinary things of life, such as speech, business affairs, secular work. It may be used by those who are not spiritual in heart at all because of the wisdom or advantage in so doing. But when it is considered from the standpoint of a Christian principle, we are dealing with a quality that is vital to Christian life and character. Simplicity as a Christian principle begins in the heart. The heart of a true Christian is strictly loyal to one standard—the standard of the Lord Jesus Christ. A heart that has anything contrary to the supreme love and devotion for Jesus Christ is not pure, and hence cannot be called simple. Simplicity of heart means purity of heart, because purity has nothing about it but what is strictly in place. Anything impure has things about it out of place and hence is complicated.

It is easy to see how one whose heart and life is loyal to God and to Christ the Saviour will have a life of simplicity. There will be no need of all the complicated schemes and works of the flesh which the impure and ungodly engage in, because the heart is set on things above. Our words will be set with the motive of love and devotion to God which means the welfare of others. Our business dealings will consider our neighbor as ourselves and can not therefore be dishonest. Our dress will be with the motive of purity and comfort and obedience to God in all humility and modesty of spirit, and hence could not follow the way of display and ungodly lewdness and nakedness. Every movement of life will be directed in heavenly ways and the spirit of the world will be rejected as not coming from God. The whole life will be transparently simple because it comes constantly to the light to make its deeds manifest that they are wrought in God.

II. The Text.—**I Peter. 3:3,4.**—The ornament of a meek and quiet spirit is that which is devoted to God in whose sight the Christian lives. Such a spirit will discard the outward ornaments which suggest a vain and immodest spirit and wear only what corresponds with the quietness of spirit within.

Rom. 12:1,2.—The consecrated life is given over to God in service. The world has no place of dictation for such an one hence his life is not conformed to the world.

OUTLINE STUDY

I. The Meaning of the Word "Simplicity."—Plainness, without complication, without ornamentation, without stratagem or cunning, singleness, unmixed.

II. Simplicity of Heart.

1. Not doubleminded.—Jas. 1:8.
2. Having a single eye.—Matt. 6:23.

3. Not serving two masters.—Matt. 6: 24.
4. Working toward one purpose.—Phil. 3:13, 14.

III. Simplicity of Faith.

1. Not distracted by doubts.—Jas. 1:6, 7; I Tim. 6:20, 21.
2. Not adulterated by false doctrine.—Gal. 5:1-9.
3. Taking God at His word.—Rom. 4: 20, 21.

IV. Simplicity of Life.

1. The Golden Rule.—Matt. 7:12.
2. Honesty in words and actions.—II Cor. 4:2; 1:12.
3. Plainness of dress.—I Pet. 3:3, 4.
4. Godly motives in dress.—I Pet. 3: 5, 6.
5. Not seeking display in any matters.—Matt. 6:1; 23:5-12.
6. Not conformed to the world.—Rom. 12:1, 2.
7. Holy in all kinds of actions.—I Pet. 1:14-16.

SUGGESTIVE ASSIGNMENTS

For Children

1. Text-word, "Pure."
2. The Sin of Putting on Gay Clothing.

For Young People

1. The Principle of Simplicity.
2. Simplicity as Applied to Dress.
3. Simplicity as Applied to Conduct in General.

For Older People

1. The Simplicity of the Faith.
2. Heart Simplicity.
3. Simplicity and Holiness.

PERSONAL THOUGHT

We should live with an eye single to the glory of God. Nothing is easier or simpler for us than such a life. "The double minded man is unstable in all his ways."

SEED THOUGHTS

If our love were but more simple, we should take Him at His Word, and our lives would be all sunshine in the sweetness of the Lord.—Faber.

Upright simplicity is the deepest wisdom, and perverse craft the merest shallowness.—Barrow.

The greatest truths are the simplest, and so are the greatest men.—Hare.

Purity and simplicity are the two wings with which man soars above the earth and all temporary nature.—Simplicity is in the intention; purity in the affection: simplicity turns to God; purity unites with and enjoys Him.—Thos. A Kempis.

The extravagance and multiplied equipment of modern homes is against that simplicity of God's children whereby they say, "Here we have no continuing city, but we seek one to come;" and, the command of Jesus when He said, "Seek ye first the kingdom of God."

THE SIGNIFICANCE OF THE DEVOTIONAL COVERING.—I Cor. 11:1-16

Topic for July 20

MOTTO

"Let all things be done decently and in order"

MEDITATIONS ON THE TOPIC

I. The Sign of Authority.—"For this cause ought the woman to have power

on her head because of the angels." The authority or power here spoken of is the authority which has been delegated. It does not originate in the woman, but in God. God has so placed the man with the authority of leadership in society as well as in Christian service and worship that he occupies the position of head over the woman. It is for the benefit of those who see the man and the woman as well as for the man and woman themselves that a sign is needed. The man's sign is "his head uncovered;" the woman's sign is "her head covered." The sign of the man is of no avail without the different sign of the woman. So the covering of the woman would count for nothing if the man wore the same. And as it is an abomination for one of either sex to wear that of another; so it is uncomely that woman engage in worship to God uncovered, since God has designed the covering as the sign of her position in the Lord. As the hair worn long shows her natural relation, so the covering put on shows her relation in the Lord. As the hair cut off becomes a natural shame, so the covering left off in time of devotion is a shame and dishonor to God's order for man and woman in the Lord.

While credentials may be used falsely when the life is false, they cannot but speak faithfully when the life is true. And while a proud and unruly spirit might wear the sign of submission, a submissive spirit would not wish to appear without the proper sign. The abuse of the sign is no argument against the proper use of it. The faithful use of the devotional covering to indicate God's order gives power before God and man and makes the work which the woman does under the direction of man, as leader, effectual for the upbuilding of the cause of Christ.

II. The Text.—I Cor. 11:1-16.—This passage especially gives the reason as well as the ordinance of the Devotional Covering. It is an ordinance for a religious purpose, when the Christian woman prays or prophesies. It expresses that she takes her position in God's plan and occupies it in submission to her head the man.

OUTLINE STUDY

I. It Points Out the Fundamental Purposes Concerning Creation of Man and Woman, and How they are to Work Together.

1. Both Created in the Image of God.—Gen. 1:27.
2. The Woman made for man.—I Cor. 11:9.
 - a. To be an help.—Gen. 2:18, 20.
 - b. To be the glory of.—I Cor. 11:7.
 - c. Under his love and direction.—I Cor. 11:3.
3. Both Transgressed.
 - a. The woman being deceived.—Gen. 3:6; II Cor. 11:3; I Tim. 2:14.
 - b. The man was misled.—Gen. 3:6, 11, 12.
4. The woman is the weaker vessel.—I Pet. 3:7.
5. They are dependent upon each other.—I Cor. 11:11, 12.
6. They are heirs together of the grace of life.—I Pet. 3:7.

II. A Sign of Distinction is Fitting.

1. In the wearing of the hair.—I Cor. 11:14, 15. (Whether married or single.)
2. In the wearing of clothes.—Deut. 22:5. (Whether married or single.)
3. In the covering of the Christian woman, (whether married or single) the man being uncovered.—I Cor. 11:4-6.

III. The Meaning of the Devotional Covering.

1. That the woman's authority comes from another over her in the Lord.—I Cor. 11:10; 14:24-37; I Tim. 2:11, 12.
2. That she is submitting to her head while she prays or prophesies.—I Cor. 11:5.
3. That her submission is a type of the relation of the Church to Christ.—Eph. 5:22-33.

SUGGESTIVE ASSIGNMENTS

For Children

1. Text-word, "Pray."
2. Tell the story of the First Man and the First Woman.

For Young People

1. The Order of Creation.
2. The Relation of Man and Woman in the Affairs of Life.
3. Why Do we Recognize a Distinction in Apparel?
4. Why is a Special Covering Reasonable?

For Older People

1. What Does the Wearer of the Covering Express?
2. When and Where and How Should the Devotional Covering be Worn?

PERSONAL THOUGHT

I will work in harmony with God's plan.

SEED THOUGHTS

In putting away the evil she puts away the badge of her subjection to man which is her true "honor," for through him it connects her to Christ, the head of man.—Fausset.

Why, then, ought not the man to wear the covering in token of his subjection to Christ, as the woman wears it in token of her subjection to man? "Because Christ is not seen: the man is seen; so the covering of him who is under Christ is not seen: of her who under the man is seen."—Fausset (From Bengal).

To be a "sign of authority," a thing must be recognized as such. A vessel claiming to belong to the United States and sailing with a piece of sail cloth fastened to its mast will not be recognized as having authority back of her. It is only when the "stars and stripes" (an emblem adopted by the United States for that purpose) are seen floating from her flagstaff that she is recognized as being vested with authority. Likewise a hat, bonnet, hood, or any other article of apparel used for protection, or perhaps for fashion's sake, cannot be recognized as a "sign of authority;" for they have never been adopted by the Church as such, neither are they so recognized by the world.—D. D. Miller in Bible Doctrine.

Woman's slavery to Fashion is a confirmation of the truth of God's Word. Refusing to be subject to the will of God, she bows to the will of unconverted mankind and directs her powers to attract and please man, sacrificing health, comfort, and modesty in blind submission under the curse, striving harder to please man than God.—D. D. M. in Bible Doctrine.

Topic for July 27

(TOPIC TO BE SUPPLIED BY THE LOCAL COMMITTEE)

(Refer to suggestions in Topic Booklet for January 27.)

(Concluded on page 605)

CURRENT EVENTS

American Political Conventions

The elections in France and Germany having been decided, increased attention is being paid to the political situation in the United States. The Republican National Convention completed its labors by nominating President Coolidge to succeed himself and gave him as running mate Charles G. Dawes as candidate for Vice President. The Democratic National Convention is to be held in New York during the week beginning June 23. A number of "third" parties are getting into the running, the most prominent being the independent movement behind Senator Robert M. La Follette of Wisconsin. The coming campaign promises to be of unusual interest and bitterness.

Bergdoll's Gold Still Buried

"Grover Bergdoll, the American draft dodger, stated at Eberbach, Baden, that he has buried "somewhere in America" \$270,000 in gold. He declared that no one knew of the location besides himself, and that if he should die it would never be found. The money, he added, is in \$10 gold pieces."

A Conservative for Moderator

A notable victory for conservatism was won in the Northern Presbyterian convention at Grand Rapids, Mich., when Dr. Clarence E. McCartney was elected moderator over Dr. Charles R. Erdman. The victory was all the more notable because of the fact that Dr. McCartney has been an outspoken leader of conservatism in the Presbyterian Church, while Dr. Erdman, another conservative, stood for a more conciliatory policy. It is one of the present signs showing that the day of compromise with unbelief in any church maintaining its faith in the infallibility of the Bible as the Word of God will soon be a thing of the past. Faith and unbelief can not long exist in the same church.

Methodists Declare Against War

"How far the Methodist Church should go in a declaration against war and against supporting it occasioned several heated discussions at Springfield. The majority report of the Committee on the State of the Church wished the Conference to declare: "We as an organization separate ourselves from war and take no part in its promotion;" while the minority report urged that this be qualified with: "Unless indisputably in self-defense or in defense of humanity." The Conference,

by a vote of 435 to 376, accepted this qualification, and then decided to refer the whole question to a new committee for further consideration. This committee prepared resolutions expressing a determination to outlaw war by having America take the lead in an aggressive campaign to show its evils, asking the President to summon another disarmament conference, demanding America's immediate entrance into the World Court, and providing for the appointment of a Methodist commission of twenty-five instructed to call a conference of the religious forces of the world to plan a fight by united Christendom against war. These resolutions were unanimously adopted by the Conference."

New Remedy for Pneumonia

"Dr. L. B. Felton of the Harvard Medical School has completed experimentation on a new treatment for pneumonia, which medical authorities believe will cut down the death-rate from that disease by from 25 to 50 per cent. It has been used in 120 hospital cases with most encouraging results. The substance discovered by Dr. Felton after five years of work is a crystalline powder separated from the ordinary serum used with indifferent success in the treatment of pneumonia. The powder is an "anti-body" against pneumonia in an almost pure state. Injected into the veins it sets up immediately chemical action which kills the active pneumonia germs."

England for an Arms Conference

"Premier Macdonald has indicated during discussions in the House of Commons that the Labor Government would look with favor on a resolution expressing the desire of Great Britain to participate in a new international disarmament conference. The House loudly applauded his statement and the impression obtains that the Commons will go on record as officially approving such a conference as President Coolidge has been asked to initiate."

Pictures Sent by Wire

"Various attempts have been made to transmit pictures by wire and many inventors are working on the problem, but the American Telephone and Telegraph Company has been the first to demon-

strate a method which is virtually ready to be put on a commercial basis, though the results are far from perfect. By a new electrical process fifteen pictures were transmitted from Cleveland to New York over a telephone wire, the actual sending requiring less than five minutes. It is intended to send pictures of the Republican convention in Cleveland to New York by this method."

Poincare Driven from Office in France

"The general elections resulted in a decisive defeat for the administration, and both Premier Poincare and President Millerand faced resignation as their national bloc lost the majority. It was a victory for the radicals; the monarchists fared badly. The election came on Joan of Arc day and the voters turned out en masse. The fight was against the occupation of the Ruhr, against allowing the government to carry out economies by decree and against the recent 20 per cent increase of taxes—all administration policies. The national bloc elected 229 members while their opponents put in 342. Herriot, socialist leader, and Briand, former premier, were mostly spoken of for the new premiership, which will be officially decided when parliament meets early in June."

Soldiers' Bonus Law Provisions

"The soldiers' bonus, passed by the house and senate over the president's veto, thereby automatically becoming a law, will benefit nearly 3,500,000 veterans. Every man and woman who saw service in Uncle Sam's military forces during the World war—from enlisted grade up to and including the rank of captain in the army and marine corps, and lieutenant (senior grade) in the navy—is entitled to a credit of \$1 for each day of domestic service and \$1.25 for each day of overseas duty. In computing length of service the first 60 days cannot be counted. This is because those in service each received a bonus of \$60 on discharge. The maximum length of service allowed for is set at 500 days.

Those not entitled to more than \$50 will be paid in cash. This means that less than 400,000 men will get cash, in amounts of \$50 or less. To all others 20-year endowment insurance policies will be issued."

YOUNG PEOPLE'S MEETING

(Concluded from page 600)

STUDIES IN FIRST JOHN.—(Jr.)

Chapter I.

Topic for August 3

MOTTO

"Truly our fellowship is with the Father, and with His Son Jesus Christ."

MEDITATIONS ON THE TOPIC

I. Fellowship.—When two can agree together and can walk together in love and be happy they are in fellowship. We have fellowship with our playmates and friends because we like the same things and can enjoy them together. Horses have fellowship when they pull on the same double tree. Oxen have fellowship when they pull together on the same yoke. And when we have fellowship with God and His Son, we must love what He loves and walk in the kind of life and service that is pleasing to Him.

Light and darkness are exactly opposite to one another. One cannot be with the other at all. When the light is out it is dark. But as soon as there is light, the darkness must flee away. Darkness is like sin and light is like righteousness. There is no unrighteousness with God and He is called Light. Before we can have fellowship with God we must get rid of the darkness in our lives by coming to the light and letting that light drive out the darkness. How is this done? We will try to learn about it in this first chapter of I John. Shall I try to tell it in simple words?

When we hear God's word it is like the light and shows us our sinfulness. If we do not try to get away from the truth about our sins but confess them, then God will forgive them and will cleanse us by the blood of Jesus so that we may be pure in the sight of God. But if we just pretend to be right and keep on in darkness we become liars and God's Word has no place in our hearts. When we know the truth we will both confess that we have sin and that we have sinned. Sin is the meanness in our nature, while sins are the evil deeds we have done. Jesus' blood is sufficient to save us from all sin so that we may walk with God in a life of righteousness well pleasing to Him.

OUTLINE STUDY

I. Introduction.

1. Jesus Christ is called the "Word of Life" (V. 1).
 - a. He was in the beginning with God. —Jno. 1:1, 2.
 - b. The apostles
 - Heard,
 - Saw with eyes,
 - Looked upon,
 - Handled,

Jesus Christ.—Jno. 1:14.

2. They told it to others (V. 2).
3. They want others to have fellowship and joy (Vs. 3, 4).

II. How to Get Into Fellowship.

1. God is Light (V. 5).
2. Our fellowship must be with light if we have it with the Father and the Son (Vs. 6, 7.).
3. To have fellowship we must get out of darkness into light (Vs. 7-10).
 - a. By walking in the light with God. —Verse 7.
 - b. By getting rid of the darkness of sin in Jesus' blood (v. 7).
 - c. By not deceiving ourselves about sin. (v. 8).
 - d. By confessing and receiving forgiveness (v. 9).
 - e. By not denying the truth (v. 10).

SUGGESTIVE ASSIGNMENTS

For Children

1. Text-word, "Light."
2. Find the Reasons Why John Wrote this Letter.
3. What is Meant by Darkness in this Lesson?
4. What is Meant by Light in this Lesson?
5. Can the Dark Cover Sin from God?
6. What is the Best Wash for Sin?
7. How to Get our Sins and Unrighteousness Taken Away.

For Others

1. Find References Making the following Words of this Chapter Plain: "Word," "Manifested," "Fellowship," "Light," "Darkness," "Sin," "Sins," "Cleanse."
2. Write a Brief Sketch of the Life of John.

PERSONAL THOUGHT

May God search out every secret of our hearts and shows us every wicked way in us and lead us into the way of life everlasting.

SEED THOUGHTS

Fellowship (I Jno. 1)

The Word of Life who came from Heaven
To show to men the Father,
To open up the gate of Light
And make men friend and brother;
Oh! of this Life and Light, I'll tell,
To every tribe and nation,
'Till everywhere, men saved from hell,
Rejoice in His salvation.

There is a joy, a holy joy
That comes to those who know Him.
It springs from hearts cleansed by the blood
Of Him who died to save them.
Oh, blessed joy! Oh, holy joy!
Oh, peace, calm as a river,
Which fills the heart, pure from alloy,
Forever, Oh, Forever!

Let those who'd have this blessed Friend
And reach the blessed station
Of those whose sins are washed away,
Being a new creation,
Walk in the light as He is light,
Confess their sin and sinning,
Abstain from darkness and its night,
Join Light of the beginning.

THE WORKERS' COLUMN

(Concluded from page 593)

- (2) They told of His life.—v 2
- (3) They show to all believers that eternal life which was in Jesus, who had come from the Father.—v 2
- II. The blessings of believing.
 1. Fellowship.
 - a. By believing the testimonies of the apostles we have fellowship with them.—v 3
 - b. Believing in Christ results in fellowship with the Father and with Christ.—v 3
 2. Believing in Christ gives fullness of joy.—v 4
 3. Believing gives light,—understanding and truth.—v 5
 - a. Because God is light.
 - b. Because in walking with God one will not walk in darkness.—v 6
 - c. Walking in the light gives fellowship with the saints.—v 7
 - d. Walking in the light secures the cleansing from sin, (darkness) by the blood of Jesus Christ the Son of God.—v 7

4. Believing results in the forgiveness of sin.—vv 7-10

- a. All men have sin to be forgiven.
 - (1) What is said of those who say they have no sin.
 - (a) They deceive themselves.—v 8
 - (b) The truth is not in them.—v 8
 - (2) Those who confess their sins are forgiven.
 - (a) God is faithful and just to forgive them.—v 8
 - (b) God cleanses them from all unrighteousness.—v 8
- b. All men have sinned.
 - (1) Those who say they have not sinned.
 - (a) Make God a liar.—v 10
 - (b) His word is not in them.—v 10

MENNONITE INSTITUTIONS IN THE UKRAINE

(Concluded from page 595)

For the next two days he loaded the tables with every good thing he could get together, reminding the children frequently that the 'Soviet' was doing all of this for them. Of course such tactics do not change the thinking of even a simple-minded child at once, but a few years of it will certainly work havoc. Is it any wonder that the Mennonites tried to get their children out of that home as quickly as possible!

The "Altenheim"

The Altenheim, for aged dependents, also in the Molotchna, was interfered with very little perhaps because the communists know that they cannot convert people of that age to their ideas at any rate. Altenheim is a long onestory brick building, surrounded by a large, beautifully laid-out orchard and garden, where the inmates can spend their summers very pleasantly. But the famine winters of the past few years, with their fireless, almost foodless days, those old people will never forget. A day spent with them then would have made you very willing to give, that their misery might be lessened, as it was by the gifts that did go over there.

It is almost impossible to say what these institutions are going to accomplish in the future—perhaps never as much as in the past. They were very well thought out, constructed, managed, and supported, when it was still possible for the settlements to do that. Just now most of them are barely existing. There will be a gradual improvement in some of them, as the government relaxes its control over local matters. The extent to which the Mennonites can restore depends not so much on themselves, as it does on the extent to which they are permitted to work.

Chicago, Ill.

Wet England has probably a million and a half people unemployed, and has already spent \$250,000,000 on unemployed benefits. Compare that situation with dry America. Some of the \$2,250,000,000 that formerly was spent on booze in the United States is furnishing work for sober workmen.—The Watchword.

MISCELLANEOUS

ALASKA

President Harding's midsummer visit to "Seward's Icebox," as Alaska was designated after its purchase under the recommendation of Secretary Seward, called attention to the remarkable development of that area since its purchase from Russia by the United States in 1867. There were "knockers" in those days as well as now and those who recall from their personal remembrance or reading the fierce criticism of an appropriation of \$7,200,000 in full payment for this enormous area, practically double the size of the original thirteen states, will be interested to note some figures appearing in the Trade Record of The National City Bank of New York as to Alaska's development and especially in wealth production in the 56 years since its purchase.

The mere area, 591,000 square miles, says the Trade Record, is nearly twice that of the thirteen original states (325,000 square miles) and its contributions to our wealth especially in recent years are startling when compared with the small sum paid for it. Its gold production alone in the 20 years for which we have an official record is in round terms \$250,000,000, or 35 times as much as the entire sum paid to Russia for it. The copper sent us from Alaska alone has aggregated \$125,000,000 since the establishment of a governmental record 20 years ago, and in the single year 1922 was approximately \$10,000,000 or more than the entire cost. Its minerals and metals include not merely gold, silver and copper, but also platinum, antimony, lead, tin, graphite, gypsum, barytes, sulphur, coal and mineral oil. The Alaska Bureau of the Seattle Chamber of Commerce, which has special facilities for keeping close tab on conditions in Alaska, since Seattle is the chief port through which Alaskan products enter, estimates the total output of minerals and metals in Alaska since its purchase at \$460,000,000 down to 1920, which would bring the grand aggregate at the present time to about \$500,000,000. Figures of the United States Government show gold receipts from Alaska for the last three years at over \$20,000,000, and copper at over \$30,000,000.

But it is not in minerals and metals alone that Alaska has made great contributions to the wealth and domestic requirements of the country. The outturn of the fisheries since its purchase is stated at over \$400,000,000, and the official statistics of the Department of Commerce show that

the fish products shipped from Alaska to other ports of the country in the past three years aggregated nearly \$100,000,000, or to be more exact \$95,348,553. The fur products - which were extremely valuable during the period in which no limitations were placed upon the taking of fur seal have totaled since its purchase nearly \$100,000,000, but are now running at the rate of 3½ million dollars a year, of which seal-skins form about one-third. Of the \$51,000,000 worth of merchandise shipped from

reindeer (which were introduced by the United States Government in 1892) is now estimated at 225,000, while the available coal "reserve" is estimated by the United States Geological Survey at a minimum of 150,000,000,000 tons, "and may be many times that amount." In agriculture the developments are equally surprising, and grains, vegetables, and live stock are among the successful industries, especially in the southern and southeastern section.

APPEALS OF FARM LIFE.

Nelson Kauffman.

The eye of day is just lifting its lids. The birds are engaged in their morning song service. Crisp, fresh, and sweet is the morning air. The eastern horizon, which is so elaborately painted by the morning sun, is showing the work of God's fingers. A gentle breeze stirs the trees and turns the wheel of the wind mill, bringing to the pump-trough a small stream of delicious, fresh water, from which cattle and horses are satisfying their morning thirst. On the neighboring farmsteads dogs bark and roosters crow. The heavens are showing and the earth is telling the glory of the Creator. And so it is morning on the farm.

This word picture does not adequately describe a morning on the farm. The picture grows more beautiful as day advances, until the sun has run his course and evening shadows flock the prairie, when all nature sinks in most sweet and undisturbed repose. Then in the more quiet hours of the evening heaven seems to touch the earth and there comes a feeling over man's heart that God is near.

This is a scene that appeals to man, and has appealed to men of all ages. Farm life affords a great opportunity for nature study. What great poet was not a student of God's great out of doors? The first desire of Virgil, the great Roman poet, was to be a philosopher, and the second to be a good husbandman. Nature study has stimulated the thinking of all great men. Christ himself used many parables of farm life.

After all, most of our study and learning hinges around nature. Wisdom will agree with nature and can only be a supplement to nature. The man who lives on a farm, who has learned to apply himself to the study of nature, who stands still and considers the work of God, who goes forth under the open sky and listens to

OVERWORK

*When Uncle Zeke was forty-eight
The neighbors used to say,
"He's lookin' pretty bad, of late,
He ought to learn to play.
A man toward fifty's past his prime,
He oughtn't to forget
If he keeps at it all the time
Hard work will kill him yet."*

*When Uncle Zeke was sixty-two
The parson shook his head.
"Ezekiel has too much to do;
He's all worn out," he said.
"A man of family has no right
His health to disregard;
I fear he'll pass away some night,
He's working far too hard."*

*When Uncle Zeke was eighty-four,
Still toiling on his farm,
The boys around the country store
Were moved to grave alarm.
Said they: "He ought to drop the plow
An' spend his time in bed;
He's worked too long already now,
Next year'll see him dead!"*

*Now Uncle Zeke is ninety-three
And works from rise of sun
Till dusk, then stays around to see
Th' evening milking done.
He's strong of limb and clear of eye,
No job he'll ever shirk,
And still the neighbors prophesy
He'll die of overwork!*

—JAMES J. MONTAGUE.

Alaska to the various ports of the United States in the calendar year 1922, canned salmon amounted to \$29,487,000, fish products as a whole \$34,271,000, furs \$3,561,000, copper \$9,833,000, domestic gold \$7,630,000, and silver \$770,000.

Other interesting statistics presented in the Trade Record put the length of railways in Alaska at 700 miles; the capital invested in the various industries runs into the hundreds of millions, that of the fisheries alone \$75,000,000; the number of

nature's teaching is the man of the universe.
a certain writer.

The farmer is the most important man in the world. Probably this seems to be a presumptuous statement, but are not all other men dependent on the farmer for the greatest necessities of life? The nourishment of the nation is the man who cultivates the soil, man's greatest resource. The farmers are the current that keeps the lights burning, the blood which nourishes all parts of the body, and the power which keeps the machine of humanity moving. The man who is truly great is the man who serves humanity most, and, we may ask, who does more for humanity than the industrious farmer?

The most satisfying life, the life that appeals to man, is the life which is dependent on no one else. Ford may stop making automobiles; Swift may stop packing meat; all canning factories may discontinue operations; many other great industries may be discontinued; and the farmer will live happily and independent. But let the farmer stop producing the products of the farm, and all other industries, however great and necessary to modern civilization, will stop. He seems to be hidden and unnoticed like the foundation of a great building, but take him away and the immense structure of civilization will fall.

Many great opportunities present themselves to the farmer because he may be a member of a rural church. The rural work of our church is one of the most interesting and effective ways we have of reaching lost souls. There are several reasons for this. First of all, most of our rural folk are common people, which class, when Jesus was among men, "heard Him gladly," and they still hear gladly. The rural worker has a great opportunity in becoming personally acquainted with his people.

The church may be, in a sense, a social center of the community as well as a religious center. The young people of our church associate with each other, as well as the older ones, which cannot be said of many of our town people. There is a close relationship because they all have the same occupation, practically the same problems and difficulties, and they are able to sympathize with each other.

So close has the relationship become that the members feel as though they all belong to one large family. This should be the relationship existing between all members of the church, but so often it is not. I once heard a brother in the church make this remark when a young sister was called away: "She seemed just like one of our family." In a church where such is the feeling between members there is real power.

The rural worker has a greater opportunity of being an example to those around him in all things, than a worker in the city, because the difficulties, the

problems, and the interests of farmers are common. The farmer will not lose his job if he takes a day off to visit a brother who needs encouragement. A worker in town must be supported if he wants to give some of his time to religious work, but a farmer may support himself and not work every day, and in the winter season he may have nearly all his time for study and church work.

One of the most helpful things in the life of the farmer, if it is rightly used, is the time he has for thinking and meditation. Moses had to become a shepherd for forty years that he might have time to think and prepare himself for service. The farmer goes out to his fields and is by himself nearly all day. His machine needs very little attention many times, and so he is left to think about other things.

If there is such a thing as a man doing more than one thing at a time, the farmer is the one who does it. He can plow just as well while meditating and thinking out some of his problems, as when thinking of his plow. This is a very good way to learn to know one's-self, which is an important thing in life. The farmer has a great opportunity to make life really worth while.

Minot, N. Dak.

FAMOUS LAST WORDS

"I wonder if its loaded. I'll look down the barrel and see."

"Oh, listen! That's the train whistle. Step on the accelerator, and we'll try to get across before it comes."

"They say these things can't possibly explode, no matter how much you throw them around."

"I wonder whether this rope will hold my weight."

"It's no fun swimming around here I'm going out beyond the life lines."

"Which of these is the third rail, anyway?"

"There's only one way to manage a mule. Walk right up in back of him and surprise him."

"That firecracker must have gone out. I'll light it again."

"Watch me skate out past the 'Danger sign.' I bet I can touch it."

"These traffic policemen think they own the city. They can't stop me. I'm going to cross the street now. Let the chauffeurs look out for me."

"What a funny noise that snake makes. I think I'll step on him."

"I've never driven a car in traffic before. But they say it's perfectly simple."

"I think I'll mix a little acid with this chloride of potassium and see what happens."
—Life.

He has a heart as sound as a bell; and his tongue is the clapper; for what his heart thinks his tongue speaks—Shakspeare

ELECTRICITY,

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Lancaster now has probably the largest and most complete equipment of Electrical, Lights, and Physical measures, installed in any private office in Pennsylvania, used separately or in combination. Both general and special diseases, if curable at all, usually respond to Physical measures, after all else has been tried. No remedy can be applied more definitely and positively to the affected part of the body than Electricity, Osteopathy, and Light. By their use, Thermal, Chemical and Mechanical changes can be produced—the three most powerful weapons used by nature in combating disease. A prominent physician in charge of Electricity and Physical measures in The Public Health Service Hospital, New York City, who has had as high as one hundred assistants under him, says, "In treating many of the severest cases in which all hope of cure or recovery has been abandoned by every other branch of the medical profession, cures apparently have been permanent."

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A Governor Behind the Bars

"McCray of Indiana was found guilty of using the mails to defraud. Evidence was introduced to show that he had corresponded with many Indiana bankers, and as a result of the correspondence had sold to them numerous cattle notes, which on investigation proved worthless. On the witness stand, McCray freely admitted having signed other men's names to notes he had made up himself. He said he felt justified in so doing because the responsibility on him was so great that he did not expect any one to lose a cent. A compilation of the alleged spurious notes showed that the former Governor had obtained nearly \$1,000,000 from bankers and others.

"The sentence as pronounced by Federal Judge Anderson was that McCray should be fined \$1,000 and sentenced to five years on each of the thirteen counts contained in the indictment charging him with using the mails to defraud. Judge Anderson specified, however, that the sentences should run cumulatively only until they reached ten years and \$10,000 fine."

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THE book of the "generation of Jē'sus Christ, 'the son of Dā'vid, the 'son of Ā'brā-hām.

2 Ā'brā-hām begat Ī'saac; and Ī'saac

A. M. 4000.

CHAP. 1.

a Lu. 3, 28

b Ps. 132, 11

Isa. 11, 1

ch. 22, 42

Acts 2, 80

Rom. 1, 3

Gal. 3, 16

Ruth 4, 18

band of Mā'rŷ, sus, "who is cal 17 Soall the g hām to Dā'vic tions; and froi rying away in teen generation

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whole phalanx of German industrial trusts." On the other hand the United States, which in the wake of the war spent \$3,500,000,000 on shipping, has to show for it to-day some 1,300 ships worth approximately \$230,000,000. This, plus what are called miscellaneous shipping assets valued at \$170,000,000, is a little more than 10 per cent. of what we have spent toward a merchant marine.

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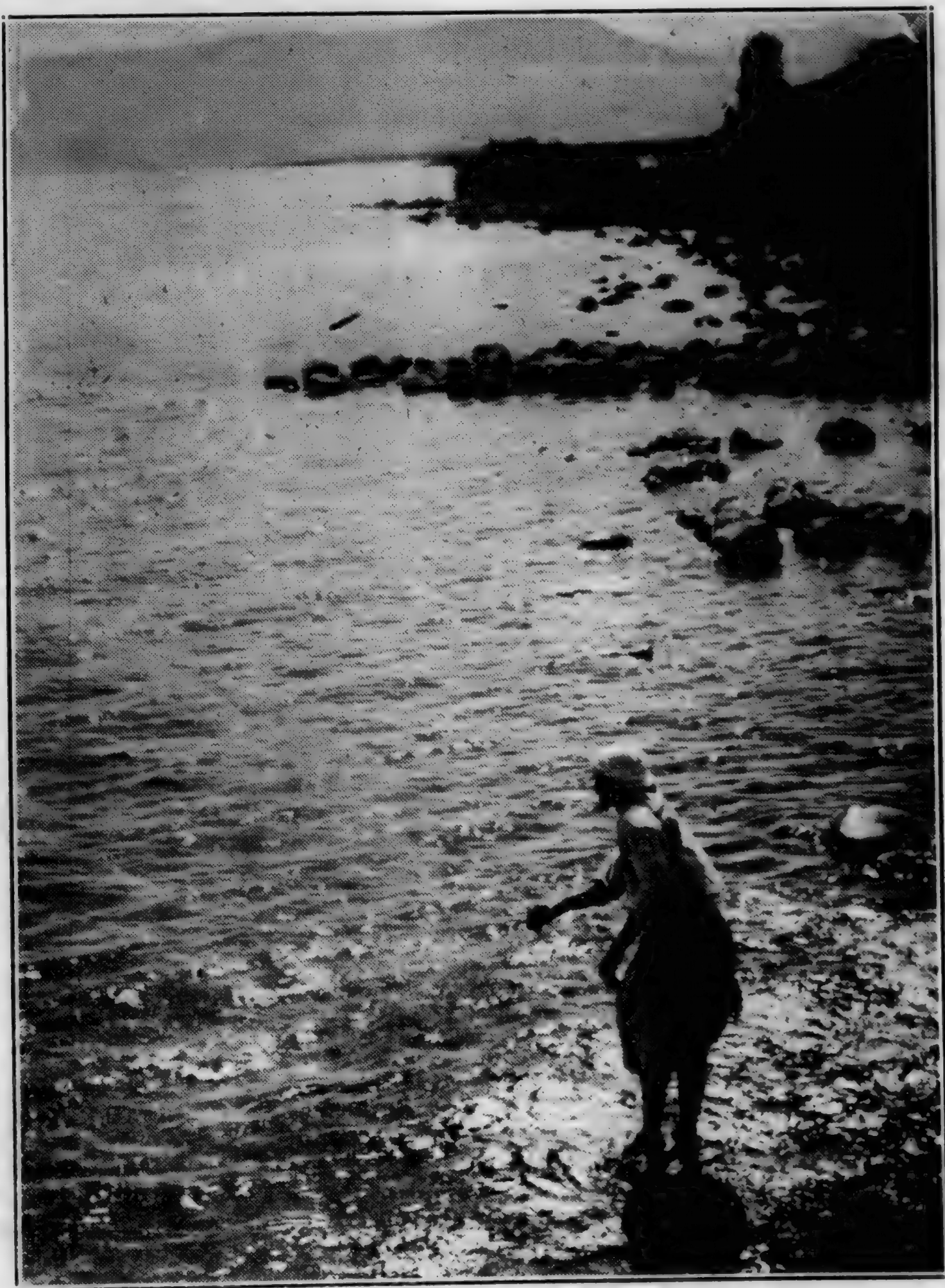
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AUGUST, 1924



A Fisherman of Galilee

SELECT READING

A SOUTH AMERICAN MESSAGE BEARER

Florence B. Lauver

Through this imaginary story the reader may glimpse the home-life of the Argentine, among both the rich and poor.—F. B. L.

Dolores Martinez sadly walked the sandy streets in a desperate search for work. There were no factories in the town to afford a means of livelihood, and the life of a servant in the ordinary South American home is a peculiarly undesirable one, because of corrupt morals and the degraded estate of woman. But conditions in her home had become such that Dolores could no longer remain out of the class of wage earner. The father was a drunkard, the mother ill and the children cried always for bread.

She was an intelligent girl of sixteen and although she had gone to school very little she read and studied everything she could find. Through some means she had within her a strange, inarticulate desire for a better life. Idleness in a home of one room, with a damp mud floor, one small window and a door, had become unendurable.

The "Culto Evangelico"

Dolores eventually found work in the home of a wealthy Senor but was soon forced to leave because of the immorality of the father and sons. While searching again for work she passed an open door and heard the singing of strange words. Glancing up she saw above the door these words, "Culto Evangelico," meaning "Evangelical Mission." Moved by the impulse of the strange music, she entered the open door, and the story of the loving Savior entered her life with such power that she then and there gave herself to her newfound Lord.

Her parents bitterly opposed her and led by the priest she was driven from home. The priest said she was forever lost and he could never pray her soul out of purgatory. The missionaries, hearing of her sad plight, had special prayer with her that He who sees and rules all would lead her continually.

The very next day when Juan Carranza entered his beautifully appointed home with its wide, cool balconies and high airy rooms, the beautiful saguan leading into

the patio where two royal palms held high their green leaves surrounded by roses, lilies, lilacs, violets and a wealth of tropical vines and shrubs, he was met on the threshold by his five well trained children and his winsome wife who told him of the new servant she had hired that day under rather peculiar circumstances. "She seems to have such a peaceful and happy look on her face and I believe that she can be trusted with the children," said the little mother.

Letting Her Light Shine

The days sped by in happy succession.

THE LAST CROSSING

By Clyde Edwin Tuck

Columbus crossed an unknown ocean vast,
Faith at the helm and hope his guide on high;
They led him to a wondrous land at last;
He knew on them he safely could rely.
They steered Balboa on his distant quest—
Strange tides no terrors held for men like these;
Both reached their havens in the distant West,
Lands fair and restful as Hesperides.

I think of death as an uncharted sea
On which, some day, my frail soul must embark;
I know that courage will then come to me.
Why should I fear the silence and the dark
Since from this port have sailed the great and good,
The martyrs and patriarchs of old?
Courageous for the cause of right they stood,
And shrank not from death's stilly waters cold.

Crusaders, bards, apostles, from this bourne
All sailed, and prophets of the ancient world;
The mighty, for whose loss the nations mourn;
And those for whom our tears are still impelled,
The beautiful and young who crossed the bar—
And Christ, who stilled the waves on Galilee,
Went this way, too; O Bright and Morning Star,
I shall not dread the crossing trusting Thee!

Dolores was content in her work while Senorita Carranza was highly pleased with her little maid. The Carranza's were exceptional in their pure home life but Christ, the Giver of all happiness was unknown to them. One evening after the children were in bed and Dolores had gone to a meeting at the "Culto", the wife and the husband had a talk concerning Dolores to whom they had become very much attached. The priest had come to them with repeated warnings

that their servant was corrupting the home and that they were committing sin in keeping her.

"They say that she attends the services held by these North Americans who recently came to town. She is continually singing songs with such comforting words. She refuses to drink wine, does her duty so well, is intelligent and patient with the children; but I am afraid of her religion. What shall we do? The cura says it is a dreadful religion and that they do not believe in God. But that can't be true if Dolores learns what she knows there. Her life is so serene and beautiful that I long to know the source of her joy and peace. Have you ever seen the North Americans?" asked the wife.

"Yes, I met the man and we had a very pleasant conversation."

The wife continued with mingled fear and curiosity: "The pastor's wife was here today and gave me these papers and spoke of a book, the Bible, as God's Word. I wanted to buy it but the cura said it was a sin to have it in the house and that any one having it would be in danger of the judgment of God. But the lady said it was that Book, which gives Dolores such sweet peace for it tells her that all her sins were atoned for in the death of Christ and life everlasting is already hers. I wish I had this Christ in my life for it seems since I read these papers that I cannot pray to the virgin any more and yet I am afraid of doing a great sin against the Church and God as the priest says. I cannot forget that I heard Dolores praying for me in her room last night. What shall we do?"

The Soul's Twilight Experience

Senor Carranza was a man who earnestly tried to do the best he could in his own strength. Such people are an honor and glory to God when they receive the Gospel. The Bible with its message of life is exactly what they feel they lack in their lives. So he comforted his wife with the assurance that they need not dismiss Dolores upon the cura's word alone.

He said; "Ramon, our son has slipped
(Concluded on page 633)

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No. 7

THE GHOUL IN THE GRAVEYARD

Ernest G. Gehman

The preacher of Modernism in the accompanying illustration, is shown in the performance of his ghastly functions, reconstructing from the contents of the graves he has opened a new something which he calls Modernism. He collects a leg from this grave, a rib from that, a skull from a third and in the light (or darkness) of his unbelief thinks the ill-shapen and lifeless product a palpable and palatable religion, when it is simply the attempted recrudescence of a group of oft-exploded and long-buried theories taking their origin from divers heresies of the centuries since Christ.

From Pelagianism it gets the denial of original sin, and the teaching that man's will alone is sufficient for arrival at spiritual good, thus paving the way for moral evolution. From Arianism it gets at least the sanction and tendency for the humanization of Christ, with the corresponding denial of His divinity—the Unitarianism of the day is a logical consequence. From Gnosticism and Rationalism it gets the deification of science and human knowledge. From Pantheism, the foundation of many heathen theologies, arise the doctrines of the Universal Fatherhood of God and the Universal Brotherhood of man, as well as the denial by many of a personal immortality and the existence of evil. Evolution, organic and inorganic, as it has been advocated and disproved since the early Greeks, is requisitioned to furnish a ground plan for the whole structure. Deism permits those who call themselves theistic evolutionists, reluctantly realizing that pure materialistic evolution furnishes neither the first cause nor the dynamic

for the existence of the universe of things, to condescendingly allow that God might have created one tiny living cell untold millions of years ago just for the sake of giving things a start—to set the ball a-rolling, as it were; it recognizes God by force of sheer necessity. Higher Criticism, so rampant in the last century, has

even credit as modern the cleverness of its disguises—hypocritical language, mental reservations, orthodox terminology emptied of its meaning, negations and bluffs, for these are all tricks as old as Eden.

The entire fabrication represents nothing more nearly than an infernal antiquary—the incongruous agglomeration of a mass of ancient nations, hold-overs from bygone centuries,—and they call it modern! Oh, the credulity of these self-styled liberal-minded thinkers! How verily hath the

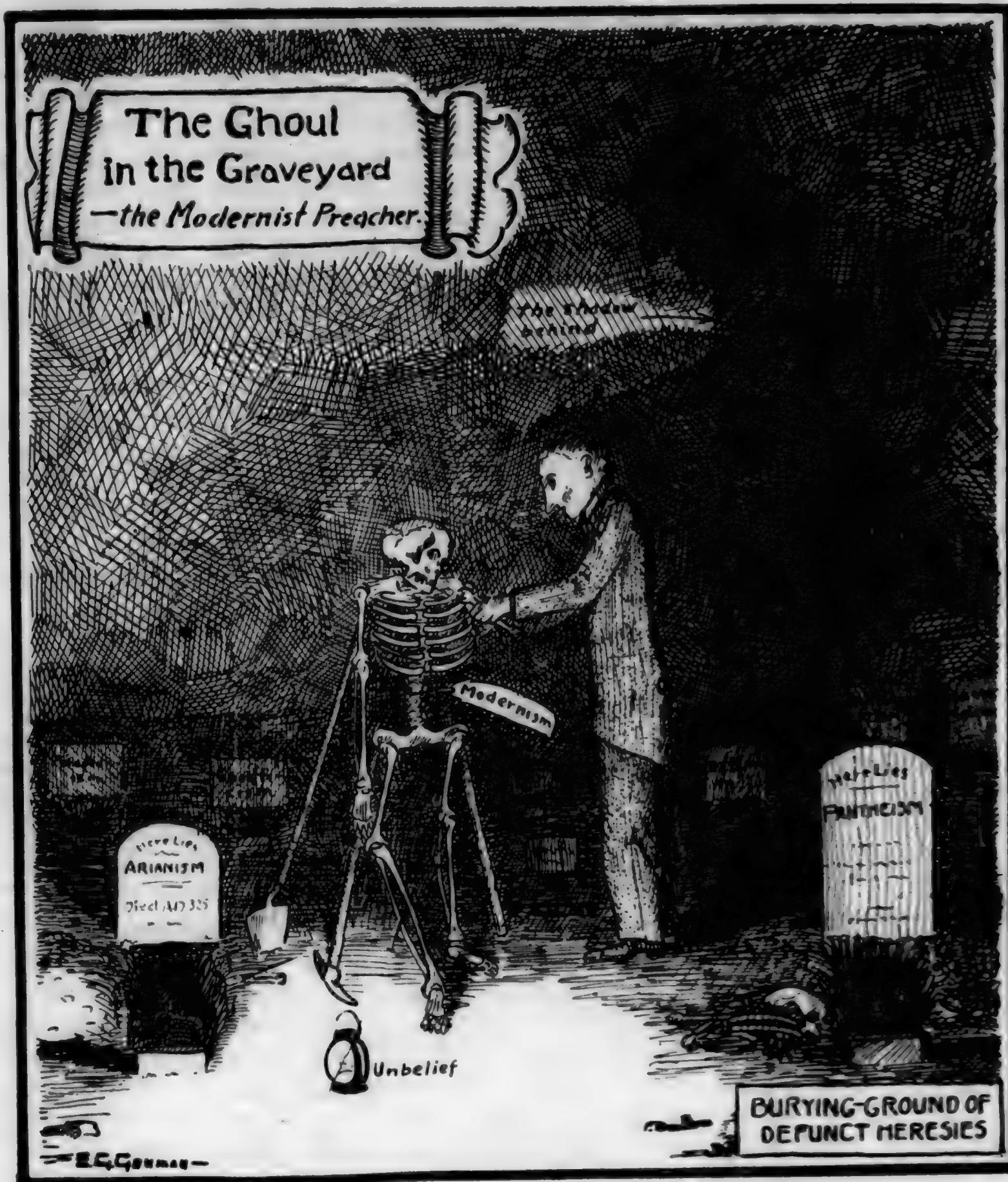
god of this world, the father of lies and liars, blinded their eyes and hardened their hearts.

You ask, is it as serious as all this seems to indicate?

Just one proof. The writer knows personally scores, yes, hundreds of young men, preparing for the ministry and foreign mission work as well as for the teaching profession who are at once both the present product and the potential personification of these very doctrines. A short time will see many thousands of others loosed upon the unsuspecting multitudes, the simple believers as well as the ignorant heathen in America and China, with the result that many of the first will be deceived, and the last made two-fold more the children of hell.

Brethren, when we view present conditions correctly, when we see many of the seminaries, church schools, colleges, and universities of the country turning out armies of young men and women who have been thoroughly taught and will thor-

thoroughly teach the destructive and damning doctrines of modernism, new theology, and liberalism, when we consider the political turmoil the world over, the great criminal increase—not simply a temporary wave but a veritable deluge, and the alarming moral degeneracy that is coming on in leaps and bounds, the mad



given rise to the bitterest antagonism against the Word of God, as well as the distressing habit of ignoring it among the three most influential groups of the world's leaders, the preachers, professors, and parents.

Modernism! There is not a single new idea in its entire make-up. One cannot

pace of the crowds rushing pell-mell after amusement, when we seriously consider all these, surely none can be so blind as not to see that the end is very near.

Satan, after having distributed his lies throughout the centuries, combines those he has found most successful into an exceedingly deceptive substitute for Christianity. With this summary of lies and their effects as a back-ground he will soon foist upon mankind his last and greatest lie in the person of the Anti-christ who will be hailed by the nations as their

deliverer from this present confusion, as Dictator of the world, and in every way as the supreme Man of the hour.

But before this lie of the Anti-christ is revealed there will take place suddenly the coming of the Lord for His saints and their swift rapture to meet Him in the air. The time is ripe for the revealing of the Man of Sin and is therefore even riper for the coming of the Son of God.

"Surely I come quickly. Amen. Even so, come, Lord Jesus."

Lancaster, Penna.

CLOCKS

Anna Mae Wenger

Clocks! clocks! Such an array of clocks! Just close your eyes and imagine them on parade. We see the tower clock, the town clock, Grandfather's clock, the clock on the mantle piece, the church clock, the alarm clock and a host of others—all of them just as busy as they can be counting "time, time, time, in a sort of runic rhyme." It seems they all, from the Westminster clock which has a pendulum thirteen and one half feet long down to the baby clocks, the size of a button, work to do the same thing, to tick-tock away the time.

I am sure there are few things which are more familiar to us than clocks. We have them in our houses, and see them every day. Perhaps we look at them often to see "what time it is" but we never really see them. We hardly know if there are Roman or Arabic numbers on its face or whether there is a second hand. We just know it is a clock and that it is very useful in telling the time of the day. We hear it tick-tock "week in, week out, from morn till night" with that slow and steady measure. Through all our hurry and hustle of every day life, through the calm, quiet hours of the night, our clocks keep ticking on, on, on, as an excellent example of industry and patience. We are so accustomed to hearing them we seldom notice their noise. It is just occasionally you hear of someone putting his clock in some dark corner or in the trunk so the ticking will not disturb.

How would we get along without clocks today. They seem to be an absolute necessity. But there was a time when we did not have any clocks. Among the predecessors of the clock may be found the sun-dial, the clepsydra or water clock, and the hour glass. The first real clocks that were made were very large tower or town clocks. I imagine the reason for this was that a great number of people could have the benefit of seeing "what o'clock it was." The oldest clock of which we have a complete description was set up in a tower of the palace of Charles V. of France, in 1379 by Henry-De Vick, a German. The mechanical basis of all our clocks today may be found in this clock. Another very old clock is that

found in the Strasburg Cathedral which "contained a calendar, an astrolabe, and a set of chimes composed of several cymbals," also "figures of the Virgin and the three Wise Men, who bow before her, and a cock, which moves its beak, crows, and flaps its wings." Later this clock was rebuilt and contained many more figures. While speaking of this clock, I am made to think of a little story I once heard about it. The man who made this clock was mistreated and received no pay for making it. He touched the secret springs and they refused to work. The best mechanics of the nation were called to fix it but they failed because the mechanism was so complicated. Afterwards when the maker's grievances were redressed the many parts revolved again according to his will. With this touch he gave to the doubting mind the assurance that he was its maker. So it is when Jesus of Nazareth brings to a stop the mechanism of nature or starts again the "mysterious clock of life." He gives an overwhelming proof that He is God.

But these great clocks are not the clocks with which we are so well acquainted. Perhaps most of us are thinking of the small alarm clocks we use in the kitchen and the bed-room, that must be wound once a day and when they refuse to go we must shake them or send them to the repair shop. O, yes, the alarms, that's what I am trying to talk about now. When we want to get awake in the morning we need something more than the continual ticking to inspire us, so we set the alarm. Clocks are inspirational. Their continual ticking shows us how industrious they are, and also how fast time is fleeting and we are inspired to make good use of it while it is going. But alarms give us another kind of inspiration. We are inspired to shut off the noise which sounds so dreadful in the calm night or early morning. I wonder how many of us know when alarm clocks were first used. They were first used by priests to arouse themselves for their morning devotions. They wanted to arise in the calm quiet morning to be alone in their devotions to God. What a splendid use!

How much better this old world would be if all of us would use our alarm clocks in this way.

Clocks remind me of some people. They don't go until they are wound up, and then don't stop until they run down. As long as attention is paid to them they go on and on and never seem to tire. Some people are harder to wind up than others. Sometimes you can't find the right key at all. Some few people who seem to wind themselves are like those automatic clocks that are self-winding. Then, too, people cannot work when they are too cold. Neither can clocks. A friend of mine found it necessary to take her clock along to bed to keep it warm so it would work.

Did you ever hear that little verse about "Grandfather's Clock" which is often sung? Here it is:

Grandfather's clock was too tall for its shelf

So it stood ninety years on the floor. It was taller by half than the old man himself

Yet it weighed not a pennyweight more. It was bought on the morn of the day that he was born

It was always his treasure and pride; But it stopped—short—never to go again, When the old man died."

When we go to Grandfather's home it is with a feeling of awe and reverence that we gaze on the old clock with its swinging pendulum, its enormous height and large, round face in its case of massive oak. We may exclaim, "Oh, if you could only tell us your history, dear clock, how interesting that would be!" I am sure we have no idea how many family tales these wise old clocks might tell us—tales of happiness and sorrow, pain and toil or tales of "free-hearted hospitality." It may describe family scenes of days gone by, for, as Longfellow has told us, this clock has stood—

"Through days of sorrow and mirth,
Through days of death and days of birth,
Through every vicissitude
Of changeful time, unchanging it has stood;

And, as if, like God, it all things saw,
It calmly repeats those words of awe:
Forever—Never!
Never—Forever!"

—Eastern Mennonite School Journal.

Man's life means if given to the Lord:—

Tender 'teens,
Teachable twenties,
Tireless thirties,
Fiery forties,
Forcible fifties,
Serious sixties,
Sacred seventies,
Aching eighties,
Shortening breath,
Death,
The sod,

Joseph Cook.

It is strange we can be so faithless about accommodations in the next world, when we are so well taken care of in this one."

CHRISTIAN MONITOR PULPIT

THE OUTPOSTS OF THE CITADEL, OR WHY WE BELIEVE THE BIBLE WILL STAND

James M. Gray

(This address was delivered to the graduating class of Hesston College, stenographically reported by J. H. Shank.)

Mr. President, Graduates, Undergraduates and Christian Friends:

I am making a journey of thirteen hundred miles, more or less, just for the purpose of bringing you the message which I think God has put upon my heart and mind today. But I am happy, nevertheless, in making the journey, in making the effort, because I am speaking in a Christian atmosphere; I am rendering a service to and in a Christian college, where the Bible is honored, not merely as a text book, but as a divine revelation, and I believe the best thing I can do this morning is to speak, as God may help me, to strengthen your faith, especially the faith of you young men and young women, in the Bible as a revelation from God. For as your faith is strengthened in it your testimony to the authority of the Bible and the Savior it reveals will be quickened, and as a result of that, it may be that some of you within the sound of my voice today may here and now dedicate yourselves to God, if you have never done it before, that in years to come a Christian service of some character may become your vocation in His blessed name and for His blessed sake.

Now, if I were to give a title to my address I would call it "The Outposts of the Citadel; or, Why We Believe the Bible Will Stand." I need not remind you, of course, that we are in the midst of a great spiritual conflict between the powers of light and darkness: Christ and Satan. There are some who would say that it is perhaps the greatest spiritual conflict; the intensest warfare, in which the Church of Jesus Christ has ever yet engaged. I will not undertake personally to say whether that is true or not, but certainly it is a conflict of the greatest seriousness today.

And the storm center of the conflict is—as it always has been—Is the Bible considered as the Word of God? It was so from the very beginning, as I have sometimes reminded our students in Chicago.

The First Interrogation Point

The first time in history that the interrogation point was ever used, was in the Garden of Eden, and it was Satan who used it, through the instrumentality of the serpent, and he used it with reference to the Word of God. You remember the question that he put to the mother of all living, "Yea: hath God said ye shall not eat of every tree of the garden?"

It was as though he had proceeded to declare that God had not said anything, and if he has said anything, who cares? What difference does it make? So it has been, I repeat, from that day until this, the same Satan; the same Prince of the Powers of Darkness has been raising the same question mark, injecting the same poison into the hearts of the lives of men.

Yea, hath God said? Is the Bible of God? God hath not said anything; the Bible is not God's Word, and if it were what difference does it make.

I say, I need not remind you of these things, but perhaps you will be interested to have me remind you of another thing, namely: that if we regard the Bible under the figure of a citadel, then there are three outposts of that citadel which must be taken before the citadel itself is reached.

What are they? One is the Authenticity of the Bible; another is the Truth of the Bible, and the third is the Inspiration of the Bible. And until these three outposts are taken—and they never yet have been taken—the citadel itself remains intact. Now, let us look at them for a few minutes.

The Authenticity of the Bible

First: The Authenticity of the Bible: the furthest outpost, but the most important. What do we mean by the authenticity of the Bible? Of course, we are referring to its human authorship: were its books written by the authors to whom they are ascribed? Moses, David, Isaiah, Daniel, Matthew, John, Paul, and you see how important that question is. In the sense in which we are now referring to it, it is the most important question of all. It is that which must be settled first before we can proceed.

Were these books written by those men, and are the contents in all material points the same as when they came from their hand? Important as that question is it can be answered in a very simple way, that is, by tracing the history of the Bible down the stream of time to its source as you have been taught to do in this Bible College.

We begin, as you know, at the fifteenth century of the Christian era—not so very long ago. We talk of the Reformation period as a thing of yesterday, but that was the sixteenth century: the fifteenth is only a little ways beyond. Why do we begin at the fifteenth century? Because it was then we have the first edition of

the Bible, and you know how hard it is to change the copy of a book after it has gotten into cold type: and hence it is an easy task to compare a copy of the printed Bible of the fifteenth century with one of the twentieth, and determine whether the author and contents in all material points are the same.

Of course, this has been done again and again with the most satisfactory results, and we learn that the Bible we are reading today is the Bible that our forefathers read five hundred years ago.

But where was the Bible before it was printed? You know the answer: it was first written in manuscript form, and we want to remember that these manuscripts were very numerous. There were thousands and tens of thousands of them scattered throughout the public and the private libraries of Europe.

How do we know that? Within fifty or sixty years a company of English and American scholars were engaged in the translation of what we now know as the Revised Version of the Bible, and those scholars had in their hands for the purpose of comparison and examination, no less than two thousand manuscripts of the Old Testament, and three thousand manuscripts of the New. Those manuscripts did not in every case cover the whole of the Old or the New Testament, of course, but numbers of them did, and with that qualification it remains true that they had in their hands no less than five thousand manuscripts to use in the determination of the text of the Revised Version—something that cannot be said of any other work of literature of anything like the comparative antiquity in the whole history of the whole literature of the whole world. Nothing like it. It is simply a miracle, in this attesting the authenticity of the Bible.

And moreover, some of these manuscripts—I am now referring to the New Testament more particularly in order to economize time—some of these manuscripts, as you know, are as old as the fourth century of the Christian era. Three of them, at least. One of these manuscripts of the fourth century is located in the Vatican library at Rome; another in the Royal library in what used to be called St. Petersburg, and another is in the British Museum, London. Anyone with the qualifications may compare them with the manuscripts of the present and determine whether they are the same. The New Testament of the fourth century is identical with the New Testament of the Twentieth century.

Then, take all the manuscripts that are known as versions—and the difference

between a version and a manuscript is very simple. A manuscript is simply a copy of the Testament in the original tongue, but a version is a copy of the New Testament in some other tongue; it may be the Polish, the Chinese, the German, or the English tongue. We call our version of the Bible, the King James version.

There were two versions of the Bible in existence in the second century; one was the Syriac, the Bible of the church in the East, and the other was the Latin, the Bible of the church in the West, and these contained every book of the New Testament just the same as we have today with the exception of the Second Epistle of Peter, and the reason for its delay in being admitted to the canon could be explained if there were time to do so.

The Syriac version was in existence as early as 150 A. D. Think of the argument that can be drawn from that. If there was a collection of books in existence in 150 A. D., then the separate books that formed that collection must have been in existence a good while before, or there would have been no reason for bringing them together in a collection. We don't have to go very long before 150 A. D., until we find ourselves at the close of the first century of the Christian era: the very period of Christ and his apostles. So you see, my dear friends, that the Bible of the twentieth century is connected with the Bible of the first century by a chain of only three links, which any child can remember and carry in his hand and use as a testimony. The first is the printed Bible of the fifteenth century; the second is the manuscripts of the fourth, and the third is the versions of the second.

So God has not left himself without witness in any century, and His Word in that respect is like the round world—so sure it can not be moved.

What can be said of the New Testament is also true of the Old. It can be traced, not merely back to the time of Christ and His Apostles, but three hundred years further, altho it is not necessary to do that. Why? I ask you to remember the answer to that question. The reason why the Old Testament need not be traced back further than the time of Christ is that there is no question whatsoever that the Old Testament which we have today was the Old Testament which our blessed Lord and Savior had in His day. It was the Old Testament which fed the springs of His life, which fashioned His thought as a man, and molded His message to His fellow men.

The destructive critics may deny every fundamental concerning the person of our Lord; they may deny His pre-existence with the Father; they may deny His incarnation by the Holy Ghost of the Virgin Mary; they may deny His sacrificial death, they may deny His bodily resurrection; they may deny His High Priestly intercession at the right hand of God; they may deny His coming again in power and glory to set up His Kingdom, but they cannot

deny that the Old Testament we have today was the Old Testament that He had in His day from Genesis to Malachi, from which He read in the synagogue, and from which He taught in the towns and villages of Judea and Galilee.

Our faith rests there so far as the Old Testament is concerned, for I say to you what I trust your own hearts re-echo: that the Bible that was authentic enough for the Son of God is authentic enough for me, and I may accommodate the memorable words of John Adams in our Continental Congress, and say, "Sink or swim; live or die; survive or perish; my soul is forever linked up with the One who His Own Self, bore my sins in His Own Body on the tree as I verily believe, and I repeat that which was God's Word to me forevermore."

The Credibility of the Bible

Now we pass on to the second, for a book may be authentic, as you know, and yet not truthful. Any work of fiction illustrates that. Hawthorne's "Scarlet Letter," Goldsmith's "Vicar of Wakefield," are authentic. We have no doubt they were written by those men, but they are not true. That is, their author does not

THE SOUL'S REPOSE IN GOD

Your external circumstances may change, toil may take the place of rest, sickness of health, trials may thicken within and without. Externally, you are the prey of such circumstances; but if your heart is stayed on God, no changes or chances can touch it, and all that may befall you will but draw you closer to Him. Whatever the present moment may bring, your knowledge that it is His will, and that your future heavenly life will be influenced by it, will make all not only tolerable, but welcome to you, while no vicissitudes can affect you greatly, knowing that He who holds you in His powerful hand, cannot change, but abideth forever.—Selected.

expect them to be accepted by his readers as statements of fact.

But is that the case with the Bible? The Bible is not only authentic but it may be relied upon in its statements—of fact. How do we know that? We know that in the same way our fathers knew it. Our fathers were not fooled—all of them at least—they understood fully the means of determining the credibility of the Bible, as well as we.

What were the grounds upon which our fathers believed the truth of the Bible as the Word of God? You know their grounds. You know that they based their faith upon the physical content of the Bible itself: upon the marvellous unity of its several parts, a miracle the vastness of which impresses one more and more. They based their faith upon the miracles wrought in the attesting of the Bible, miracles that are proven by historical data. They rested their faith on the fulfilment of its proph-

ecies; prophecies which are being fulfilled today before the eyes of those who have eyes to see.

They rested their faith on the character of Jesus Christ, and on many other lines which I need not repeat; but we are living in a day, young men and young women, when the evidence confirmatory of the truth of the Bible is stronger than it ever was in the history of the Bible.

There are at least two lines of evidence open to us today, of which our fathers prior to seventy-five or a hundred years ago knew absolutely nothing. These two lines of evidence are: first; that which we know as the result of our archeological research; digging up the debris of the buried cities recorded in the Bible.

Another line is that found in an examination of the contemporaneous history of the world. Our fathers knew comparatively nothing of that. I haven't time to go into details along either of these lines, but I wish to particularly speak of the latter of the two. Instead of seeking to carry you through a mass of detail concerning it I hope to add a little more interest to my address by calling your attention to the history of a man, a living man; one of whom your professors know as well as myself, who is himself an embodiment of what I am now referring to as the evidence of the truth of the Bible from contemporaneous history. Robert Dick Wilson.

I want to read you a paragraph which I think will impress you with the fact that here is a man amongst us whom God has raised up for a time like this. He is the professor of Semitic philology in Princeton. His childhood brings to mind that of Lord Macauley more than any other literary man we recall; for Robert Dick Wilson could read at four years of age: Macauley was able to accomplish that fact at three. He began to go to school at five, and he read "Rawlinson's Ancient Monarchies" at eight. I have the work, I think, in three or four volumes in my library, and I am very sure that I was at least eighteen rather than eight, before I entered upon them; and I am not sure that I had the courage even then to pursue them to the end.

Robert Dick Wilson prepared himself for college in French, German, Greek: he learned Hebrew by himself and took a one hundred dollar prize for it when he entered the theological seminary. This is the way he did it—you might like to follow his example. He would take a grammar with him on his walks, and in that way he not only learned the languages I have named, but he learned these: Latin, Italian, Spanish, Portuguese, Biblical Aramaic, Syriac, Arabic, and some others. He could not learn Babylonian in this country so he went abroad and he added to that tongue, Ethiopic, Phoenician, all the Aramaic dialects, Egyptian, Coptic, Persian, and Armenian. In all it is said, forty-five languages. As Professor Oyer knows, he still lives. These facts are given in a little book called "The Higher Criticism Scholarship." But I have heard Dr. Wilson

relate these facts himself, more than once. With great humor he likes to do it, not for the sake of boasting, but for the sake of downing the destructive critics, which he regards as his particular mission in the world.

His seminary studies led Dr. Wilson to believe that there was need for a new type of Biblical scholarship altogether, dealing with facts to be known only by exhaustive research over the whole range of all languages of the time of the Bible. Not merely a search through the languages used in the Bible—Latin, Greek and Hebrew, but an exhaustive search over the whole range of languages related to the Bible.

It was to this task that he set himself, giving fifteen years to language study, fifteen years to Biblical texts and fifteen more to writing out his findings that the whole church might know.

Once, in order to answer a single sentence of a noted destructive critic, Dr. Wilson read all the extant literature of the period under discussion in numerous manuscripts. From that reading he made no less than 100,000 citations—get that into your head—from that literature in order to reach the basic facts. He proved that the critic was wrong. It was simply a case of superior scholarship plus persevering diligence, but it was well worth it.

As a result of his investigations the result is summed up in a single sentence, when he says, "I have come now to the conviction that no man knows enough to assail the truthfulness of the Old Testament." If somebody else made that statement it might be passed by as simply an affirmation that might be true or false; but when a man like Dr. Wilson makes that statement it is an affirmation backed up by absolute facts which he presents.

I want to give you one of the facts. The great German critic, Ewald, said that the books of Ezra and Chronicles were put together by someone who must have lived, not in the Persian period when the books were said to have been compiled, but in the Greek period. His argument was this: whenever these books speak of the Persian monarchs they always allude to them as "The Kings of Persia." He says that it was contrary to contemporary usage, and the use of this title proves that they were written in the period of the Greek Empire.

Dr. Wilson undertook an examination of this question, perhaps the only man on earth who could examine it, and he produced the proof. To make a long story short he proved that during the Persian period when Ewald said it was contrary to usage to use that phrase, it was employed no less than thirty times by eighteen authors that Ewald never read in nineteen different countries, in six different languages several of which he did not understand.

That is the kind of a man Dr. Wilson

is, and in further contradiction of this great German critic, he proved that while that phrase was used in the Persian period so many times, it never was used in the Greek period at all.

Of course he not only proved this great German critic to be wrong, but he also proved that Professors Driver and Gray, of Oxford University, were wrong—

and I would like to tell you right now that this Professor Gray is no relation to the speaker. I wouldn't mind having his scholarship, but I would not want it at the expense of my faith in the Word of God.

But the point I want to make is this: that this man Gray, and others, are the which are constantly being quoted and re-authors of many books; books and articles

(Continued on page 630)

THE PREACHER AND HIS WORK

Prediger of St. Petersburg

These Brief Notes by a powerful preacher of by-gone days are not all original, but declare in a pointed way the secret of success. Herein is food for any Christian worker regardless of calling.—Editor.

(Continued from last month)

Style

Simple language alone reaches the heart. Vanity will make a man speak grandly, piety plainly.

Striking and special are synonyms, when used respecting sermons.

Don't whip with a switch that has the leaves on.

You will not move a man if you do not make him understand you.

The great Teacher never used a big word.

Delivery

To keep attention, mix questions with statements.

Think of your hearers' needs, and it will help you; of their criticism, and it will hinder you.

In large assemblies speak more slowly than in smaller ones.

Make each one feel that you are speaking to him.

Your hearers think about what you think about.

Address the lowest, and you will reach the highest.

Make men listen, and do not let them misunderstand.

For whom do you preach, for Christ, or for yourself?

The Congregation

Think more of the people than of the preacher.

Nearly three-fourths of every audience do not understand the great truths of salvation.

Get a great heart if you would like a large congregation.

Twenty are hungry of heart to one hungry of head.

It is easy to manage a congregation when they are kept near to Christ.

Forsake God, and your congregation will forsake you.

Visiting

"Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto Me."

It is not the time of sickness so much as the time of convalescence that decides the future life. Remember this, and seize opportunities.

Let each one feel that you are his personal friend.

Get others to talk. What a man says to you has more influence upon him than all you can say to him.

"If a man have a hundred sheep, and one of them be gone astray, doth he not leave the ninety and nine, and goeth into the mountains, and seeketh that which is gone astray?"

If you neglect the sick and they die, it will be sad to think that you lost the opportunity of helping them; if you neglect the sick and they recover, your power to influence them will be weakened forever.

Habits

"Whatsoever ye do in word or deed, do all in the name of the Lord Jesus."

Principles and habits are as readily taught as Greek and Latin, and they are of vastly more importance.

Evil habits begin in cobwebs, and end in chains.

Good habits are begun with difficulty, but continue with joy.

He who sees little does less.

Read no book, do no act, harbor no thought, that makes God less near, Christ less precious, eternity less real.

If piety decay, zeal will die.

Have no self.

Be actuated in everything by principle.

A minister's habits should be such as to impress men with the truth of his character and the dignity of his calling.

Books And Reading

The books you read will decide the life you live.

The greater the man the fewer the books.

A man of one book is a man of power.

He who wants to preach well should read Baxter's "Reformed Pastor," and read it often.

No book published within the last thousand years has done so much to promote good preaching as Fenelon's "Dialogues on Eloquence."

Whitefield and Jay were great students of Matthew Henry.

No man has ever become a truly great preacher who did not know and love the Bible.

Read with a purpose, or read not at all.

No one can estimate the result of giving or lending a book.

(Concluded next month)



EDITORIALS



THE SIGNIFICANCE OF THE DEFENSE TEST

This editorial speaks a good message, coming as it does from a church that formerly endorsed militarism. They have come to see the deadliness and sin of war. As a church we should pray that our nation should not follow the national folly of Germany in its military career; that we put our dependence upon righteousness, justice, the power of peace and the Christian spirit, depending upon Him to give us peace who holds all the powers of this vast universe in His hands. May every Conference appeal to the powers that be, to reconsider this military measure, lest we raise the war spirit in a war-torn world. We hope that the lesson of this last terrible world war may not so soon be forgotten. We trust that the shades of such men as William Penn may not be a sentimental memory only, but be incorporated in our national spirit, and it shall be well with America.

The nation is being confronted with a new phase of the militaristic spirit in official quarters in the preparations now proceeding for the observance of Mobilization Day on September 12. Hitherto the days set apart by common custom and governmental direction have been in celebration of events and causes connected with constructive national interests—the anniversaries of notable men, the commemoration of the beginnings of the republic, * * * and the wisdom and duty of gratitude for the blessings received as a people. Now, however, there is announcement of a plan to add to this time-honored and commendable list an entirely new occasion, the day of the "Defense Test," or, as it is more generally described, Mobilization Day. The date is fixed in honor of General Pershing, whose retirement is to take place at that time, and in remembrance of the American victory at St. Mihiel. But it is distinctly affirmed that it is hoped this is to be the beginning of an annual event, the calling out of the military forces, the regulars, the national guard and the reserve force, with the implication that all patriotic citizens are thus summoned to an exhibition of the war strength of the nation, and the study of necessary behavior in the emergency of war.

Such a sweeping and astonishing maneuver was never undertaken before, nor has it ever been contemplated in the history of the republic. The constitution declares that one of the functions of the government shall be to provide for the common defense, though no mention is made of the means to be employed. The United States has always maintained a military and naval force of reasonable strength, though never of size commensurate with the desires of the men of the general staff. It is natural that those who devote their lives to the profession of arms should be eager for the development of that department of the nation's equipment, and sensitiveness to what they regard as the weaknesses of the American war program. They have on their side the traditions and armaments of European nations, which have been trained in the schools of Frederick the Great and Napoleon, to whom war was the chief business of self-respecting peoples, and peace the rather inglorious interval between the nobler periods of conflict.

The American people have been of another mind.

Peace is better than war for every reason. All the traditions and inclinations of our people have been pacific. We have never believed in a large army or navy, and for that reason we have never been interested to vote the funds for a huge establishment, nor have our young men been much interested to enlist in any sort of a standing army. They have much more important things to do. When war has come it has always been unwelcome and has always taken us by surprise. It is to our credit that this is the case. At such times there has been no lack of response to the nation's appeal for man power. To be sure, there has been loss of time and of effort as compared with a people who made war a business and kept its citizenry trained to arms. But in spite of this fact, the gain has been enormous, and when the need was evident, the enthusiasm, intrepidity, initiative and quick adjustment of the untrained American to the emergency has far more than compensated for his lack of military training.

We have thus far developed the arts and the ideals of peace. The spirit of good will has grown apace under the leadership of American commercial, educational and religious relationships around the world. The world war interrupted this movement for a time, and quite discouraged many of our people as to the possibility of the warless world of which we had been talking. But this is only a temporary and partial relapse. The war taught us many things, chief among which is the fact that military establishments are never a protection against war, but the chief provocative and cause of it.

It was not strange that under the impulse of the war a National Defense Act was passed by Congress in 1920. In that act a far-reaching extension of the nation's military strength was planned. A portion of that measure read as follows:

The organized peace establishment including the regular army, the national guard and the organized reserves, shall include all those divisions and other military organizations necessary to form the basis for a complete and immediate mobilization for the national defense in the event of a national emergency declared by Congress. The army shall at all times be organized so far as practicable into brigades, divisions and army corps, and whenever the President may deem it expedient, into armies. For purposes of administration, training and tactical control, the continental area of the United States shall be divided on a basis of military population into corps areas. Each corps area shall contain at least one division of the national guard, the organized reserves, and such other troops as the President may direct.

The act further provides that it shall be the duty of the War Department

To prepare plans for national defense and the use of the military forces for that purpose, both separately and in conjunction with the naval forces, and for the mobilization of the manhood of the nation and its material resources in an emergency.

These are steps never before contemplated in the national program, and they were directly due to the alarm created by the war, and stimulated by the military group in the wholly natural zeal for their profession and their

interest in the war game. But the world, and particularly the American people, is not going that way. That is the blind alley of militarism down which the nations have been carrying their wealth and their manhood for a period far too long to justify continuance of the futility. The voice of the churches is united in the interest of peace, and against all plans for the practice of war or preparation for it. This voice is increasingly the voice of the nation, and especially that of the youth of the nation. That is the reason why the military units in the colleges are small and difficult to maintain. * * * * *

The Secretary of War attempted in these columns last week to explain the "Defense Test" as merely the following out of the national policy involved in the Constitution and the National Defense Act of 1920, and states that the appeal to the President to abandon a plan so obnoxious to the ethical and religious sentiments of a large and growing portion of the people would constitute a denial of the fundamental laws of the nation. This we wholly fail to understand. The Constitution provides no method for the common defense, but leaves it to Congress. The law of 1920 provides for the organization of an army with its several sections, and empowers the War Department to prepare plans for the mobilization of such forces in case of an emergency. But even this surprising and unprecedented expansion of the war program never contemplated so universal and thoroughgoing a mustering of the citizenry of the United States as it proposed in the arrangements for Mobilization Day.

The device is defended as a peace measure, and not an actual step toward war. This is doubtless the ultimate idea of its promoters. But the entire procedure is contrary to the ideals and the progress of the nation for the century past. It asks the American people to contemplate for one day at least the spectacle of an armed and militant republic, which is the last of the visions that Christian America cares to behold. It puts before every man and boy the duty of response to a military mandate, and the assumption, for the time, of the role of a soldier.

It is the claim of the military group that we are likely at any moment to be faced with the necessity of a war of defense. That is the pet nightmare of the alarmist. We do not even need the words of Secretary Hughes, that the nation was never in less peril of war than today, to reduce to absurdity the fantastic menaces of the jingo press. We are not unaware that war may come. But we are well assured that if it should, in any proximate time, it will be of our own making, and largely the result of just such war demonstrations as that to which we are being conducted under the semblance of a "Defense Test." Every line of warlike talk in the columns of American journals is repeated by the press of other lands east and west with the understanding that it represents the real spirit of the United States. A Mobilization Day exhibit would be as provocative of fear and suspicion beyond the seas as were the annual spring and autumn maneuvers of the German Army to the watchful observers among the neighboring states.

The Christian people of the United States have no mind to be disrespectful to the laws of the land. They are too much committed to the task of law observance

to make any such mistake. But they know that they are not obligated to any law of military service in time of peace, and many of them are convinced that no government is justified in involving them in war on any pretext. * * * * *

The nation is deeply sensible of the part which the American soldier played in the world war and of General Pershing's notable share in that tragic event. But we know more than we did in 1917 regarding the real causes of that war. We are not so confident as we were then as to its great objectives and, most of all we are not wholly sure of what we and the rest of the world have gained by its heroism and sacrifice. For that reason we are less likely than in the past to be thrilled by the pomp and circumstance, the trappings and the millinery of the soldier life, and less than ever by the belief that he will play a very conspicuous part in the future. And we share the feeling of a great company of loyal citizens, both within and outside of the churches, that the honored name of General Pershing ought not to be associated, as the last act of official recognition, with an event which can have only a sinister meaning in the thought of a considerable proportion of the people, and if perpetuated, as is the plan of its promoters, the occasion of increasing irritation and disapproval in the future. When it comes to calling such protests as this illegal, as Mr. Weeks tries to do, we are more than ever convinced that the peril of the militarizing of our country is a real one. Mobilization Day, as proposed, cannot but be obnoxious to a large portion of our public.—The Christian Century.

AN APPALLING CRIME AT THE DOOR OF A MODERN UNIVERSITY

The murder of little Robert Franks, the Jewish millionaire's son of Chicago, Ill., by Loeb and Leopold, likewise sons of millionaires, stands out as one of the most amazing crimes in the already too-large field of crime in the United States. The whole civilized world has been stirred, because the deed was perpetrated by the product of one of the most prominent Universities in the world. The crime itself needs no recital in this editorial as to its bloodthirstiness; we are only concerned as to the possible cause of such a crime.

The boys were reared in the most luxurious homes, surrounded by other mansions, upholstered furniture of every description, fine linen, expensive recreation, and valet service. Every physical comfort possible was to be found in their homes. These boys had a large allowance of spending money monthly. They did not commit the murder to get cash, but merely an "emotional kick;" in plain words they wanted to see the dying boy's agony; stolen from his parents, beaten painfully and then killed in the rear seat of the car. These boys were laboratory experts; they had often seen animals killed, but the thrill was gone; they now wanted to see a real human die. This is the modern university doctrine of evolution in its maturity. If man is only an evolution from a lower order of animals what is the seriousness of killing such an one, for the joy of the new thrill, and a little more experience in the upward stride of man from apes to the superman? These boys were brilliant students. Did

they kill because they thought they were more fit to survive? These boys were under such teachings in their large libraries, in their reading of sixteenth century literature and modern philosophy.

One of the lads can speak and write in fifteen languages. Their education lacked nothing but the supreme thing. It was of a godless type, the head being educated at the expense of the soul.

Another step in the downfall of these young men was the ruining effects of money. These boys were often fined for violation of the law, but their indulgent fathers always paid the bill, thus making them fearless as to the matter of crime and its consequences.

Then again these lads did not know that "self-denial" was anything but a word in the dictionary. They had chauffeurs to drive them where they willed—they ate at the finest of hotels. They could winter in the warmth of the Hawaiian Islands, and go to the most expensive resorts in the heat of summer. Pampered, petted, overfed, and indulged, they were prepared for anything but rugged righteousness.

The Leopold boy took constant excursions into the realm of questionable sex stories and literature. This unfitted him for a moral life in other directions. This can be seen by the manifest joy these boys got for a while in having outwitted the police in solving the mysterious crime.

The murder was committed intellectually six months before the physical commission of the crime, the whole plan was thought out to its smallest detail, but a pair of glasses and a typewriter again proved the truth of the Scripture, "Be sure your sin will find you out." They had completely lost the sense of sin, for when their bloody deed was done, and the boy lay dead in a blanket in the car, they stopped to eat "hot-dogs." When questioned as to their reading of perverted literature, Leopold replied that he never read any, because there was none.

Summing up some of the causes for this appalling crime, they are: the lack of genuine Christianity in their homes and university; too much money; too much luxurious living; the false doctrine of evolution; extreme development of the mental life at the expense of the soul and perverted literature.

Today these young men are facing the dark shadows of the gallows and the judgment of God. What the future will bring them we can not say. Their lives are dark, dismal and a wretched failure.

GOSHEN COLLEGE AND ITS OPENING DAY

Many are glad because of the fact that the opening of Goshen College has become a possibility, the Lord willing, this coming fall. This school has the heritage of the fine spirit of our esteemed brother, J. S. Coffman, who was one of the founders of the institution. We are highly appreciative of the work he accomplished when the language question and opposition to revivals hindered the ingathering of souls. In spite of strong opposition he continued his labors till the close of his day, and many souls were saved through his ministry, and his spirit is alive among us today. With all the difference of opinion in his day, his attitude was that of a Christian, and although he sought to get men to see

the value of revivals, he always acted kindly and charitably. It ill becomes men professing nonresistant principles to act in any other way toward those whom we believe have the interest of the Church at heart, even though they may have failed sometimes in their judgment.

There is a strong feeling throughout the Church that the school will be conducted successfully under the present arrangement. Our people have responded nobly in giving, and in showing confidence the school will be run according to the wishes of the Church at large. Without question the expectancy is that the school will be loyal to the Mennonite Church, which has called it into existence. We are glad to know that the expected attendance this year gives indications of being satisfactory. The faculty have expressed their desire to help bring about conditions, such as the Board of Education demands of them.

We herewith breathe a prayer for the faculty, the Board of Education, and the student body as they are about to launch the re-organized Goshen College. *God Speed!*

STAGING ANOTHER REIGN OF TERROR IN RUSSIA

It seems that the powers that be in Russia are very poor in reading history, since they are preparing the stage for another reign of terror such as France had a decade or so ago. They are committing the same absurdities, the speeches sound strikingly similar. The attitude of the government seems to be of the same type. One of the avowed purposes of France was to dechristianize the nation; this it accomplished, but bloodshed and a reign of terror was the result. Recent dispatches say that Russia is seeking to blot Sunday out of the calendar, making Monday the national rest day, and the proposal is to make a ten-day week. The following clipping from a secular paper speaks a strong message. The same evil powers at work in Russia are at work in the United States. Surely the stage is being set for the final combat between the forces of right and wrong—Christ the Prince of Light and Satan the Prince of Darkness. It strongly behooves us to take the right stand in the great controversy:

"The speeches made in Moscow are identical with those made in the dishonored churches of Paris when Joachim Ceyrat stood in the pulpit of the Church of St. Sulpice and cried: 'Here am I in this pulpit, from which lies have so long been told to the sovereign people, making them believe that there is a God who sees all their actions. If this God exists, let Him thunder, and may one of His thunderbolts crush me!' Then, after a dramatic pause—'He does not thunder, so His existence is a chimera.'"

Anacharsis Clootz himself might have been in Moscow in 1924 rather than in Paris in 1792, when he took to himself the title of "Personal Enemy of Jesus Christ" and wrote: "Religion is a social disease which cannot be too quickly cured. A religious man is a depraved animal; he resembles those beasts that are only kept to be shorn and roasted for the benefit of merchants and butchers. The People is the Sovereign and God of the world; France is the center of the People-God; only fools can believe in any other God, in a Supreme Being."

It is no wonder that the plain people of Russia have seen in this murderous madness the sign of Antichrist and have regarded the Protocols as the Constitution of Satan. The Prophet Daniel in Babylon had a vision of a power which should come upon the earth in the latter days, whose character he personified and described thus:

"And he shall speak great words against the Most High, and shall wear out the saints of the Most High, and think to change times and laws."

Why is it that powers able to shake the earth are unable to change the seven-day week?

CHRISTIAN LIFE

THE PRACTICAL ASPECT OF THE LIFE OF CHRIST

Clarence King

In times past people have been building upon principles for many things in life and have found that they do not always apply thus causing discouragement when the problems of life confront them. Therefore they have failed to fill their place in the great wheel of progress. It is not so surprising to hear that students have failed in the every-day walks of life, because during their school days they have built up principle after principle and then found they would not work in actual living. It is after all the man with a practical knowledge who succeeds in life. We have just such an example in the life of the Master. He gave principles which would and did work and which proved essential in character building, and those who were open to the truth could easily apply them to their lives. His principles were practical, they applied themselves to humanity in every respect. The Pharisees, of course, could not see them and because tradition was fundamental in their lives, they began to oppose Him and even went so far as to kill their own leader.

The life of Jesus challenges us in a three-fold way. First, it should cause us to search the Scriptures to find facts concerning this supreme character. Second, to apply such facts to our lives. Third, to enable us to introduce others to Jesus, the greatest of all characters.

Now if everything Jesus did is of practical value, it will be necessary for us to proceed with such studies. And if Jesus is a practical teacher then the religion of which He is the Head must be of the same nature, but we will have to let the Scripture speak for itself and then mold our lives accordingly, and not the Scriptures to our own ideas and thoughts. It is only when we let the Bible talk to us that it becomes a reality and so as we study the life of Jesus it speaks practical truth to us, which should and will change our character if we let it. It will be necessary to fully submit ourselves into the hands of the Master and by the guidance of the Holy Spirit be big enough to let this truth sink into our lives and make us new men and women with a new vision of Jesus as the real living

Saviour. We must learn to take Jesus' way rather than man's way.

Christ's Early Life

From the very beginning the life of Jesus can be applied to the present day. When He was a boy, in early youth He seemed to be as active as in later life. He played, which afforded physical development; He went to the house of

amples to Him. They no doubt represented the highest type of devotion. His mother especially was a living example for it was not always necessary according to the Jewish law for her to attend church, but she no doubt felt the great responsibility of training her Son to respect the house of God. How many mothers and fathers feel the great responsibility of worship and church fellowship in behalf of their children. He studied nature. His parables and illustrations are full of life. They are self-explanatory to those who are open to facts and truths concerning life present and future.

The Emotional Life of Jesus

We are able to learn a great deal from the emotional life of Jesus. There is probably no other phase of life that has a greater effect upon the people about us than our emotional life, hence it is necessary for us to follow the example of the Master closely. Jesus was very sensitive to the will of the Father. At the time of His baptism there were several lines of work that presented themselves to Him. He withdrew Himself from the face of the task to talk to the Father in whom He had the greatest confidence, and while there in the wilderness He was tempted and tried just as we are today before we undertake our life work. He no doubt was offered great things if He would only take up some earthly work in such a way that it would not hinder Satan. But Jesus realized that it was the heavenly Father who sent Him and that He owed His first and best to Him. Just here is where we often fail. We choose the thing that seems best to us, that which will give us the most satisfaction and notoriety, with no thought of what the heavenly Father might have in store for us. Thus when we get to the

hard places in life we fail as grass in the hot sun, and then wonder how it happened. Our first duty is that of service to our Father in heaven, and then our church and others. It is our duty to seek the Father's will first and keep that uppermost in our thought, then when the trials of life come we know where to go because it was God's will when we undertook the task and ultimately we will be victorious. Oh! for a closer walk with God! How essential it is if we are to be real servants of our fellowmen! Jesus

THE JURY IS OUT

BY R. MANLY ORR

"The jury is out," all the newsboys cried
As they canvassed along the street.
"The jury is out," spelled the letters bold,
At the top of the printed sheet.

"The jury is out," said the reading throng,
As they spoke of the shackled fiend
Who had taken a life, that a former sin
From discovery might be screened.

"His jury is out," I securely said,
As I thought of his awful plight;
"Thank Heaven! no jurors are filing out
For a verdict on ME tonight."

Then the thought of Heaven, a picture brought;
Of a Court and a Judge Supreme;
With all the behavior of total Man,
Being weighed in a flawless beam.

And the Jurors were Days, which each had lived
And used in the span of his life.
Each day carried evidence full and fair;
Of service, of sloth, or of strife.

"My God!" I exclaimed, as the truth I saw,
"MY jury is filing out, too.
Each day passes into the jury room;
A juror with evidence true."

That I, like the prisoner, on trial am;
Is surely beyond any doubt.
There's a verdict coming for ME some day;
And MY jury is filing out.—Selected.

worship, which afforded religious development; He studied the law which developed Him intellectually; He studied nature which gave the basis of illustrations. He was fully developed in every way. He was able to so explode the theories of the Pharisees that the common class sought Him and followed Him day and night to learn of Him. He went to church with His parents. Very often children are not taught the significance of the church, hence they drift into worldliness. His parents were ex-

would not undertake a single thing without first consulting the Father. He was sensitive to the Father's will. Are we?

Jesus' Attitude to the World's Ills

Now when He was ready to take up the work He was assigned, there were many things that were not what they should have been, and what attitude He should take was the next thing to consider. He knew that if the things that were evil were to be abolished that it would take a stern attitude and that would drive many away from Him, and His work was to draw men to Him, so how was it to be done? Jesus did things in such a way that many were drawn to Him through love. He was stern and yet sympathetic and often both met upon the same occasion when people became stirred and anxious and nervous about some things that were going on. Jesus in a calm way quieted them, no matter what was going on, He was just Himself all the way thru even in the severest moments of His life. Through the trial He was perfectly calm. Jesus had a clear vision of His divine Sonship which gave Him perfect balance at all times and under all circumstances, and if we are to succeed in life we must maintain that perfect relationship with the Heavenly Father. We must learn to depend upon the source of our calling.

Christ Lived the Moments at Hand

Jesus never allowed the future to mar the present. He always rounded out the hour, even the darkness of the cross did not overwhelm Him to the extent that He was useless in service. He laid hold of the Father's might and succeeded in His purpose. We too must learn to lay hold of that promised sufficient and restful strength born of God if success is to be ours. The closer our conscious alliance with God, the more Christ-like we become, the more able we are to perform our duty and to stem the dark hours of labor just as our Master did and would have us do. Does it pay to walk close to the Master? Surely. It will make us more patient, loving, kind, and sympathetic, even if we have to be stern in defending the truth.

Jesus and His Opportunities

Jesus always grasped every opportunity to lead or help those who needed help. He was wide awake to His problems and when they presented themselves He always had a solution for them. But to those who were rebellious and would rather take their own way, He concealed the truth in such a way that they were not able to grasp the full significance of it until they actually submitted themselves to Him. Jesus always used a great deal of tact in dealing with people. It was not that He did not want every one to know of the truth, but they were not able to fully digest it in its entirety. He might

have driven them farther away from Him if they would have gotten it all at once, but a little at a time showed them that He was the Messiah and finally won the few to Himself and His cause. Do we always use the tact that we should in dealing with folks or do we in a careless way give out facts and let them take care of themselves thinking that we have done our part? We should exercise tact and caution in winning souls to Christ.

Getting Others to Work

When Jesus said there were some others needed to carry on His work, He tactfully lays the need before the people, by showing them that the fields were white and ready to harvest, and that the laborers were few, also that unless others could be enlisted the work would suffer greatly. The next step was tactfully and logically taken. Just here we can well learn a lesson from the Master. First of all He was tactful and logical in His presentation. He always did first things first. Very often we get folks to pray and they really have not the slightest conception of what they are praying about. We should present the need of the field and the fact that if new recruits and funds can not be gotten hold of the work will suffer. When people get a vision, they will respond readily. It is only when we get the facts concerning the mission field that we become interested enough to pray, and then if the task is approached in the right way we will begin asking ourselves the question, Am I willing to go if God calls me? Often it takes us to the field in person, and the one thing it will surely do is make us give of our means and pray more intensely. Would our Mission Board have to call so constantly for funds and consecrated workers if the plan of Jesus would be followed closely? Is Jesus a real living example to us. If He is real to us, let us follow Him like real men and women.

Christ, a Challenge to All

Christ is a challenge to us. He daily sought His Father's first and best will. He always knew the motives of men. He could accommodate Himself to any situation. He always taught in the simplest way possible. He was not afraid to stand for principles which were right. He was sympathetic, loving, kind and fair to all. He rejoiced with those who rejoiced and was sad with the sorrowful. He had ability to direct affairs. He valued souls highly. He had a high estimate of spiritual things.

If Jesus is a living Saviour to us, then we are challenged to do our very best. It ought to inspire us to live lives of noble characteristics such as our Master possessed.

"Have thy way, Lord, Have thine own way, mold me and make me after thy will."

Chicago, Ill.

A GERMAN CALL TO REPENTANCE

A call to repentance before the Lord has been circulated among German Christians over the signature of the committee of the Blankenburg Conference. We give the substance of the document:

"The children of God gathered in August, 1923, in Blankenburg out of all parts of Germany, belonging to different church and Christian assemblies, but one in their love and faith in the crucified and risen Christ, have received a new and deep impression of the greatness of their inheritance in the gospel, but also realize the great responsibility which this entrusted treasure imposes on them, especially at the present time. We see the torn condition, the helplessness, the misery of our people, comparable only to the days when Jermeiah sat on the ruins of Jerusalem, and made the confession: 'The crown is fallen from our head; woe unto us that we have so sinned!'

"We believe that the overwhelming misery into which we have come as a nation will turn out not only for a punishment, but also for a means of chastening and of healing, to call our people to repent and become converted, and to a gracious revival of the spiritual life. How can we expect such a revival if repentance does not have its starting-place in the assembly of believers? We therefore ask all those who have received with us the same precious faith, to follow the exhortation of the apostle Peter, 'Humble yourselves therefore under the mighty hand of God,' and to bow themselves with us before the Lord. The body of Christ's people, too, need forgiveness. Their light did not shine bright enough, their priestly intercession for the nation was not earnest enough, their standing together against the powers of destruction was not sufficiently united, their testimony to the Son of God was wanting in decisiveness, and they had not enough love for their neighbors.

"Let us ask God to cleanse us from all sin through the precious blood of Christ, and fill us with the power of the Holy Spirit, that we may be used as instruments of His grace among our poor people! We expect no help from man in our deep misery, but when Germany is saved out of its inmost misery, its falling away from God, then God will allow his face to shine again upon it, and will assign to us new tasks of blessing toward the world. 'Come, let us return unto the Lord, for he has torn and he will heal us; he has smitten and he will bind us up!' (Hosea 6.1)."

The man who laughs when he is crying inside, who wears a smile on his face when there are tears in his heart, has mastered the art of all arts—self-control.

Nowhere is it more important to "take time by the fore lock" than in the question of salvation.

MISSIONS

MISSIONARY BRIEFS FROM HOME AND FOREIGN FIELDS

The Editor solicits notes for this practical department of the Christian Monitor. Do not let modesty keep you from giving us practical write-ups from your own particular work. We shall depend upon you.

D'Id You Send a Book?—The missionaries on the field are deprived of the fellowship of other Christians on the home field. May we remember them with letters and send them an occasional book to pass around among the other missionaries.

The Christian Monitor in China.—G. T. Thiessen, Tsachsien, Sung., China, writes about the paper thus:

"Bro. Bartel hands the magazine to me every month for my pupils, who eagerly look forward to its appearance. They say it is quite unlike other church papers, because it takes such an interest in the young people. I am the teacher of the missionaries' children here. Twelve pupils were present this winter. Three of them have begun High School work."

May God bless the work in China.

Did you get your Photo?—94 Widows, 83 Orphan girls and 26 Orphan boys need your support in India. Will you or your Sunday School Class ask the office here for photo and history and agree to furnish \$20.00 for Widow; \$28.00 for Girl or \$30.00 for Boy to support one or more of these needy ones not yet provided for during this year. — Vernon Reiff, Elkhart, Ind.

A Loyal Tither in Virginia.—A sister writes to the treasurer at Elkhart:—

"I am again enclosing my tithes and offering money (\$80.00) asking you to please distribute it where it is most needed in the Master's cause. There are a great many calls for money with the different denominations, but I would rather give it through the church I love best."

Gardens Working for the Lord.—Allan Good, Portland, Oreg., "Had a very interesting week in our Sunday School Garden. Between 40 and 50 children sold about \$50.00 worth of onions and radishes. This was the introduction of our young salesmen. The garden is still planted full as sweet corn took the place of the onions and radishes."

Digging Trenches. — J. N. Kauffman, writes from India on trench digging of the kind that is constructive, rather than destructive such as is the result of trench

digging in war times. This kind is made possible by the money you have sent. You will never need to lie awake at night with a guilty conscience for it was used to save men's lives.

"New hospital greatly needed. Wish to thank you for the \$3,000 forwarded. We are erecting entirely new buildings on the old site. Already the trenches have been dug for the foundation of the administration building, dispensing room, consulting rooms, offices, laboratory, operating room and store room. Work will now proceed as rapidly as possible. The new European Ward — a small bungalow — is nearly completed."

Looking in the Direction of Lancaster County.—The South American Missionaries are highly appreciative of the offer and invitation of the Lancaster Conference to solicit their congregations for funds to build churches. Brother Noah Mack will accompany T. K. Hershey in the work. May the Lord open the hearts of the brethren in behalf of the lost in the Argentine.

What Has Your Check been Saying? We take this opportunity to again bring to remembrance that the church in India is looking forward to the visit of the pioneer missionary, Brother J. A. Ressler for the 25th anniversary of the founding of our Mission there. Checks should be sent to Vernon Reiff, Treasurer of the Board, Elkhart, Ind.

Four Institutions in Illinois.—There are four charitable institutions under the name of Mennonite Institutions in Illinois. Just recently the Central Conference Mennonites added a large addition to its orphanage near Flanagan, Ill. By these ways, Mennonites are showing in a positive way that we are not only opposed to war, but that we believe in the saving of lives. May our interest in such things never wane.

Our German Missionary.—Brother Amos Swartzendruber, one of our newly arrived missionaries on the South American field is busily engaged in studying the Spanish language, but the Lord had a strange way of making him earn his board in the meantime. There is a German settlement

about 200 miles from Pehuajo, which received the Mennonite paper printed in Spanish. They requested that a preacher be sent that could preach in the German language. This was made possible when Brother Swartzendruber came on the field. This little sketch speaks its own message.

"About 6:30 the people started to come in wagons, sulkies and on horseback. Some coming as far as seven miles. We started the meeting about seven o'clock by singing some good old German songs, after which Bro. Lauver opened the meeting. The writer then preached on John 3:16, in high German, as that was the language everybody spoke. After the sermon, we sang a few more familiar hymns after which several poured out their hearts in prayer to God, to the extent that it brought tears of joy and sympathy to our own eyes. We sang some more and prayed some more, and still they were not ready to go home, so we sang till after ten o'clock. There were about forty-five present at the meeting, but since the people in the country live so far apart, many others were not notified.

Everybody seemed to enjoy the meeting very much, and wanted me to stay for a week or two, as they had already spoken for a hall in town where they expected to have meetings when I could come, and so were very much disappointed that we could not stay any longer. However we had to leave the next morning else we could not get a train for four days.

A Good Canvas at Pleasant Hill.—Would you find such a canvas in your community of value? Then get busy and win some souls to Christ ere the darkness of death close in.

Number of homes on the Pleasant Hill Road 21
Number of Homes on Peoria Road .. 50
Number of Homes in Cloverdale 33
Number of Homes in Gardenia 22
Number of Homes on Farmdale Road 15
Total Number of Homes in Community within Three Miles from the School House About One Hundred and Fifty.

Run Off With Guns.—A home missionary notes the following:

"I am a Home Missionary on the frontier of Florida, and it is a very lonely and most trying place. No Board works here as the natives have always run off every worker and sometimes with guns. They have shot at me twice but we shall stay here. Here over four years now."

—F. Irving Bond, Englewood, Fla.

PLEASANT HILL—RURAL SUNDAY SCHOOL

Ruth S. Smucker

Pleasant Hill is a rural community situated about eight miles from Peoria. The Illinois Electric Traction System runs from Peoria through this community south and east. Besides the numerous homes in this vicinity there is one small grocery store and a two-room school—but there is no church.

This district is quite thickly settled, having about seventy-five homes within a radius of 2 miles.

Many of these homes are built by city people who desire to live in the country although they work in the city. Some have always lived here and have small farms. Many, however, have only a few acres of ground on which they do trucking. The soil is mostly clay, and the land is somewhat rolling, so berries do very well. Raspberries are one of the main crops. Vegetables, strawberries, grapes and peaches are grown quite widely.

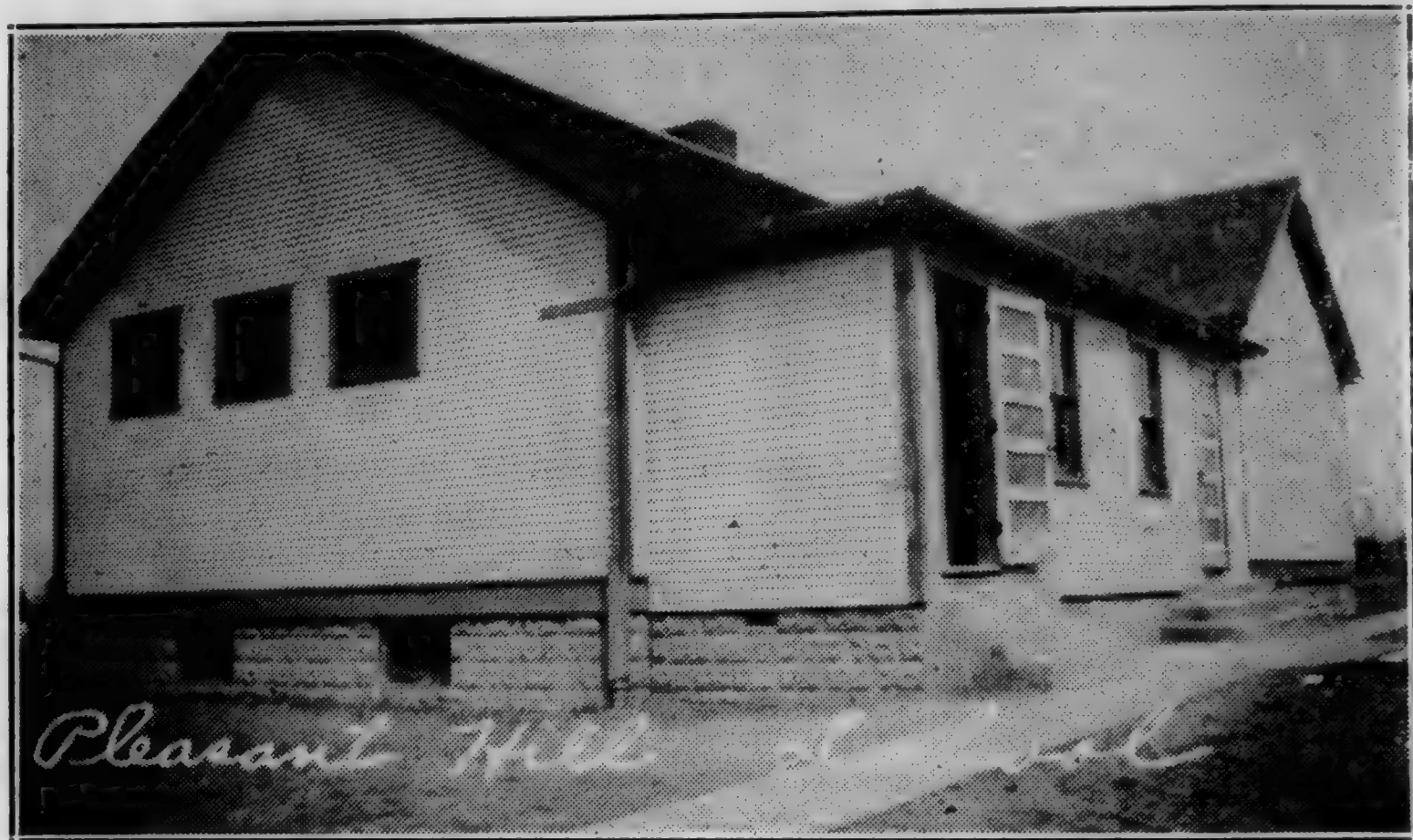
The men and many of the older boys and girls work in Peoria in shops, factories, etc. They go back and forth to their work every day either on the interurban or in their automobiles.

There has been no church house in this community for over forty years. Three years ago Bro. and Sister John Roth opened a Sunday school in the school-house having services every Sunday. Since then the Lutherans also started a Sunday school, having services every other Sun-

one. Very few parents make an effort to attend although we have one mother who is a member of the church. Her youngest boy and girl are also in Sunday school and church. The daughter, Sister La Verne, is very active in her Christian

people in the church and we hope and pray that they will remain faithful to God and the church. We realize that the tempter who is always busy, will come to them yet many times in their young lives but we trust that they will let Jesus be victorious and remain on the Lord's side.

It is very interesting to visit the different homes and thus come into contact with



Pleasant Hill Sunday School

day. Of course not nearly all in the community come to our services, as some are Catholic, some say they belong to some church in Peoria, and some never go anywhere. But through Bro. and Sister Roths' untiring and faithful efforts we now have a very nice little Sunday school. The children are bright and lovable and seem anxious to learn of God and His Word. We have children in Sunday school from four years on up to twenty-

I wish we had more members like her in our churches. She has an older brother who has not yet become a Christian. He is a very good son to his widowed mother but he lacks the one great thing. Will not the readers of these lines unite with us at the throne of grace and intercede for him that he may yet find the Saviour who would be such a help and joy to him?

We have several other promising young

and become acquainted with the various types of people. I visited some homes once every two weeks, where I had a Bible lesson or Sunday school lesson with the mother or grandmother. It is hard for some of the older women to get away to Sunday school or church and some have grown so unaccustomed to going that they would much rather stay at home; although they would have only a short distance to come to Sunday school. I appreciated visiting one old grandmother, eighty-four years old, who was hard of hearing and could not see to read. She seemed to appreciate so much hearing the Word of God read. She said her husband, while living used to read the Bible to her. She is living with her married son and his family but they seem to think more of selfish gains and pleasure than of their spiritual welfare.

I came in contact with another home in which was a widowed grandmother and her unmarried daughter, who were living alone. They live away back from the road. We had to go through a field and past a timber to find the home. The grandmother always seemed to appreciate the visits and said she was so glad that someone came to see her who was interested in her. Her daughter was rather unconcerned about her religious life and seldom seemed to be at home when I was there; but she was rather suspicious of the teaching her mother was receiving, so one day while we were reading together from the Gospel of John she came up on the porch and listened. We invited her to come in, but she said she was enjoying herself alright on the

porch. By the time we were through reading and discussing this chapter she had hurried off to her work. But God says of His Word, "It shall not return unto me void" Isa. 55:11.

I also visited homes where there were little children too young to come to Sunday school, alone, so these were enrolled on the Cradle Roll. The little ones are being remembered on special days and on their birthdays they are presented by the Sunday school with a little card or gift. By showing our interest in their little ones, we hope to interest the parents so that they will come. Only one great aim is in our minds — to win these souls for Christ. There seem to be so many who

are indifferent to and careless about God's Word.

There are always discouragements in any line of Christian work, but that should not hinder us from doing our best always and pressing on. At the end of some days it looks as though we did not get anything accomplished for the Lord — then there are other days when we can see the result of some of our efforts. We want the Sunday school and church at Pleasant Hill to continue growing — so will you not remember the work there and pray that God's blessings may continue?

Tiskilwa, Ill.

GLIMPSES OF THE WORK OF THE WICHITA MISSION

Vernon Shellenberger

Jesus saith unto them, "Say not ye, there are yet four months, and then cometh harvest? Behold, I say unto you, lift up your eyes, and look on the fields, for they are white already to harvest." A few members who had spent

some time in and out of the city, also a family where the parents were members, had been impressed that Wichita was a needy field for mission effort. Wichita is a growing city of nearly 100,000 population. It is the home of factories, packing houses, mills, etc. It too has many churches, many of which are the fashionable resort of the wealthy. There are districts of poorer classes of people—the laboring class—in various parts where it

was thought the work of God would be appreciated and accepted. The subject was discussed at Conference sessions and it was finally decided to launch the work.

A number of canvassing trips were made by members of the Hesston College Volunteer Band to determine the most suitable location and secure buildings. It had been decided to begin on a small, economical basis and not locate permanently at the start. Therefore a small hall was rented in the South East section of the city along a street car line on a very busy corner. It was but poorly and inconveniently built, being 16 by 32 in dimensions. The writer and his wife were asked to have charge of the work, and teachers and pastors were secured from near by congregations. Teachers usually came from Hesston and Pennsylvania congregations. Ministers came from one of the eight nearby

churches. A four room house was rented for the Mission Home. We are now approaching the fourth year of the work begun in this city April 17th, 1921.

The nature of the work is much the



The New Wichita Church

same as carried on in our other missions, altho not quite on as large a scale. Besides regular preaching services twice each Sunday, Sunday School and Y. P. B. M., weekly cottage prayer meetings are being held in private homes by the workers and a member or two. At the Christmas season baskets of provisions were given to needy homes, a treat to Sunday School children and nearly 100 garments and comforters were given out each winter. Visitation work was kept up continually, as it was only by this means that the Sunday School children were kept coming. It often meant exercising patience and persistence in inviting. Many promises were broken, especially by adults, but they at least were urged to attend. Prizes were given for memory work and attendance. Many tracts, Sunday School

cards, papers, and Christian literature were left in homes. A cradle roll department was kept up. There were about 25 babies enrolled but in time this work was discontinued. About one hundred children were enrolled in the Sunday School department. Some came for a period of a year or more, others only a short time. Quite a number moved to other parts of the city, while some were disinterested. Our hope and prayer was always that those who had been pupils even though a short time, had some Bible truths presented to them which would ever remain with them. We believe that the Word which was sown in the hearts of the children will some day bring forth fruit.

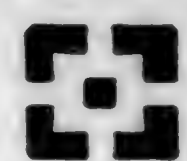
There were disappointments in converts as one might expect. A number made a public confession but went no further; one united with us but soon left. The few others, even though we say few in number, are strong in the faith and are even an inspiration and real example of transforming power. Testimonies of a few follow in this article.

A year ago it was decided to begin the building of a new church. Lots were available at a reasonable cost and the request was made that we locate in the northwest part of the city. This was finally decided upon and the lots were purchased and the work begun in June, 1923. It was the intention to build without any financial embarrassment except for labor. For this reason it took some months to put up the building; donations of labor came from various sources. The greater part was done by home talent—Brother Frank Roupp, constructor and chairman of the building committee giving

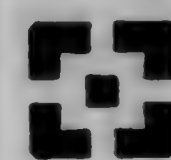
much time to the work.

The building was ready for dedication Feb. 24, 1924, and accordingly the day was set apart for this purpose. Quite a number of brethren and sisters were present from nearby congregations. Bro. T. M. Erb organized the 21 members into a congregation in the forenoon. In the afternoon, Bro. D. H. Bender preached the Dedicatory Sermon. Two hundred twenty-five were present at this service. There were other talks and music furnished by the Men's Chorus of Hesston College. An offering was taken in the afternoon services for the building which is now free from debt. The building is a neat appearing, comfortable, substantial building, 32 x 48 ft., with basement and balcony. We indeed appreciate this house of worship.

(Concluded on page 637)



BIBLE STUDY



FAITH AND PRACTICE — ACTS

XXXVII

The first of the series of discourses made by Paul in defense of his faith in Christ was made on the stairs leading into the castle of the chief captain of the Roman guard in Jerusalem.—Acts 22. He had just been rescued from the Jews, who were about to kill him, and, bound with two chains, was led away under the suspicion of being the leader of insurrection against the Roman government. At his request he was given the privilege to address the people from whom he had been rescued. The chief captain was surprised that Paul was able to speak Greek, and the multitude was surprised that he spoke the Hebrew tongue. By the grace of God Paul was fitted for the ministry of the Gospel to all men. By his qualifications he was a fit vessel to carry the Gospel of God to the nations to whom the Lord would send him. It is evident, however, that the Lord gave him special gifts by which he was enabled to speak to more than those nations whose language he had learned previous to his being sent of the Lord.—I Cor. 14-18. His defense was made in the language of the people. When he spoke to the multitude in the Hebrew tongue they kept the more silence. Acts 22:2.

In presenting the facts concerning which the difficulty arose between him and the Jews, Paul used no arguments; he gave the facts connected with his life and ministry in the form of a simple narrative, and left it with his audience to reason and form conclusions. He told the people concerning his birth, his early religious training, his zeal as a Jew, his conversion and ministry for Christ.

There was nothing in the life of Paul with which the Jews could take exception up to the time of his going to Damascus to imprison the believers in Christ, and to bring them bound unto Jerusalem. Many of the Jews were born in foreign lands; they were already widely dispersed among the nations of the world, but took occasion, as much as possible to worship at Jerusalem. It was rather exceptional that some attended the schools at Jerusalem, hence, it was advantageous for Paul to be able to say that he had sat at the feet of Gamaliel. It was Gamaliel who pleaded with the council to use discretion in dealing with Peter and John, since they might be fighting against God; that if the cause increased it would prove

to be of God, and if it was not of God it would fail. Paul did not on this occasion call for the testimony of Gamaliel, although he did cite the high priest as witness of his zeal against the believers. Gamaliel seems to have retained the honor of the Jews, and may not have openly confessed faith in Jesus whose followers he was not ready to condemn. He may, too, have been among the "almost persuaded" group, of whom there were so many in that day and many more at the present time.

Paul throws much light on the nature of the persecutions which were carried on against the Christians in his time. He refrains from using the name Christian, and applies the term "brethren" to his own people, the Jews.—vv 4, 5. In explaining to the multitude the object of his wrath in the days of his zeal for his religion he said, "I persecuted this way unto death." It was the same way that he now espoused and for which he was persecuted. The Christian way was, and is, "the way of the cross." Men and women were put to death for the faith of Christ in Jerusalem; they were bound in other cities and brought to Jerusalem to be punished,—v 5; the leaders of the faith were imprisoned, threatened, beaten and put to death for the testimony of Christ. Paul related to the Jews the incident of the death of Stephen, and in connection with the incident, of his vision of Christ, he told them how Christ had sent him out of Jerusalem to carry the Gospel to the Gentiles.—vv 17-20.

It seems strange that the multitude would quietly listen to Paul as he recited the story of his wrath and persecution and murder of the believers in Christ, but turn upon him with wrath and death when he told them of his mission of mercy and salvation to a people who had no God and no hope except that which was brought to them by a servant of the only God.

A second time Paul appealed to the Roman Government for protection. This incident reveals the nature of Paul, who, while not shunning to suffer for Christ's sake and not refusing to take upon himself the "marks" of the Lord Jesus, was not willing to suffer stripes unnecessarily. Is it lawful for you to scourge a man that is a Roman and uncon-
demned?" was a protection to him at this

time. If found guilty nothing could have prevented a proper scourging. If uncon-
demned the law protected the innocent, and for such purposes the laws are framed and executed. It is but natural that a man appeal to the law for his own protection, or expect the law to protect him. It is the function of law to protect. But it is not the province of the Christian to inflict suffering or to use the law to cause suffering. It is better for the believer to suffer wrongfully than to cause others to suffer.

The Workers' Column

Believing.—I John.

August 10.

II. Cont. (The Blessings of Believing).

5. All believers are freed from sin thru Christ.—2:1-3.
 - a. They are admonished not to sin.—it is unbecoming to one who is a believer in Christ.—2:1. This evidently refers to the continuance in sin after one believes.
 - b. There is forgiveness for a believer who sins.
 - 1) Jesus Christ, the righteous is an advocate with the Father for a believer who sins.—2:1. Cf. 1:9
 - 2) Jesus Christ, the righteous, is the propitiation for the sins of the believer.—2:2
 - 3) He is the propitiation for all sins.—2:2
 - a) For the believer.
 - b) For the whole world.

Note.—The same forgiveness is granted to the believer who sins as is granted to the sinner who comes to Christ. There is but one propitiation for sin, and only one advocate with the Father for any man who sins.

III. The Believer's walk in the Light.—2:3

1. It is an assurance that he knows Christ.—2:3, 5
2. The believer keeps the commandments of Christ.—2:3
 - a. A confession of faith in Christ without the keeping of the commandments is false.—2:4
 - b. Keeping the commandments perfects the love of God in the believer.—v. 5

- c. He that abides in Christ should walk as Christ walked.—2:6
- d. The commandments to be kept, the old and the new, are the same;—the Word which was from the beginning.—22:7
- e. A new commandment of love.—2:8-11
 - 1) It is true in Christ and in the believer.—v 8
 - 2) It is the true light which shines since the darkness is past
 - 3) It is exemplified in love for a brother.—vv 9-11
 - a) He who hates his brother is in darkness, and a profession of being in the light is of no avail.—v 9
 - b) He that loves his brother is in the light.—v 10
 - c) Hating one's brother is an evidence of spiritual blindness.—v 11
- 4) It is revealed in the overcoming life of believers.
 - a) In the knowledge of the Father and the forgiveness of sin through Christ.—vv 12, 13
 - b) In the acknowledgement of the unchanging character of God.—vv 13, 14. The same from the beginning.
 - c) In the power of the Word in the life of men to overcome temptation and sin.—vv 13, 14
- 5) It is revealed in the attitude of the believer to the world.—v 2:15-17
 - a) The believer is not to love the world.—v 15
 - b) All that is in the world is not of the Father;—v 16
 - x. The lust of the flesh.
 - y. The lust of the eye.
 - z. The pride of life.
 - c) All that is of the world passes away.—v 17
 - d) The love of the Father is not in him who loves the world.—v 17
- 3. The believer abides in Christ.—2:18-29
 - a. The believer has no fellowship with the anti-Christ.
 - 1) Anti-christ shall come.—v 18
 - 2) There are many antichrists, which indicate the last time.—v 18
 - 3) Anti-christs separate themselves from the believers.
 - a) Because they are not of them.—v 19
 - b) To manifest that they have no fellowship.—v 19
 - 4) The character of the anti-christ.
 - a) He is a liar.—v 22
 - b) He denies that Jesus is the Christ.—v 22
 - c) He denies the Father and the Son.—vv 22, 23
 - x. He who denies the Son has not the Father.—v 23
 - b. The believer has the unction of the Holy Spirit.
 - 1) He knows all things.—v 20

- 2) He knows that no lie is of the truth.—v 21
- 3) By the Holy Spirit he knows the anti-christ.—v. 22
- c. The believer abides in Christ.
 - 1) By letting the Word abide in him.—v 24
 - 2) By continuing in the Son and in the Father through the Word.—v 24
 - 3) By believing the promise unto eternal life.—v 25
 - 4) By guarding against seducers.—v 26
 - 5) By following the teaching of the anointing which abides in him.—v 27
 - 6) He shall have confidence and not be ashamed before Him at His coming.—v 28
 - 7) He is righteous and every one that doeth righteousness is born of Him.—v 29

Believing.—I John

August 17.

- IV. Believers are called the Sons of God. I John 3
 - 1. It is an expression of the great Love of God.—v 1
 - 2. The recognition of sonship.
 - a. The world does not recognize it because they knew not God.—v 1
 - b. God demands the believers to be His sons.—v 2
 - c. The glory of sonship does not yet appear.—v 2
 - d. The glory of the sons shall appear when Christ appears.—v 2
 - 1) They shall be like Him.—v 2
 - 2) They shall see Him as He is.—v 2
 - 3. The character of the sons of God.
 - a. Because of the hope of glory they purify themselves even as Christ is pure.—v 3
 - b. They do not commit sin by continuing in the transgression of the law.—v 4
 - c. They believe in the manifestation of Christ to take away sin, and that in Him is no sin.—vv 6-8
 - 1) Those who abide in Him sin not.—v 6
 - a) He who sins has not seen nor known Christ.—v 6
 - 2) Those who do righteousness are righteous, as Christ is.—v 7
 - 3) The son was manifested to destroy the works of the devil.—v 8
 - a) He who commits sin is of the devil.—v 8
 - b) The devil sins from the beginning.—v 8

Note. The committing of sin is related to the keeping of the commandments.—2:3-8. Forgiveness of sin and holiness is related to faith in the atonement.—1:7-9

- d. They are born of God and partake of His character.
 - 1) Because they are born of God they do not commit sin.—v. 9

- a) He does not commit sin because he is born of God and His seed remains in him.—v 9 See I Pet. 1:23.—The living Word.
- b) He cannot sin because he is born of God.—v 9, cf v 10 and illustration, vv 10-18

Note. It is evident that the perfection of life demanded in these Scriptures is that of the heart and of faith, since it is impossible for man to keep the letter of the law, or to rise above the need of the Mediator by his own righteousness.

- 2) By doing righteousness the children of God differ from the children of the devil.—v 10
 - a) The nature of the children of the Devil.
 - m. He who does not righteousness is not of God.—v 10
 - n. He who loves not his brother is not of God.—v 10
 - o. Cain was of that wicked one because he slew his brother.—v 12
 - p. Cain slew his brother because his own works were evil and his brother's righteous.—v 11
 - q. He who loves not his brother abideth in death.—v 14
 - r. The world hates the believer.—v 13
 - s. He who hates his brother is a murderer.—v 15
 - x. No murderer has eternal life abiding in him.—v 15
 - t. He who has this world's goods and does not minister to his brother's needs has not the love of God in him.—v 17
 - u. They love in word and tongue, not in deed and truth.—v 18
 - b) The nature of the children of God.
 - m. They have a commandment to love one another.—v 11
 - n. They are not brothers, as Cain who slew his brother.—v 12
 - o. Because of their righteousness they are hated by the world.—vv 12, 13
 - p. Their love of the brethren is an evidence that they have passed from death to life.—v 14
 - q. They partake of the nature of God's love who laid down His life for us, and they ought to lay down their lives for the brethren.—v 16
 - r. They love in deed and truth.—v 18
 - s. They are children of good conscience toward God.
 - s 1. They assure their hearts before God in truth.—v 19
 - s 2. If their hearts condemn them, God does also.—v 20
 - s 3. If their hearts do not con-

- demn them, neither does God.—v 21
- t. They ask of God and receive because they obey and please Him.—v 22, 23
- t 1. They believe on the name of His Son.—v 23
- t 2. They love one another.—v 23
- u. They dwell in God and God in them.—v 24
- v. They know by the Spirit which God has given, that God dwells in them.—v 24

Believing.—I John

August 24

V. Believers are led by the Spirit.—2:24; 4:1-6

1. God gives the Holy Spirit to believers.—3:24
2. There are other spirits in the world which lead men.—4:1
 - a. The spirits are to be tried by the believers.—4:1
 - b. False prophets are led by other than the Holy Spirit.—v 1
 - c. Every spirit that confesses not that Jesus Christ is come in the flesh is not of God.—v 3
 - 1) It is the spirit of anti-christ which should come and is now in the world.—4:3
 - 2) They are of the world.—v 5
 - 3) They speak of the world.—v 5
 - 2) The world hears them.—v 5
3. The nature of the Spirit of God.—
 - a. Every spirit that confesses that Jesus Christ is come in the flesh is of God.—4:2
 - b. Those who are of God have overcome them that are of the spirit of the anti-christ.—v 4, cf vv 2, 3
 - 1) The holy Spirit in the believer is greater than the spirit in the false prophets and anti-Christ.—v 4
 - c. They that are of God hear the believer who has the Holy Spirit.—v 6
4. The test of the spirit of truth and of error.
 - a. He who knows God will hear the believer, who is led by the Holy Spirit.—v 6
 - b. He who is not of God will not hear the believer.—v 6

VI. Believers receive and manifest the love of God to the world.—4:7-21

1. Believers should love one another.
 - a. Because God is love.—v 7
 - b. Every one that loves is born of God and knows God.—v 7
 - c. He who does not love does not know God, who is love.—v 8
2. The nature of God's love given to the believer.
 - a. God sent His only begotten Son into the world that men might live.—v 9

- b. God sent His Son to be the propitiation for our sins.—v 10
 - c. His love is an example for believers.—v 11
3. How God's love is manifested to the world.
- a. Men have never seen God.—v 12
 - b. God dwells in believers if they love one another.—v 12
 - c. By their loving one another the love of God is perfected in the believers, and thus revealed to the world.—v 12
 - d. By the testimony of believers to the world.—vv 13-21
 - 1) The assurance of the indwelling of God, by the Holy Spirit.—v 13
 - 2) That the Father sent the Son to be Saviour of the world.—14
 - 3) That God will dwell in them, and they in God, who confess that Jesus is the Son of God.—v 15
 - 4) That men may know and believe the love that God has toward the believer.—v 16
 - a) That God is love
 - b) That he who dwells in love dwells in God, and God in him.
 - 5) That the perfected love of the believer gives boldness in the day of judgment.—v 17
 - a) Because the believer is in the world as is Christ.
 - b) Because perfected love casts out fear.—v 18
 - 6) The love of God in the believer is begotten by the love of God for the believer.—v 19
 - 7) That the love of the brethren is begotten also by the love of God.—vv 20, 21
 - a) That he is a liar who says he loves God and hates his brother.—v 20
 - b) He who hates his brother whom he has seen cannot love God whom he has not seen.—v 20
 - c) The commandment of God requires that he who loves God shall also love his brother.—v 21

Believing.—I John

August 31

VII. The faith and experience of believers rests in Jesus Christ.—5:1-21

1. He who believes that Jesus is the Christ is born of God.—v 1
 - a. Those who are thus begotten will love others who are thus begotten.—v 1
 - b. The children of God who keep His commandments will love His children and know that they love them.—v 2
 - c. The love to God is manifested in keeping His commandments and finding pleasure in them.—v 3

2. Those who are born of God by faith (v 1) overcome the world.—vv 4-6

- a. The victory over the world is the believer's faith.—v 4
- b. He who believes that Jesus Christ is the Son of God overcomes the world.—v 5.
- c. Faith in Him who came by water and blood is required to gain the victory over the world.—v 6

Note. The water baptism of Jesus was the token of His earthly ministry and the baptism of blood was the token of His finished work of redemption.

3. Those who believe in Christ have the witness of the Holy Spirit.

- a. He is truth and a witness to the truth.—v 6
- b. He bears record in heaven with the Father and the Word.—v 7
- c. He bears witness in earth, and agrees with the water and blood.—v 8
- d. He is the witness to men of that which God testified of His Son.—v 9
- e. He who believes on the Son of God has the witness in himself.—v 10
 - 1) He who does believe God and His record concerning the Son makes God a liar.—v 10
 - 2) God's record is that He gives believers eternal life and this is in His Son.—v 11
 - a) He who has the Son has life.—v 12
 - b) He who has not the Son has not life.—v 12

4. The blessing of believing, in the life of the Christian.

- a. It gives assurance of eternal life.—v 13
- b. The testimony of the faith adds to faith in the name of the Son of God.—v 13
- c. It gives confidence in God to ask and have the assurance that the petitions will be answered.—v 15
- d. It gives an interest in and intercession for the salvation of others.—vv 16, 16
- e. It gives an inspiration unto a holy life and power over sin and that wicked one.—v 18
- f. It gives men a knowledge of their safety in God and of the lost condition of the world.—v 19
- g. It gives a knowledge of the fulness and sufficiency of Christ the true God.—vv 20, 21
 - 1) The Son of God came to men.
 - 2) He opened the understanding of men.
 - 3) He revealed Himself to men.
 - 4) He received men unto Himself.
 - 5) He is the true God.
 - 6) He is eternal life.
 - 7) To reject Him would be to turn to idolatry.

(Continued on page 631)

EDUCATIONAL

UNWRITTEN LETTERS

Herman H. Kreider

The Bandit Who Did A Good Turn

Dear Folks:

A few days ago I was rather discontented because there was scarcely enough work here to keep me busy, but it is beginning to be evident now that there will not be much of that kind of trouble for some months to come.

About four o'clock this rainy afternoon we were told that a group of orphan boys had arrived from Marash. We could scarcely imagine a more unfavorable day for travelling, but there they were,—about two boys astride of each horse. A mattress and two blankets thrown over the horse's back served as a saddle, and you can imagine how comfortable the boys must have been the past few nights, trying to sleep on such bedding when we have been having rain daily for the past week or more. But there is no suggestion of complaint in their behavior. They are only too thankful to get out of Turkey alive. And yet you may be surprised to learn that they came out under the guidance and protection of a Kurd, a notorious bandit leader, named Sheriff Agha.

For some months past it has been the policy at some of the interior stations to give very small sums as wages to the older orphans for work done by them in the industrial departments, so that at the time of graduating from the institution they might have a little capital to invest in the tools they would need in following their chosen trade. In the case of these sixty-two boys, they were puzzled as to how to make this ten-day journey without being robbed of all their earnings.

After some serious consultation among themselves, they decided to place it in the care of the old bandit chief, knowing that no robbers in that whole country would dare to attack him. Yet Mr. Knudsen and I could hardly believe our eyes this afternoon when we saw him sit down leisurely on a pile of mattresses, loosen his bright red sash, and draw from the folds of his many garments a small bag containing a score or more of Turkish gold coins. One by one he called to him those boys who had entrusted him with that wealth that seemed so little to us but meant so much to them. Then, as if to lend a climax to the whole scene, he set one lad on each knee and seemed as happy and kind as would any father with sons of his own.

The boys later assured us that he had faithfully returned every coin they had given him, and that several times along the way some Turks had tried to rob them, but they were naturally quite penniless, and no one dared question old Sheriff himself. No doubt under this man's direction the blood of many Christians has been spilled in these past few years; nor do I have any reason to believe that he is either converted or reformed tonight, though it was a real joy to me to witness one of those rare demonstrations of Moslem kindness to helpless Christians.

The Turkish Censor

March 17.

Dear Folks:

Over two weeks have passed since I last wrote you, and many things have changed within that time. Five of the foreign workers have left for other stations, leaving only the stenographer and myself here at Aleppo.

Those Marash boys were sent on to Beirut in a box car a few days ago. Yesterday another group came through from the same station, with a Turk at the head of the caravan. There were twenty-four girls in this lot, however, and a little more difficulty was encountered when stopping over night in the villages. The movement is still quite unofficial, of course, so we have to smuggle our instructions and reports through, writing them in somewhat "modified" English for the benefit of the censor in case he happens to find them. One example will do to illustrate:

"The big cheeses tried to put a kink in our program, but around the Bush we're getting the Kids through."

The kartirji (mule-driver) who came through with the group yesterday says that he will leave early tomorrow morning for Marash by way of Aintab, so I worked all afternoon getting things together to send in with him. Whenever such an opportunity comes to get things through unofficially, we spend about a half day getting letters ready, and another half day in the market buying every thing from flashlight batteries and sewing thread, to lamp chimneys and sun-helmets for the relief workers and missionaries at the interior stations.

About seven o'clock this evening, after all the interpreters had gone home, a drunken Turk came in with a little pack-

age of about a dozen letters from Aintab,—some of them being letters from the missionaries to their folks at home. At first the Turk demanded that I pay him five gold pounds (about \$25.00) for bringing them out, but, mustering up all the Turkish I knew, I invited him to leave the premises for the time being and to return tomorrow to talk things over. I'm curious to know what his price will be after he is sober.

A Medley of Turkish, Arabic and French Speech

March 18.

Well, this certainly is the East! That kartirji said that he would leave Aleppo promptly at eleven o'clock 'a la Turka' which is about five o'clock in our time. The town clock here has two dials with a far different kind. The hands on the 'a la Turka' dials are set at 12:00 every evening at sunset, while the 'a la Franka' corresponds to our system based on noon and midnight. So here we need not say 'Central' or 'Eastern' when making appointments, but we must be sure to say 'a la Franka,' else we may have natives calling on us after we have retired for the night.

This kartirji and I had a perfect understanding on this score, however, when we made our arrangements last evening. But this morning, after I had waited at the khan (inn) for an hour and a half, I was finally told that he had now arisen and would appear presently. True enough, he did come just one hour later. Then he insisted that he must know what each package contained, so that he might be able to make satisfactory explanation in case he should be held at the custom house on the border. In a medley of Arabic, Turkish, and French I tried to get the desired information across to him. Finally he mounted the best horse of the lot and started with his caravan on the Aintab road. So now, at 8:30, I am ready to sit down to my breakfast. But I wonder how many of those supplies will actually get through to my friends across the line in Turkey. It is only an imaginary line, according to the teachers of geography, but it might as well be a Chinese Wall sometimes, as far as being able to get across it is concerned.

Wadsworth, Ohio.

Master go on and I will follow thee
To the last gasp, with truth and loyalty.
—Shakespeare.

THE REOPENING OF GOSHEN COLLEGE

S. C. Yoder

On September seventeenth Goshen College will again open her doors to the young people of the church as well as to all others who are interested in securing for themselves or for their children an education under strong Christian influences.

That there is need for such an institution is apparent to all who have familiarized themselves with the general educational conditions throughout the land. Many have learned by sad experience that an education that does not develop the

problems on hand. Firstly; the problem of providing organization and furnishing a teaching staff that will meet the requirements of the church. Secondly; the problem of meeting the requirements of these who patronize the institution as well as the requirements of the state within which the institution is to be operated.

In order to accomplish this latter, instructors having certain scholastic requirements had to be employed, and the curriculum meeting the requirements of the state had

teaching staff we have endeavored to secure not only those who from the standpoint of scholarship were qualified but who also had the ability to teach. And some of those whose names appear for the first time on the faculty roster come recommended as among the best in their fields.

To this institution, dedicated to the principles of faith of the Mennonite Church and the cause of Christian education for all, manned by a competent staff of instructors who know what the school stands for, we welcome the youth of the church and all others who are interested in securing an education that rounds out and develops the full



Goshen College

student spiritually and morally has failed in the most essential points. Experience has also taught us that in many instances the modern High School is taking a heavy toll of our young people which we can not afford to continue to pay if we are going to maintain the principles of faith to which the Mennonite Church has been dedicated. It is evident that many schools are concerning themselves chiefly with the development of the intellect and are giving but passing, if any attention at all, to the spiritual or moral, or if they do consider these matters they are often given an interpretation which those of us who believe in doctrines of the Scripture can not subscribe to.

In making arrangements for the reopening of Goshen College those who are responsible for its organization have tried to keep the above points in view and make such provision that the institution may carry out the purpose for which it was intended. We also found ourselves with two major

to be adopted. To meet all the requirements of the state as far as the faculty was concerned it was found necessary to go outside of the church for a number of instructors, but in every case where this was done, the whole situation was gone over in detail so that those individuals know just what the institution stands for and what will be expected, and only those were employed whom we have reason to believe will heartily support the policy of the school and the board.

For this reason, then, we feel that we can present to all patrons a faculty of instructors that from the standpoint of scholarship and Christian integrity will fill our requirements. It may also be added that we have arranged with at least four persons of our own faith who will this coming year be in Colleges and Universities preparing themselves to fill positions in the school next year. We may also say that in making up our

man, morally, spiritually, intellectually, and physically. The support and counsel that has been given us, in the arduous task of affecting an organization, was constructive, kind, and of a nature that makes us feel under deep obligation to all who came to our assistance, and as we now view our prospect we can say that they exceed our fondest expectations of six months ago. And with our organization complete after much labor we await the opening day to which we look forward with full expectation of meeting many of our own people as well as others on the campus for a profitable year together. May you not withhold your counsel nor cease to pray that year after year we may profit by the experiences of the preceding year and fulfill the purposes for which the institution, with its instructors and equipment, has been set apart.

Iowa City, Iowa.

"We should let the world know what Christ has done for us."

A Night on Mount Tabor

Anis Ch. Haddad

On Sunday April 20th, 1923, we arranged to spend the day on Mount Tabor. About eight o'clock in the morning five of us left Nazareth on horseback, and in less than three hours were ascending its very steep side. Mount Tabor can easily be seen from Nazareth, being a peculiarly isolated mountain at the end of the Nazareth ridge, which rises abruptly all along the north side of the Plain of Esdraelon.

We left Nazareth, passing by the Fountain of the Blessed Virgin Mary, and came on the zigzag "path of the pilgrims." Then we came to a round hill called Khirbet et Teir, and after a quarter of an hour rested beside the refreshing stream of Ain Mahil.

We behold from here the village of the Daburieh at the northwest base of Mount Tabor. This is the ancient Deboreth of the tribe of Zebulun, on the border of Issachar's tribe. (Josh. 19:12.) Here it is said the Apostles who were not allowed to witness the transfiguration, waited for their Master, and in the meanwhile attempted, but without success, to deliver a child from a deaf and dumb spirit. (Mark 9:14-20.) Daburieh formerly had a church, the ruins of which have disappeared.

About eight minutes' ride from the village we reach the place where the ascent of Mount Tabor begins. First we follow a small ravine between green oaks and shrubs. Among the latter is still found the Abghar, having round brown stones, used in the making of rosaries. Then we reached the ancient fortifications which surrounded the summit of Tabor of old. We now cross a partly filled ditch to enter the Babel Hawa, the Gate of the Wind. We have on our left the Greek Church, and to our right the Convent of the Fathers of the Holy Land.

Making Memory a Servant

It was about 10:30 A. M. when we rested under the shade of the trees on Mount Tabor, that picturesque round-headed hill which faced us all the morning. We had lunch at once and rested to call to mind all the memories we know about Mount Tabor.

From different points of view, this mountain assumes various appearances. At one place, it is rough and rugged as though giants had hurled down stones from its summit; at another it has a steep sharp outline as though it had been moulded into shape by human hands;

again it presents a series of terraces planted with trees from base to summit. Curiously various are these near views, and more beautiful, but not less curious are its aspects as seen from afar, pink with purple in the evening, bright in the burning heat of the mid-day, or wreathed with mysterious haze in the gray dawn.

This Mount is first mentioned in the Holy Scriptures in the books of Joshua 19:22. In 1245 B. C., Zebah and Zalmunnah, two chiefs of the Midianite army ordered the two brothers of Gideon to be put to death here. (Judges 8:18) The prophet Jeremiah has compared Nabuchadnezzar



Mount Tabor

to this celebrated mountain saying: "As I live, saith the King, whose name is the Lord of hosts, surely as Tabor is among the mountains, and as Carmel by the sea, so shall he come." (Jer. 46:18).

David made mention of the name in his psalms. "Tabor and Hermon shall rejoice in thy name."

Mount Tabor is unique in its solitary grandeur. With the exception of a narrow ridge connecting it with the hills of Nazareth, quite unseen as you look towards it from the Plain of Esdraelon, it stands completely alone, rising abruptly, the solitary sentinel of the Plain.

Is this really the "Holy Mount," where Peter, James and John, saw their Master transfigured before them? If it had never been doubted, I for one would never have doubted it.

Standing alone, commanding such a magnificent view it seems just the place for that wondrous scene. And yet that glimpse of heaven needed not any earthly surroundings to make it more impressive, it was so purely a revelation of Heaven, that nothing is gained by fixing it in the midst of beautiful or barren scenery.

Although Tabor is still and silent now, in the time of Our Lord, a fortified town covered the whole plateau on its summit.

Many travellers make it a point of conscience to ascend the mountain, and see the place where Barak mustered his forces and descended with ten thousand men after him, to meet and conquer Sisera, who had gathered all his hosts together unto the Brook of Kishon.

The plateau of this mountain measures 1804 feet long and 820 feet wide, and is situated on the border that separated the tribe of Zebulun (Josh. 19:22). About thirty years ago Tabor was the rendezvous of wild boars, jakals and other wild animals and eagles and vultures were found in great numbers. Those wild animals have almost disappeared, but it is still the home of partridges and other common birds. It is beautifully clothed with trees and shrubs and carpeted with flowers.

The Rival Convents

Here, as usual, are two convents, Greek and Latin, each owning half the almost flat summit of the mountain, in keen rivalry, each claiming that they have the true site. The Greek puts up and feeds the travellers with no charge; while the Latins have more idea of business, and make a fixed charge. It seems to be a paying concern as they have done a lot of excavating in their grounds, and found the remains of an old Crusading Church.

These Latins never seem to want money.

Our party halted outside the Latin Monastery on Mount Tabor and asked to visit the convent. The good Father made us welcome and guided us around the monastery. He gave us a glowing account of the historical associations of Mount Tabor. The most interesting point of visit on Mount Tabor is the site of the Church of the Transfiguration of Jesus Christ, near this convent on the culminating point of the mountain. This is the traditional spot where our Savior was transfigured before his three disciples, Peter, James and John. (Mark. 9:1-11). The early Christians did not lose sight of the venerable spot where our Lord, before completing the work of our redemption, showed a spark of His glory to those disciples, who should bear witness to His humiliations in the Garden of Gethsemane.

Very early indeed did the pilgrims ascend the Mount to revere the Holy Place of Transfiguration. In A. D. 326 St. Helena ascended Mount Tabor and ordered a church and convent to be built here, besides leaving considerable sums of money for the support of people who promised to live

in the vicinity of the sacred spot in order to render to Jesus a solemn worship worthy of the glory He here manifested.

We find on the summit of Mount Tabor, on the eastern side, quite a height, forming a stony hillock, where the Transfiguration took place. At present there is a large church consecrated to the Holy Transfiguration of Christ. Close by are two other chapels, one consecrated to the Prophet Moses, and the other to the prophet Elijah. The whole place of the Transfiguration is surrounded by solid walls of cut stones with iron gates. Water is found in abundance. Fields of wheat, vineyards and necessary vegetables are to be found there. The Franciscans came to Nazareth in A. D. 1300 when all the monuments adjoining the spot of the Transfiguration had been demolished. The Fathers of the Holy Land helped to clear away the debris of Mount Tabor, concerning which tradition had carefully kept the precious remembrance. They built here a small dwelling in which they celebrated Holy Mass on a portable altar. But before entering the convent let us ascend the highest point formed by the eastern part of the ancient church, and here we will enjoy a panorama of the whole Galilee, which can hardly be equalled.

The Beautiful Scenery on the Summit

I might again say, that if one would choose a place, which he deems peculiarly fitting for the Transfiguration, there is none certainly that would as entirely satisfy our feelings in this respect as the lofty majestic, beautiful Mount Tabor.

When I reached the mountain's summit, nothing could induce me to leave it! The view is vaster than that from Nazareth, but nothing like so full of interesting details, although it includes glimpses of the Lake of Galilee, and the blue chain of the Hauran, and the curious undulations of the Galilean country. On the north were the hills of Safad, the town itself perched on the top, some twenty miles away, and on the right the Horns of Hattin, with two isolated pines, called "Trees of the Blessings" because they perpetuate the memory of the mount, where Our Lord preached the Beatitudes.

Hermon is like a cloud in the dim distance, the stately "Hermon," or Mount of the Chief—Jabal esh Sheikh—so called because of its predominate name, and its white head. It is in Syria, but, being ten thousand feet high, can be seen far down into Palestine, even to Jericho.

Hermon is seen from here in as great perfection as from Nazareth, and the Plain of Esdraelon in even greater perfection. But as the Mediterranean is shut out almost entirely from the panorama as well as many points of interest, the palm must be given to the "Weli at Nazareth."

The deep valley of the Jordan is to our right, with the hills of Transjordan, a purple background; but it was toward Galilee that we strained our eyes. We were not long left alone, for very soon a

brown figure came climbing over the rocks towards us. It was the Franciscan monk, who courteously explained the different points and then took us to the ancient fortifications of Mount Tabor.

(Concluded next month)

THE OUTPOSTS OF THE CITADEL

(Continued from page 615)

lied upon by editors and teachers of the liberal school of theology. Unless one has mastered the language in which the evidence on such subjects as the titles of the Kings of Persia, occur, he cannot be called an expert witness and he should be ruled out of court. And there is not the slightest hint that this man ever appealed to any original source, outside the Hebrew and Greek and Aramaic, and even then they pay no attention to any of these authors.

If then, they are so unreliable where their assertions can be investigated, why should they expect us to believe them when their statements can not be investigated? Is it not justifiable to believe them wrong when no evidence for or against their statements is in our knowledge?

What is said for the contemporary evidence of the Old Testament could be said for the New if there were time. I wish I had time to speak to you of another scholar within the sphere of the New Testament. I refer to Sir William Ramsay, of Edinburg, whose history closely parallels Dr. Wilson's. He was my guest: he told me this story.

When he was a boy, thinking about his future, he determined that he would be a scholar, just as some boys in early life say they are going to be this or the other. One will be a doctor; one will be a preacher; one will be a lawyer; another will be a mechanical engineer.

He said, "I am going to be a scholar." He meant that in the technical sense of the term. He was poor, but he had an uncle who was well to do who was interested in the boy, and sent him to Oxford University. He graduated with honor, and then took what we call in this country, one or two post graduate courses.

Of course, the question came to him, "How am I going to utilize my scholarship?" He thought he would devote himself to the study of Grecian architecture. He had a taste for it, so he went over to Asia Minor, located himself on the sites of the ancient Greek cities for the purpose of discovering what their contents had to teach concerning ancient Greek architecture.

But while he was there, right on the spot where Paul and Luke, the historian, labored, he read a good deal of this modern criticism about Luke's historical writings, and he had accepted the current opinion that the Acts of the Apostles were not written by Luke, who was held by these authors to be one who wished to

convince the people of his own day by highly wrought description of the early church.

In that day the Acts of the Apostles was regarded as the weakest part of the New Testament. No scholar, so called, with any regard for his reputation ever said a word in its defense.

Sir William Ramsay had his curiosity awakened. He determined as an adventure to follow Paul in his journeyings as those journeys were recorded by Luke, just for the sake of such geographical evidence as he might discover. What he did find you will find in his great book, "St. Paul the Traveler and the Roman Citizen: Studies in the History and Art of the Eastern Roman Provinces."

And the more Sir William Ramsey studied these things the more he learned, and the more he admired and the more he understood. He set out to look for truth on the borderland where Greece and Asia meet, and he says, "You may trust the words of Luke to a degree far beyond that of any other historian of the period; he will withstand the keenest scrutiny and Luke is the only reliable historian of the period within the sphere in which he lived." So I repeat, God has not left himself in any land without a witness.

The Inspiration of the Bible

I must hasten to a conclusion. Just a word or two concerning the third outpost of the citadel. A book may be authentic; it may be true, and yet not inspired. The Bible is not only true; it is also inspired. How do we know it is inspired? Because it says so. "O," someone may say, "isn't that reasoning in a circle?" Certainly not, for we have already proven and presented evidence that the Bible does tell the truth. If it is credible in its statements of facts concerning other matters, is it not credible in its statements of fact concerning itself?

What does the Bible say concerning itself so far as its inspiration is concerned? Two thousand times or more in the Old Testament does it answer that question: "Thus saith the Lord," or "the Word of the Lord came unto" so and so. When we come to the New Testament we have that wonderful and sweeping declaration of the Apostle Paul so familiar to you in his second epistle to Timothy, where he says, "All Scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness. That the man of God may be perfect, thoroughly furnished unto all good works." Scripture is given by inspiration of God — is God breathed in other words.

We do not undertake to say how the Holy Spirit inspired the writers of the Old and New Testaments any more than we undertake to say how He regenerates the human soul. We do not know how the Holy Spirit operates on the mind of a man in turning him from darkness to

light and from the power of Satan unto God, but we know He does so because the Bible says so and the evidence of it appears in the life and character of that man. So with regards to the inspiration of the Bible; we know it is inspired because of what the Bible itself says, and because of the effect that the Bible has produced and is producing in the lives of individuals and the history of the nations of the world.

I haven't time to go into the evidence of this: it is strong indeed, and it is abundant, but I want to bring this address to a conclusion by quoting just one evidence of a collective witness which is now very much in the public eye.

I refer to the General Assembly of the Presbyterian Church of the United States of America. In this great gathering in Washington, D. C., in 1893 — not so long ago — that assembly contained some of the greatest merchants; some of the greatest jurists; statesmen, educators, scholars, and theologians in our land. For sobriety of thought; for breadth of learning; for spiritual experience; for honesty of utterance; for depth of conviction, that gathering may be equalled by some similar gathering, but it can not be excelled, and as I am not a Presbyterian I can speak of it for that reason with all the greater freedom.

This is what that great assembly said as to the inspiration of the Holy Writ. The modernists would have given everything to have taken it back last year or this year. They said, "The Bible as we now have it in its various translations or revisions, when freed from all errors and mistakes of translators, copyists and printers, is the very Word of God and consequently wholly without error."

Get hold of that. I believe it, every word of it, and I think I can speak on this subject, if I can speak on no other in the same realm, with something of authority. For I began my investigations concerning the Bible as the Word of God when I was still a very young man in the ministry. There came to me, as there comes to almost every man in such a place and such a time, a crisis when I must go to the bottom of the subject as to what Christianity is and whether it be divine or not.

He must be satisfied about that, if, as an honest man he can stand before other men and preach that as truth. I began my investigations then: I continued it for years. I can say, I think with honesty, that I have faced every difficulty that can be named with reference to the inspiration of the Bible, and I say there is not a single difficulty that cannot be met with absolute satisfaction by the man of reason and of faith.

This then is what I mean by the three outposts of the citadel, which is the Bible: the authenticity of the Bible; the truth of the Bible, and the inspiration of the Bible. And so, young men and young women, especially you young men

and young women of the graduating class, when you go out from here, as you contemplate all these evidences you may rest in peace and in confidence upon it. And more than that, all of us should be emboldened to a more aggressive warfare against those who are threatening our peace and confidence, and the peace and confidence of others.

We may well say as the missionary in China is reported to have said, "When the battle is all over and the smoke has cleared away, if the books of the Bible could speak, they would say what Paul said to the jailer, 'Do thyself no harm, for we are all here.' "

WORKER'S COLUMN

(Continued from page 626)

Teaching the Children of the Bible.—

Exodus 13.

(Junior)

Sep. 7.

I. Teaching by occasions of worship.—Ex. 13:5-10.

1. How the children were taught.

- By keeping the service of the Pass-over and unleavened bread at the time and in the manner commanded by the Lord.—vv 5-7
- By showing the children what was done.—v 8
- By explaining to the children why those things were done.—v 8
- By causing the children to wear the signs to remind them of the Word of God.—v 9

2. What the children were taught.

- They were taught the manner of the feast
 - The certain month for its observance.—v 5.—First month and from the fourteenth until the twenty first day of the month.
 - The eating of the unleavened bread for seven days.—vv 6 7
 - Keeping leaven out of their homes for seven days.—v 7
- They were taught the meaning of the feast.
 - It showed what the Lord did for His people when He brought them out of the land of Egypt.—v 8
 - It taught them to remember and learn the law of the Lord.—v 9
 - It taught them the power of God in saving His people. v 9

II. Teaching by religious ceremonies.

- The consecration of the first born.
- The method of observance as taught.
 - The first born of every clean animal was one of the ceremonies.
 - The first born males of all unclean was sacrificed to the Lord. Only the first born males were claimed by the Lord for sacrifice.—vv 1, 12
 - The first born males of all unclean animals must be killed or a clean animal offered instead.—v 13

c. Every first born son of all the families of Israel must be redeemed by paying a certain price in silver to the priest.—v 13 Num. 3:40-47; 18:16

3. The meaning of the consecration of the first born.

- It was to be explained by the children who saw the ceremony and asked its meaning.—v 14
- It was intended to show how the Lord had brought His people out of Egypt.—v 14
 - That Pharaoh would not let the people go.—v 15
 - That the Lord slew all the first born of the Egyptians.—v 13
 - That the Lord redeemed all of the first born of His children.—v 15
 - That the Lord saved His people from war with the Philistines.—v 17
 - That the Lord led His people through the wilderness.—v 18
 - That He remembered the promises made to Joseph who was also a first born son.—v 19
 - That he led His people and saved them day and night by His presence in the pillar of cloud and fire.—vv 20-22

SOME USEFUL DON'TS

Don't use hackneyed phrases, meaningless forms, exaggerated expressions, or appeals to sentiment only.

Don't try to be eloquent, clever, comical, or entertaining. We are not all Spurgeons, we are only messengers—"A voice."

Don't provoke unnecessarily; e.g., in a ritualistic district preach the truth. The presentation of truth is the best way to denounce error.

Don't continue talking after you have finished; a wearied audience rapidly diminishes.

Don't throw yourself about, this distracts the hearers. Muscular movements do not always denote earnestness.

Don't exaggerate; God's Word is complete.

Don't speculate; God has revealed sufficient.

Don't shout, this grates on people's ears; distinctness is preferable to volume.

Don't imitate others. Our beauty, if we have any, lies in our own individuality.

Don't belittle the Majesty of God. Always give the Lord Jesus Christ His proper title.

Don't compromise, God never goes back on His Word.

Don't argue, the Word of God is beyond argument. "It is written" settles every point.

Don't fear man; his power is limited. Speak in the fear of God, for to Him must we give an account.

THE SUNDAY SCHOOL

THE CHILD AS A SOCIAL FACTOR

Clara Hershberger

"Get out of my way: what are you good for?" said a cross old man to a little bright-eyed urchin, who happened to stand in his way. The little fellow as he stepped to one side, replied very gently, "*They make men out of such things as we are.*"

This used to be the attitude toward the child, but times have changed. The twentieth century has been styled the "century of the child", and certainly nowhere is the spirit of the modern social consciousness more clearly revealed than in present day ideas and customs with reference to children. The child contains in embryo, all the possibilities of the society of the future; therefore no question is of greater importance to society than the character and nurture of the children.

Jesus and the Child

The importance of the child is only beginning to win universal acceptance. The ancient world did not appreciate the child; at most, its appreciation of the child was unusual and exceptional before Jesus came. In Pre-Christian times the child was thought of more as an asset, and was little valued for its intrinsic personal worth.

In Greece, Rome, and in many savage tribes, it was, and in heathen lands it is still, a common custom to destroy small and unhealthy children as soon as they are born. Webster tells us that in the primitive family youths were encouraged by their fathers and older men publicly to flout and deride their own mothers, and they were deliberately taught to beat them as a mark of manliness.

The practical education of boys and girls in primitive families, like their moral training was gained quite often by blind imitations of their elders, accompanied by little or no instruction. In this respect, however, marked differences existed among the savage peoples. Some tribes paid little attention to the training of the young, while others were very particular about having the girls imitate their mothers and the boys their fathers.

During the middle ages the father's power over his children was almost supreme. One writer tells us that as late as the thirteenth century a German could sell both wife and family in time of famine. Infanticide and child exposure were not uncommon at this time, owing to the hard condition of existence. Little by little the custom of child exposure yielded to civilization, and as the position of women im-

proved, their instincts of love and pity had increasing weight in determining the fate of the child.

During the Renaissance the early training and education of children was confided to the mother. Numerous works appeared in the fifteenth and sixteenth centuries admonishing parents to the utmost diligence in the upbringing of their children, especially with regards to their religious and moral training. With the Renaissance the intellectual growth of preceding ages came to fruition. It brought not only a more liberal education to the sons of the nobility, but it extended the benefit of culture to their daughters also. But not a word can be said of the intellectual training of the common people because such education did not exist.

Brighter Days for the Child

Luther had a broader outlook than any other man of his time. He writes with enthusiasm. "The parental estate God has especially honored above all estates that are beneath Him, so that He not only commands us to love our parents, but also to honor them. Let everyone know, therefore, that above all things it is his duty to bring up his children in the fear and knowledge of God, and if they have talents, to have them instructed and trained in a liberal education that men may be able to have their aid in government and whatever is necessary."

This idea was not in the minds of all the people. Accounts dealing with the discipline of children are painful reading to people of the present day. A friend of the Paston family writes thus of Agnes Paston's treatment of her young daughter; "She is never in so great sorrow as she is now-a-days, for she may speak with no man, nor with servants of her mother's, but that she beareth on hand otherwise than she meaneth; and she hath since Easter been beaten once in the week or twice, and sometimes twice a day, and her head broken in two or three places."

The family in the American colonies warmly welcomed children, as we know families were very large. Yet child mortality was high in those days when little was known of the hygienic care of infants. The child was disciplined severely. Religious training played an important part in the lives of the American colonists, but this training was gloomy to the child. It was not given in a way so that

the child could understand. It is said that Betty Sewall cried for days because of these verses: "Ye shall seek me and shall not find me." "Ye shall seek me and shall die in your sins."

Not many idle hours or happy playtimes fell to the lot of the children in the colonies. They were very early put to work. Scant attention was given to the intellectual education, especially of the girls.

Thus we have seen the appreciation of childhood in the past ages to be so slight that the very idea of a God-child was impossible. Craft says, "The recognition of childhood is one of the best thermometers of the progress of an age or nation, and a sure test of the narrow or full development of Christianity in its midst." The progress of these past ages seems to have been quite slow, for the child was not recognized.

The child of today receives much more attention than the child of past centuries. The nation is recognizing more fully in its educational arrangements also the fact that the "coming man" of whom we hear so much, is the present child, the "little men" and the "little women" of today. As Eve looked upon the tiny first-born, ignorant entirely of childhood, she said, "I have gotten a man." In every child we should see the man. The government of Belgium, recognizing the powers of early impressions, has established in all its educational institutions "School Savings Banks" that provident habits may thus be cultivated in the people on a sure basis.

The Veil of the Future Lifted

"We talk of the veil of the future; and long to lift it and see our nation twenty-five years hence. The veil of the future is the veil of the statue on which the parents, pastors, and teachers of our land are at work,—Childhood."

Modern child study, the new psychology, the kindergarten, and the new pedagogy furnish many of the principles which help in the development of the child, and it is well known that all of these movements are attempts to get away from the unnatural, stilted ways of dealing with human nature, and to get back to nature study itself.

There is an order in nature; and this order is strictly observed in the unfolding of the child powers. There is therefore a time for all things, and anything neglected in its proper season cannot so well be done afterwards.

The Educational Value of Play

Play is a very important factor in the development of the intellectual part of the child. Children in their weakness are not fitted to do our work, but they prepare themselves for doing it by their own work, bringing into it all the energy of which they are capable. It is through play that nature develops in the child the faculties of the mind, in a safe and healthful manner. It is by playing that the child, when properly guided, acquires the habits of industry, perseverance, order, regularity, and punctuality; that the nature of things reveals itself to him in a clear manner, easily intelligible to his capacity. Play is to him serious work.

Much progress has been made in caring for the child physically. He has a right to be well-born. One of the crimes against humanity is that many persons are permitted to marry and become parents, who, according to biological laws, which are coming to be better and better understood, are wholly incapacitated to bring into the world a normal progeny. Although conditions are far from what they ought to be, yet scientists and physicians have made much progress to cope with these abnormalities and diseases which take so many children from this life.

I have said before that it is through play that nature develops in the child the faculties of the mind. If a child does not play his body will not become strong. It would seem that a child must play earnestly in order to be fitted to do the work of a mature life, and it would seem, too, that the most playful child gives promise of becoming the most active and industrious citizen. We are indeed thankful that the child of today has time to play and that we are living in the days when the dignity of play and the right of play is recognized and not where life is a hard grind on all the natural impulses of childhood.

The child is also receiving more attention morally and religiously. It is true that the people of today are not as religious as they were in colonial times but the child of today does not think this teaching gloomy as was the case of the colonial child. It is through Sunday school that the child receives more attention; for were the home depended upon for this teaching the child would indeed be neglected.

Crafts says, "A playing child is a true child." Again, playing enters into the moral and religious training of the child. Plato recognized the force of proper play when he said, "From their earliest years the play of children ought to be subject to strict laws. For if their plays and those who mingle with them are arbitrary and lawless, how can they become virtuous men, law-abiding, and obedient? On the contrary, when children are early trained to submit to laws in their plays, love for these laws enters into their souls with the music accompanying them, and helps their development." We cannot have too high

an estimate of play, nor too deep a concern as to what and how the children shall play; for here is the opportunity to make of them what we will.

The child should be provided with such toys as will ennoble his character. Each object with which a child plays makes a never-to-be-effaced impression, and away on in life it would be easy to trace a thought or an act to one of those significant toys.

Although the child has been receiving more attention along various lines yet he is often misunderstood and neglected. Everywhere about us childhood is stifled and crushed, not always from a desire to do it, but often from a misunderstanding of its heart-throbs, and the life of spirit that pulses through its veins along with fresh young blood. Perhaps oftener than otherwise, the fault is misdirected effort. Then we must regret the ignorance which is brought into the responsible position of mother or teacher.

The Child and Spiritual Things

"We are apt to forget Christ's words, 'See that ye despise not one of these

The Divine Plea

Study to shew thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the Word of Truth.

—2 Tim. 2:15.

little ones'; He gave His reason, 'In heaven their (guardian) angels do always behold the face of my father'. It is only the highest princes of the court who always behold the face of the king. We are not, then, to lightly esteem the children, for their prayers are influential at the throne of Heaven. We might make them living tracts to bear the truth of God; we might have their prayers, like the troops of angels aiding us in our work."

We have had a faint glimpse of the attitude of society toward the child — the future man. Society has never exhausted its obligations to its little ones and never will until the whole social order is organized on the principles of Jesus.

If we wish to know the importance of the child, we need only to open the Bible "The lives of two lowly shepherd boys are given almost from their cradles until at length; one becomes the Lord of Egypt and the other the Singing King of Israel. We are told of the early strength of Samson, the child priesthood of

Samuel, and the early Bible study of Timothy."

Most wonderful of all, the Divine becomes a child to teach us. Turn to Psalms: "Come ye children, hearken unto me. I will teach you the fear of the Lord." Open to Isaiah: "Unto us a child is born; unto us a Son is given." "It is not the will of your Father in heaven that one of these little ones should perish." In Proverbs, "Hear ye children the instruction of the Father."

To develop the greatest manhood we must become as little children.

"Wisdom is oftentimes nearer when we stoop than when we soar."

"Before we can enter God's kingdom, our hearts must become again as the heart of a little child."

If childhood is so important we should always heed the words of Christ, "Who so ever receiveth this little child receiveth me, and whosoever receiveth me, receiveth him that sent me."

—Hesston College Journal.

A SOUTH AMERICAN MESSAGE BEARER

(Concluded from 610)

away to their meetings several times lately and his heart is strangely tender these days. He has asked me to go with him and I shall not condemn it before I have investigated it myself. I think I shall go with him tomorrow night."

So the next evening found the entire Carranza family at the Mission. As they entered the chapel the song "Jesus Keep Me Near The Cross" was being sung. The Senor's life had been a continual strife against the wrong without divine assistance and the words of faith and hope gave him confidence that there was still a greater power upon Whom he could call. The words of the minister as he preached from John 3:16 came to these thirsting souls fraught with Heaven's own conviction. At the close he bowed his head and prayed with others, "Give me, O Lord the precious gift of eternal life."

The next Sunday Senor Carranza told the pastor "I have found the religion of the Book and have come with all my house. Oh it is just what we have been seeking for all these years. Thank God for directing Dolores to our home and for answering her prayers. Also for you His messengers."

Dolores also had the pleasure of seeing her home and family purified by the Spirit of God. Allowing Christ to enter in His fulness into her heart and life brought blessing not only to herself but to others. Her home is no longer a mud hut, but a neat sanitary home where all are united in serving the Lord and giving of their living so that other souls yet in the darkness of sin may come out of the darkness into the marvelous light of the Lord Jesus.

Carlos Casares, F. C. O.

THE YOUNG PEOPLE'S MEETING

NOTES AND SUGGESTIONS

Y. P. M. Editor

"Examine yourselves, whether ye be in the faith; prove your own selves. Know ye not your own selves, how that Jesus Christ is in you, except ye be reprobates."

* * * *

The Epistle of John is before our young people for the entire month of August. We shall study it chapter by chapter. We suggest however that you do not make chapter divisions in your meditation. Read the book through as often as you can, at least once a week if not daily. After you are so familiar with what the book contains that you can think through it from beginning to end without reading, then begin to concentrate on some of its thoughts. As has been suggested, the word *fellowship* is a key-word. The thoughts of the Epistle cluster around the thought of fellowship. Note the thought of the key-word as the contrast between sin and righteousness is developed throughout the Epistle. See the thought again in the concluding remarks of chapter five, verses twenty and twenty-one. Fellowship with God brings joy—fullness of joy (1:4). If you have not that joy in your life, then meditate and pray over the letter which John has written here until you find what he intended for you in the writing. So go on searching the letter for the great truths and rich blessings it will yield to you. Here are a few questions that may assist in leading out in search of truth and its blessings:

- What does it teach about God?
- What does it teach about Jesus Christ?
- What does it teach about Light and Darkness?
- What light does it throw upon the subject of Separation from the world?
- How is the great theme of Love treated?
- What does it teach about the Holy Spirit?
- What does it teach about the future of the believer?
- What is taught about being born of God?
- What false doctrines are exposed?
- What light is thrown upon falsehood in general?
- What is taught about prayer?
- What is taught about obedience?
- What place do good works occupy in the thought of John?
- What is taught about faith?
- What does it say about eternal life?
- What does it teach about sin and sinning?
- What does it say about salvation from sin?
- What does it teach about the devil?
- Can you answer the question, How do we know that we have eternal life?

Answer all these questions by searching through the entire book. Do not be satisfied with a glance. Sometimes a thought is woven into the very fabric of some other teaching. The thoughts cross and recross one another, but always, from every angle, reflect the glory of God in Christ Jesus and the joy of having fellowship with Him.

* * * *

Will you remember? The Editor of these topics would like to have a report from your Young People's Meeting after you have finished the study of I John, telling of what you received through the Study. If you had any special plan of study that proved helpful, tell about it. If it was too difficult for your young people, tell us also, and tell us what help you would like to have. Will you also tell us whether you want another book study next year? I am asking this for the benefit of our Topic Committee who selects Topics for the year as well as for the help of your Editor who writes helps for the study of the Topics.

* * * *

"Search the Scriptures, for in them ye think ye have eternal life; and they are they which testify of me."—Jesus.

STUDIES IN I JOHN.—Chapter II

Topic for August 10
MOTTO
"Abide in Him"

MEDITATIONS ON THE STUDY

I. Let us keep the connections from chapter to chapter. The thought runs straight on through the entire epistle and is not divided at the chapters.

The thought of "fellowship" which was expressed in the first chapter is a key-word for the entire epistle and is discussed from the beginning to the end enlarging and deepening as we progress. The first chapter dwelt mostly on, with whom we are

to have fellowship and how to enter into the fellowship. The opening of this second chapter continues the thought of fellowship by showing the necessity of keeping in the place where we do not lose our standing in Christ Jesus. He is not pleased with sin and cannot fellowship with it. But in case of failure, which we should always endeavor to avoid, Jesus is our advocate by the atoning blood and will restore us to favor and friendship with God.

Throughout the epistle the thought of knowing how we stand in our relation to God is very prominent. If we turn to chapter five, verse thirteen, we find one purpose of writing, — to give us the

tests by which we may know that we have eternal life. This thought is begun in chapter two, our present lesson. We know that we know God and we know we have the love of God in us and we know that we know the truth and we know that we are born of God. Such a knowledge gives us an assurance of our standing with the Father and with the Son Jesus Christ. These are very desirable things to know.

It is pointed out very plainly that there is a false profession of having fellowship and of knowing and of loving and of being in the light. Note that the false professor has marks by which his falsehood is known. Falsehood is marked by disobedience, hatred of brethren, love of the world, departing from the truth, without the unction, denying the position of Jesus Christ, and deeds of unrighteousness. Take the opposite of the marks of the false professor and we have the proof of the true Christian. He is obedient, loves his brother, grows in grace, loves not the world, continues in the truth, has the anointing of the Spirit, does righteousness.

OUTLINE STUDY

III. Fellowship Kept.

1. By keeping from sin (v. 1).
2. By coming to our advocate for help (vs. 1, 2).

IV. How to Know One's Standing.

1. By the test of obedience and love. (vs. 3-14).
 - a. Profession with disobedience is false (v. 4).
 - b. Love and action complete our experience (v. 5).
 - c. Christ's life our Example and test (v. 6).
 - (1) The old and the new is love (vs. 7, 8).
 - (2) Love and hate opposites (vs. 9-11).
2. By noting stages of experience.
 - a. Childhood, Young Men, Fathers (vs. 12-14).
3. By the things loved, and obeyed (vs. 15-17).
4. By one's attitude toward Anti-Christian Influences (vs. 18-28).
 - a. Those going out not of us (v. 19).
 - b. Those having the unction may discern falsehood (vs. 20-28).
5. By the test of righteous deeds (v. 29).

SUGGESTIVE ASSIGNMENTS

For Children

1. Text-word, "Love."
2. Things God's Children Love and dare not Love.

For Young People

1. Keeping Our Fellowship Unbroken.
2. How Obedience Assures Us.
3. The Darkness of Hatred.
4. The Light of Love.

For Older People

1. Stages of Christian Experience.
2. The Danger in Loving the World.
3. Safety in the Word and Spirit against Apostasy.

PERSONAL THOUGHT

As we sincerely walk in the light of the truth of these lessons and apply the tests may our hearts respond to true confession and true submission that all the characteristic marks of the true Christian may be found in us.

SEED THOUGHTS

I KNOW (I Jno. I and II.)

The light was shed upon my heart
Revealing truth to me
Unveiling what before was dark
That I my Lord may see.
So I gave good attendance to Him,
Confessed my vileness, embraced His
mercy,
And cast off the works of darkness,
Putting on the garments bright.

I know I have an advocate
Who intercedes for men
Who by their weakness and neglect
Have lost their peace with Him.
So, I know the sweet deliverance,
Propitiation, through His atonement,
Which lifts up the broken hearted
Holding them as sons of Day.
I know my blessed Lord
Because I keep His Word.
I know I'm His and He is mine
For in His paths I've trod.
Then I know of His Spirit in me
That loves my brother, in full compas-
sion,
Which shines out upon the darkness
Of a world of sin and strife.

I know the childhood sins forgiven,
Young manhood's victory;
And know the One the fathers know
Because His grace I see.
Then I love not the lusts and passions
Of this world of darkness and vain
delusion;
But I seek that which He has given
Unto them that love His name.

I know that anti-Christ shall come,
And already is here;
Departing from the truth of God
From our Messiah dear.
Then I know, too, the Holy Unction,
The true anointing, the Holy Spirit
Who leads us in wisdom's pathway
To the great and glorious Day.

STUDIES IN I JOHN.—Chapter III

Topic for August 17

MOTTO

"He that doeth righteousness is right-
eous, even as He is righteous."

MEDITATIONS ON THE STUDY

I. Fuller and deeper unfolding of the thoughts expressed in the former chapters are found as we proceed. The "fellowship" mentioned in the first chapter and more fully unfolded in the second chapter showing the line of division between the evil fellowship and the good fellowship is presented in the last verse of chapter two and expounded in chapter three as that fellowship of sons, or children, born into a heavenly family.

The characteristic of those born of God is that their lives are filled with deeds of righteousness and feelings and actions of love toward others. By these characteristics the children of God can know whether they themselves or others are really of God and whether their profession is true or false.

The first of these characteristics is right-
eousness. Our high calling as sons leads us to conform our lives to the character-
istics of our heavenly relationship so that

we purify ourselves as He is pure. Un-
less this exercise of desiring the pure and
the true and the good is in us, it becomes
an evidence that we are not of God. While
those who are of God cannot claim per-
fection as far as their state is concerned,
yet the inward principle of their life is
working out in the outward life the
righteous principles planted within and as
set before them in their life pattern
Jesus Christ. "Whosoever is born of
God doth not commit sin." While this
does not and could not mean that they
do nothing wrong at all, but according
to the definition in chapter 3, verse 4,
they are not lawless in their conduct even
tho they might be faulty.

Another characteristic is love to our
brother. And such love would not only
prevent us from doing him injury but would
take away all feeling of hatred toward
him. And furthermore it would give us
such a sympathy for him that we will do
what is within our power to do to help
him in need.

When the feelings of our heart are
freely expressed in our conduct toward
our brother, then our hearts feel free
from self-condemnation and the blessed
assurance comes over us that we are of
the truth and gives us confidence toward
God. Our prayers are heard of Him
because our hearts are pure in His sight
and filled with purpose to please and
obey Him. Such a relationship with God
is fellowship in the sense of living in
God and God living in us. And this we
understand is the abiding presence of
His Spirit in us.

OUTLINE STUDY

IV. How to Know One's Standing. (Con-
tinued from Chapter II.)

5. By the Test of Righteous Deeds
(Sub-head Continued).
 - a. The hope of the sons of God leads
them to purity (Vs. 1-3).
 - b. Sin is lawlessness (V. 4).
 - c. The lawless do not know the
the Saviour as do those who
do righteousness (Vs. 5-10).
6. By the love of the brethren.
 - a. A command from the beginning
(v. 11).
 - b. Hatred against the righteous is an
evidence of being yet in the
doom of death, while love for
them assures us that we are in
possession of eternal life (vs.
12-15).
 - c. Love is tested and known by its
sacrificial service (vs. 16-18).
 - d. Active love gives us the blessings
of assurance (vs. 19-24).
7. By the gift of the Spirit of God.

SUGGESTIVE ASSIGNMENTS

For Children

1. Text-word, "Righteousness."
2. Knowing God's Children.

For Young People

1. The High Calling of Sonship.
2. Evidences of Being Born of God.
3. Love in Action.

For Older People

1. Answered Prayers.
2. The Relation of the Inward Prin-
ciple and the Outward Action.

PERSONAL THOUGHT

We belong to the heavenly family. Such
fellowship calls for the life of purity and
goodness characteristic of God's children.
Have we been truly born of God?

SEED THOUGHTS

Righteousness in conduct is only possible
to those who are born of God. Other

acts may resemble the acts of the children
of God but unless they are prompted by
the life of God within, they are but
expressions having some other motive
and life at their source.

There are acts done that are wrong
in themselves that may not be done with
the same disobedience in the heart by
different individuals. Knowing the law
and disobeying whether in commission or
omission is a lawless act and does not
belong to one born of God. Similar acts
may be done without the knowledge of the
command or under different circumstances
while the heart may not have any dis-
loyalty in its consciousness. Such acts
may be done by the regenerated and not
be imputed as sin. But when they learn
and know they will be sorry and will not
do so any more.

Hatred is not of God. We may be
ignorant of the wrong of hatred but
that does not change our condition. If
we are ignorant of the wrong of hatred
we are also ignorant of God. If we are
both aware of the wrong of hatred and of
the love of God and still hate we are
sold under sin.

There is no such thing as a child of God
without love.

STUDIES IN I JOHN.—Chapter IV.
Topic for August 24

MOTTO

"Greater is he that is in you than he
that is in the world."

MEDITATIONS ON THE STUDY

I. Knowing the Spirit of God from false
spirits. — One important test of our son-
ship is that we have received the Spirit
of God. But lest we deceive ourselves in
claiming the Spirit because we have a
spirit of power in our lives, it is well
to try the spirits whether they be of
God.

The outstanding proofs of the Holy
Spirit is what He testifies of Christ and
what He does in relation to the spirit
of anti-Christ, and the manifestation of
love which He shows.

Any spirit that does not confess the
doctrine of Christ is false. "That Jesus
Christ is come in the flesh," includes His
birth of the virgin Mary, the manifesta-
tion of His holy life in the body, the
crucifixion, resurrection, ascension, and the
consequent gift of the Holy Spirit to all
who believe. The very essence of the
work of the Holy Spirit is to point to
the divinity of Jesus and to bring the
world to a conviction of their need of Him.
When a spirit pervades a doctrine which
belittles these great facts concerning Christ
and gives men comfort in their sinful
lives without the atonement which is in
Christ, it does not come from the Spirit
of God. Such doctrines are heard of the
worldly minded. The doctrines of Christ
are welcomed by those who have the
Spirit of God.

Love is the great proof of the Spirit
of God. Any spirit that lacks the love of
God as it was demonstrated in the sac-
rifice of Jesus Christ is not the characteristic
of those who are born of God and who
possess the Spirit of God. It not only
loves our fellow men but it loves God and
shows gratitude toward Him for His bound-
less love in providing our salvation. It
also fills the possessor with fearlessness in
the day of judgment. Its strong manifes-
tation in the world is love to the breth-
ren.

(Continued on page 638)

CURRENT EVENTS

Major Political Convention News

The Republican Party Convention held at Cleveland, Ohio, nominated Calvin Coolidge to represent their party for the Presidency. The entire proceedings could be covered by one word—COOLIDGE. They are staking the hopes of the party on the impressions he has made upon the nation at large as to integrity and intelligence in meeting existing problems without flinching from his duty as the Chief Executive. His running mate is General Dawes, a Chicago business man, whose reputation was made as buyer of supplies for the American Expeditionary Forces in France; as Budget Director for the United States Government Departments, and as the main party in the Dawes Financial Plan for the adjustment of the European Reparations tangle.

The Democratic Party Convention held at Madison Square Gardens, New York, is without precedent as to the deadlock among the delegates running past the hundredth ballot. Mr. MacAdoo of California, and Al Smith, from New York finally were eliminated, this brought the election of the "Dark Horse" John W. Davis from West Virginia. His running mate is Governor Bryan, of the State of Nebraska, a brother of William Jennings Bryan. This party is staking its hope of winning upon the disruption in the Republican party and its rumored corruption.

In all these political matters the Christian man must trust the **Providence of God**, in planning for the future well being of mankind. We should not fail in our prayers. While the world goes to the ballot box, we should go to our closet for prayer. Our rejected Prince of Peace is the Prince of the Kings of the Earth, **His decrees will decide who shall sit in the Presidential Chair.**

Senator La Follette of Wisconsin is the prospective Third Party Candidate for the Presidency. This will materially affect the status of both parties. The future is uncertain with man.

Move to Require Bible in Schools

The Bible in the Public Schools Association, with headquarters at Bonham, Tex., is making redoubled efforts to secure the adoption of laws calling for the reading of the Scriptures for a short period each day in the public schools. Some 37 of our states now have laws along that line and the aim is to make it unanimous. The

Pennsylvania law, because of its simplicity and because it has been found acceptable by all classes of people, is taken as a good model.

No comment on the scriptural passages which are read is to be made by the teacher, and no sectarian influence permitted. Pupils may be excused from these exercises if their parents or guardian request it in writing to the teacher. An article in Good Housekeeping asks: "What is wrong with the Bible?" Other literature of all kinds is studied in our schools, but multitudes of children grow up without acquiring any knowledge of the Scriptures, it is pointed out.

Gene Stratton Porter reviews the influence that the Bible has had on civilization and makes out a strong case for it as a work that no one should be ignorant of, irrespective of any religious considerations. Samuel R. Boggs, president of the Gideons, an organization which has placed 600,000 Bibles in the hotel rooms of the country, says that there is a manifest increase in interest in the Bible. The Prohibition party in its platform just adopted urges the reading of the Scriptures in the schools.

A Protestant President; A Dry Premier

Two things have just occurred in France of extraordinary interest to the American people. Strangely enough the daily newspapers have let them pass almost without notice. One is the election of Gaston Doumergue as the first Protestant President of the Republic. The other is the elevation to the premiership of Edouard Herriot, president of La Ligue Nationale Contre l'Alcoolisme—The League for the Control of Alcohol.

A Protestant President of the Calvinist faith and a premier, who is head of the nation's dry forces! Surely France has changed.

Nothing could more completely illustrate the thorough separation of the church and State than the election of M. Doumergue in which four Cures took part. In the view of observers in Paris the move means also the abolition of the French embassy to the Vatican.

M. Herriot's selection as premier does not mean a big increase in prohibition agitation.

Rhode Island Senate Gassed

Most Senates, state and national, are proof against long attacks of oratory, but the Rhode Island Senate was not able

to withstand a gassing of the regular war variety. After the Democrats had conducted a continuous filibuster lasting forty-two hours, the session was broken up, chlorine gas fumes spreading from a bundle dropped behind the rostrum by persons unknown. Four of the Senators were overcome by the fumes and were taken to the hospital for treatment.

Dr. Percy Stickney Grant Resigns

Rev. Dr. Percy Stickney Grant, who has figured largely in the newspapers in recent years because of his advocacy of modernist theological views, has resigned as rector of the Church of the Ascension (Protestant Episcopal) in New York, after holding the post for thirty years. Dr. Grant gave ill health and the desire to complete unfinished literary work as the reasons for his resignation, which he said would have been submitted a year ago, except for the religious controversy.

Turret Explosion on Warship

One of the greatest peace-time disasters in the history of our navy befell the battleship Mississippi when powder in the forward 14-inch gun turret exploded, killing 48 men and injuring 20. The former were killed almost instantly. Three officers and 14 star athletes were numbered among the victims. At the time of the accident the Mississippi was engaged in secret gun practice with the Pacific fleet on the San Clemente drill grounds.

In the investigation conducted later by naval officials it developed that the explosion was due to failure of air pressure to thoroughly cleanse the rifle barrel of fumes and gas after firing. A "flare-back" in one of the three rifles occurred after the breach was opened preparatory to a second loading. An ensign braved the suffocating fumes in a gas mask to rescue the wounded. The other two rifles were still loaded after the accident. When the Mississippi came to anchor at San Pedro one gun was accidentally discharged by the hand of a dead man brushing against the electric switch as the body was being borne out. The recoil injured four others. The projectile narrowly missed a steamship.

Sixty Perish in Ohio Tornado

Sixty persons lost their lives and more than a hundred were injured in a tornado which wrecked a large portion of Lorain, Ohio, a manufacturing city of 40,000 inhabitants. In the space of ten minutes the city's business district was laid in ruins,

schools, and churches destroyed, and many residences demolished, leaving 7,000 persons homeless. The property loss was placed at \$25,000,000. From Cleveland, twenty-five miles in the east, relief was sent promptly and other cities hurried doctors, national guardsmen and food supplies to Lorain's aid. In several other places there were death lists of from one to six.

Nation's Debt Cut a Billion

That the gross debt of the United States was reduced more than \$1,000,000,000 during the fiscal year ending June 30 is the cheering word which comes from the Treasury Department. Despite the twenty-five per cent. cut in income taxes, the government's surplus for the year was more than \$400,000,000 and the greater part of this was devoted to debt reduction. The peak of the public debt was reached on August 21, 1919, when it stood at \$26,596,701,648, and at the last report it had been cut to \$21,339,979,477.

Population is 112,826,000

The population of the United States was 112,826,000 on January 1, 1924, according to an estimate just announced by the National Bureau of Economic Research. The gain for the preceding year was placed at 1,943,000, of which 1,162,000 was credited to the last six months—perhaps the greatest net increase for any six months in the nation's history, due to heavy immigration and a low death rate.

Death of Calvin Coolidge, Jr.

The White House has again been a house of mourning when the younger son of President and Mrs. Coolidge succumbed to the effects of blood poisoning, July 7. A brief, simple funeral service was held in the historic East Room of the White House, July 9. At its conclusion the funeral party left for Plymouth, Vermont where the body was interred in the family plot the next day.

GLIMPSES OF THE WICHITA MISSION

(Concluded from page 623)

Bro. Henry King has just closed a 10 day's series of meetings with us and we are thankful for the interest the people in this new field take. We are trusting the Lord to make this a real "lighthouse" and a blessing to many.

Vernon Shellenberger.

Following are a few testimonies in respect to the work here.

TESTIMONIALS

Dear Brothers, Sisters and Friends in Christ:—This is to testify of the good that the Mission on Pattie Avenue has done for me. My son was converted in

the Mission and is happy in the service of God, and I am so happy too, for I have received many blessings there also. I have had many trials but I bless God for He doeth all things well. Now I ask the prayers of everybody for me. Bless God forever and ever.

Mary B. Dewey.

Dear Brothers and Sisters in Christ:—Greeting in Jesus' Name. It gives me great pleasure to have the privilege to say a few words in regard to our Gospel Mission on Pattie Avenue. I went to the Mission first after I found the Lord. I was saved at home and then I started to the Mission the same week. There I received the real Gospel truth and many wonderful blessings. I certainly thank God for the Mission and what it has meant to me. God has certainly blessed the work here at Wichita and my prayer is that we may still hold up the whole Word of God and carry on the work in a way that is pleasing to God and I know we shall continue to receive great blessings. We ask an interest in your prayers and my desire is to grow more like the One who has called me from death unto life.

R. E. Dewey

It is with pleasure that I give these few words of testimony. First, because it gives me joy to testify for the Lord concerning His keeping power, and second, because I have been most wonderfully blessed in the service at our little Gospel Mission on Pattie Avenue.

Not only have I had many spiritual blessings, which indeed add much in the building of one's spiritual life but much chastening, which although many times not understood, helped to strengthen me both in faith and His service. I hope and pray that the work done at this little Mission may be to many others the cause of strengthening and blessing. In His service,

Jacob Roth

Greeting in Jesus' Name:—The Wichita Mission has meant much to me. It has been a lighthouse to me shining forth the glorious Gospel of Christ. I was converted at home by the reading of the Word. The Word is quick and powerful and sharper than any two edged sword. I had not been to church for fourteen or fifteen years, with the exception of the funeral of my dear mother who prayed for me and had trained me in the right way in my childhood. But I wandered in sin and worldliness, going from bad to worse. I was a cigarette fiend of the worst kind. I used to try to quit in my own strength but I would only fail. My wife got disgusted with my cigarettes lying half burned around the house. One night I came home from town sick and tired of sin. I had a longing in my heart for

something better than I had. Something (the Holy Spirit) seemed to tell me to read the Bible. My eyes fell upon such Scriptures as these—"Come unto me all ye that labour and are heavy laden and I will give you rest," etc., Matt. 11:28,29. I was heavy laden, I did need rest, I was tired, yes, very tired of sin. I saw, "Seek and ye shall find, knock and it shall be opened unto you." I said within myself, "I will seek." Then the account of Christ's death on the cross, and to think that He died for me. I could see Him in my mind's eye, dying with the nails in His hands and the thorns on His brow. I got on my knees and gave up self and all as much as I knew to the Lord. Then the burden of sin rolled away. I was so happy I did not want to go to bed. I wanted to read, pray and sing. Then of course I wanted to go to church. My mother having been a Methodist I thought I would go to the Methodist church, so I did and many other churches also, including the Mennonite Church. I heard taught in the Mennonite Church the whole Gospel, which I did not find in any other. Many times when trials and difficulties have come I would go to Brother Shellenberger, our Superintendent, talk it over and take it to the Lord in prayer. I owe much to the prayers and spiritual advice of Brother and Sister Shellenberger as well as the preaching of Brothers Paul Erb and Chriss. Reiff. I thank God from the bottom of my heart that the Mission came to Wichita for I knew nothing of the Mennonite Church or its teachings. I have received many blessings thru the Mission. Now in our new church, I hope and pray that we may keep up the missionary spirit.

I ask an interest in the prayers of the brethren and sisters.

A. Leroy Thayer.

It is with pleasure that I write these few words of testimony concerning the work at Wichita.

I can say that the service that I have been permitted to render at that place has been a joyful service and that I have always received a blessing for my soul in seasons of worship with the brethren and sisters there. Although they are not many in number still I believe the Lord was there and that eternity alone will reveal the fruits of the labors of the church at that place.

When we consider the value of a soul we are made to believe that the work pays, and we trust many more will find Jesus Christ precious to their souls, forsaking the paths of sin and ways of the world, and serving the Lord with their whole heart. Let us remember at the Throne of Grace the work, and those of our young people who are in the city, that they may be faithful and true to Him who died for them, in all circumstances and trials of life.

H. J. King.

RUMOR

Recently in a Montana town, two bank officials were in conversation in the office at the bank. They were discussing plans to close the bank in recognition of President Harding's funeral the following Friday. A lady depositor stood at the desk counting some money. She heard one of the men say, "This bank will certainly close on Friday."

Without asking a question, she immediately drew out all her money and then went from house to house and spread the news. The rumor swept over the country and the run on the bank forced it to close. Such is the power of rumor.

Sometimes the results of unfounded reports, and even of careless conversation, are much more serious than the failure of a bank. In Los Angeles, a few years ago, an honorable and respectable professional man threw himself into the ocean because he did not have the courage to make a fight to sustain his reputation against reports which were soon confessed to be malicious and entirely without any foundation.

There are few enough forces for good in society. One worthy, capable individual's power for helpful service can be doubled, or quadrupled, by appreciative co-operation; or it can be halved or nullified by a minute's exercise of one wicked, suspicious, gossiping tongue.

Adult gossipers usually remain such all through life. Only young people can check up on themselves and make such necessary changes in their habits as will make them careful, helpful builders rather than destroyers. No power of the soul needs watchful care and wise cultivation more than the power of speech.

"If any man offend not in word, the same is a perfect man, and able also to bridle the whole body. Behold, we put bits in the horses' mouths, that they may obey us; and we turn about their whole body. Behold also the ships, which though they be so great, and are driven of fierce winds, yet are they turned about with a very small helm, whithersoever the governor listeth. Even so the tongue is a little member, and boasteth great things. Therewith bless we God, even the Father; and therewith curse we men, which are made after the similitude of God. Out of the same mouth proceedeth blessing and cursing. My brethren, these things ought not so to be" (James 3:2-5,9,10).—Light and Life Evangel.

Sam Jones used to say that a good many Christians made him think of the Mississippi steamboats, which had such big whistles and small boilers, that every time they wanted to blow their whistles they had to stop the boat.—Peniel Herald.

The Russian harvest for this year, including potatoes and all cereals, is fully 7,000,000 tons greater than last year.

STUDIES IN I JOHN—Chapter IV

(Continued from page 635)

OUTLINE STUDY

IV. How to Know One's Standing (Continued).

7. By the Gift of the Spirit (Sub-topic continued).
 - a. Try the spirits (v. 1).
 - (1) Those confessing Jesus Christ are of God (v. 2).
 - (2) Those denying Jesus Christ are not of God (v. 3).
 - (3) The Spirit of God in us overcomes the antichrist (v. 4).
 - (4) The spirit of error is popular with the world (v. 5).
 - (5) The Spirit of Truth finds favor with God's children (v. 6).
 - b. Love is an evidence of God being in us and is also a proof of the Spirit which is given us as of God (vs. 7-21).
 - (1) Love is of God (v. 7).
 - (2) Without love we have no knowledge of God (v. 8).
 - (3) God manifested His love by His gift of the Savior (vs. 9,10).
 - (4) God's love our example (v. 11).
 - (5) Love evidences to us that God is in us (v. 12).
 - (6) God is in us and we in Him because of the Spirit (v. 13).
 - (7) The Spirit in us gives us a testimony for Christ (v. 14-16).
 - (8) Love makes us bold in the judgment (v. 17).
 - (9) Love casts out fear (v. 18).
 - (10) Love proves our profession (vs. 19-21).

SUGGESTIVE ASSIGNMENTS

For Children

1. Text-word, "Spirit."

2. How Did God Show His Love to Us?

For Young People

1. How Know Whether the Spirit We Possess is the Holy Spirit?
2. How does Love Describe God?
3. How does Love Describe the Christian?

For Older People

1. How to have Boldness in the Judgment.
2. When do We Become Witnesses for Christ?

PERSONAL THOUGHT

As we meet with those who claim the gift of the Holy Spirit may we test them not by what they claim, or by the signs and wonders they perform, but by the doctrine they confess and the love they manifest. This will keep us close to Jesus and all that He taught and practiced.

SEED THOUGHTS

Spirit of Truth

Spirit of Truth, O let me know
The love of Christ to me;
Its conquering quickening power bestow,
To set me wholly free.

I long to know its depth and height
To scan its breadth and length;
Drink in its ocean of delight,
And triumph in its strength.

It is thine office to reveal
My Saviour's wondrous love;
O deepen on my heart thy seal,
And bless me from above.

Thy quickening power to me impart,
And be my constant guide;
With richer gladness fill my heart;
Be Jesus glorified. — Anon.

No enumeration of the fruits of the Spirit will be found which excludes peace and joy, much less love; and from these graces, if indeed, not from the last alone, spring the various fruits which unitedly constitute righteousness.—Wm. Arthur.

"The fruit of the Spirit is love, joy, peace, longsuffering, gentleness, goodness, faith, meekness, temperance." — Gal. 5:22, 23.

"Charity suffereth long, and is kind; charity envieth not; charity vaunteth not itself, is not puffed up, doth not behave itself unseemly, seeketh not her own, is not easily provoked, thinketh no evil; rejoiceth not in iniquity, but rejoiceth in the truth; beareth all things, believeth all things, hopeth all things, endureth all things." — I Cor. 13:4-7.

STUDIES IN I JOHN—Chapter V

Topic for August 31

MOTTO

"He that hath the Son hath life."

MEDITATIONS IN THE STUDY

I. A Well-Grounded Faith.—Those who believe on Jesus as the Christ will as a result of such faith be born of God. And those who are born of God do believe that Jesus is the Christ, the Son of God. Faith is the means of victory over the world as well as the evidence that we are God's children. Faith in One who brings such blessings to our life must be placed upon one who is true and able to save.

God has not left us with a doubtful testimony as to whom He would have us rest our faith upon. He gave testimony to John, the Baptist, by a voice from heaven, as well as by the visible descent of the Holy Spirit upon Jesus when He was baptized with water. That Spirit continued to bear witness through His life of power in the world, and at the time of Jesus' death by raising Him from the dead. Since His ascension, the Holy Spirit has been in the world to witness to the believer that when he believes on the crucified and risen Redeemer whom God sent into the world, that he is an acceptable child of God. "He that believeth on the Son hath the witness in himself." This witness may be known by the tests given in chapter 4 of last lesson. When such love and obedience fills our life and takes away our fear of the judgment; and when such testimony fills our heart that we freely confess that Jesus Christ came from God and went to God and has manifested Himself to us by His Spirit, then we are sure that we have the true witness in ourself and that we are the children of God and that we have eternal life.

Upon such ground of assurance, we may come to God with our petitions sure that He will grant every request in harmony with His will. We may ask for erring brethren if they have not committed the sin unto death. We may truly know that we have eternal life.

OUTLINE STUDY

IV. How to Know One's Standing (Continued).

8. By the Fact of Believing in Jesus Christ.
 - a. Giving us a birth from God (v. 1).
 - b. Causing love for both Father and His children (v. 1).

- c. Knowing love for the children to be true by the loving obedience of our hearts toward God (vs. 2, 3).
- d. Giving victory over the world (vs. 4, 5).

- 9. Because of having received the fully accredited Savior (vs. 6-12).
 - a. Jesus Christ fully accredited (v. 6).
 - b. Witnessed by the Spirit (v. 6).
 - c. Witnessed by three in heaven (v. 7).
 - d. Witnessed by three in earth (v. 8).
 - e. Receiving both greater and lesser witnesses (v. 9).
 - g. The witness in the believing (v. 10).
 - h. Having life by having Him (vs. 11, 12).

V. Concluding Thoughts.

- 1. Why these things were written (v. 13).
- 2. Our confidence in prayer for blessing.
 - a. Asking according to His will (vs. 14, 15).
 - b. Asking for a sinning brother (v. 16).
 - c. Not asking for the one who sins unto death (vs. 16, 17).
- 3. What we know—
 - a. About those born of God (v. 18).
 - b. About ourselves and the world (v. 19).
 - c. About Jesus Christ and eternal life (v. 20).
- 4. Keep yourselves from idols (v. 21).

SUGGESTIVE ASSIGNMENTS

For Children

- 1. Text-word, "Eternal Life."
- 2. Who may Have Eternal Life?

For Young People

- 1. The Blessings Inherited by Faith.
- 2. Evidences that Jesus is the Son of God.
- 3. The Name of the Son of God, its Place and Power.

For Older People

- 1. The Witness in Ourselves.
- 2. The Effect of Idols on Christian Experience.

PERSONAL THOUGHT

The great distinction between the life of a child of God and the life of the worldling should be clearly marked in our understanding. May we meet all the conditions by which we can prove truly that we have eternal life.

SEED THOUGHTS

Eternal life does not depend upon our perfection; but because it does depend upon the grace of Christ and the love of the Spirit, that love shall prompt us to emulate perfection.—Wm. Adams.

"God has given to us eternal life; and this life is in His Son."

God is Life. Life, opposed to death, is the very principle of antagonism to evil and assimilation to good. The law of the new life is obedience. Seeds of evil still exist in the child of God: but they should not **germinate**, and cannot **dominate**, for God's seed is in him. There is therefore a new **Affinity**, regeneration, a new **Attitude**, resistance to evil; a new **Advance** toward perfection. The results of such a fellowship are a two-fold witness to sonship, **external** and **internal**, the witness of the Word and the witness of the Spirit.—A. T. Pierson.

Survey the whole world, and show me even one of whom it can be affirmed with truth that he overcomes the world, who is not a Christian, and endowed with this faith.—Episcopius in Alford.

CHILDREN OF THE BIBLE.—(Jr.).— Psalm 8.

Topic for September 8

MOTTO

"Even a child is known by his doings."

MEDITATIONS ON THE TOPIC

I. Bible Children.—We are thinking of those who are mentioned in the Bible and whose works are recorded there. We know that every person mentioned in the Bible was once a child except Adam and Eve the first man and the first woman. God made them full grown and complete in the beginning. First the man was here. Then from the man, the woman was made and brought to the man. The first child that ever lived was Cain, the first son of Adam and Eve. We do not know much of his boyhood, but he turned out to be a murderer. But I am glad that the second child in the world turned out better in God's sight, though he did not live as long as Cain.

We have written a longer list of the children of the Bible who were good than we have of those who were evil. I do not know exactly the number of each kind of children in the Bible, but somehow I like to think of the good children more than of the bad ones, and I am not sure but God likes to write of them in His book better, too, although He does see fit to tell us of both bad and good so that we may have a good warning and not fall into the ways of evil and reap their evil reward.

I trust too as you study the subject about Children of the Bible that you will study of both kinds of children and perhaps of some you may be asked to write or to tell of some of both kinds in the meeting which you will have together.

Again we find that none of the children of the Bible were perfectly pure and free from sin and fault except one. You can guess at which that one was. So then as we tell the stories of the good children and find that even the best of them outside of the Perfect One were faulty it should lead us to seek to live after the pattern of the Perfect One.

II. The Text.—Ps. 8.—This Scripture tells how God has planned to use the children to speak with their mouths in words of strength. Jesus said that this was fulfilled when the children of the temple said, "Hosannah to the Son of David" (Matt. 21:16, 17). Children are at their best when they can remember their Creator and praise Him in the days of their youth. This entire psalm is a psalm of praise to the Lord our Creator. It would be well to learn the words of this psalm and speak it in real praise to the Lord.

OUTLINE STUDY

I. Some Who Were Blessed and Became a Blessing.

- 1. Abel.
- 2. Joseph.
- 3. Jacob.
- 4. Moses.
- 5. Miriam.
- 6. Samson.
- 7. Samuel.
- 8. David.
- 9. Solomon.
- 10. Josiah.
- 11. A Little Maid in Captivity.
- 12. Joash.
- 13. Daniel.
- 14. John the Baptist.
- 15. Jesus.
- 16. A Lad with Loaves and Fishes.

17. The Children in the Temple who praised Jesus.

18. Timothy.

II. Some Who Were Evil.

- 1. Cain.
- 2. Ishmael.
- 3. Esau.
- 4. Hophni and Phinehas.
- 5. Children who Mocked Elisha.
- 6. The First-born of Egypt.

SUGGESTIVE ASSIGNMENTS

For Children

- 1. Text-word, "Children."
- 2. Select a Story to Tell about Some of the Bible Children.
- 3. Find the Scripture that Tells about the Children in the above Outline.
- 4. Best Lessons for Me from the Children of the Bible.

For Others

- 1. Good Boys of the Bible.
- 2. Good Girls of the Bible.
- 3. What the Stories of Bad Children Teach Us.

SEED THOUGHTS

"There's a dear and precious book,
Tho it's worn and faded now,
Which recalls the happy days of
long ago;
When I stood at Mother's knee,
With her hand upon my brow,
And I heard her voice in gentle tones
and low.

As she read the stories o'er,
Of those mighty men of old,
Of Joseph and of Daniel and their
trials;
Of little David bold,
Who became a king at last;
Of Satan with his many wicked wiles.

Then she read of Jesus' love,
As He blest the children dear,
How He suffered, bled and died upon the
tree
Of His heavy load of care,
Then she dried the flowing tears,
With her kisses as she said it was for me.

Blessed Book, precious Book,
On thy dear old tearstained leaves I love
to look;
Thou art sweeter day by day,
As I walk the narrow way
That leads at last to that bright home
above. — M. B. Williams.

PERSONAL THOUGHT

As a child I would learn to walk in wisdom's ways and to know and love my Creator.

INTERESTING FACTS

Syrup is being manufactured from sweet potatoes.

In spite of the high prices in dining cars, railroads lose considerable money on the service every year.

The government can't sell the 10,000 seal skins it has on hand through its ownership of the Alaskan rookeries, because seal is not in style at present. Hudson seal is dyed muskrat. Under United States ownership the Pribiloff Islands, 300 miles off Alaska, seals have increased from about 130,000 to about 650,000. The islands are also overrun by tame blue foxes, who feed on the carcasses of seals which the government kills for trade.

Some cities are installing automatic sweepers which sprinkle at the same time; also pick up things. Tie your Ford.

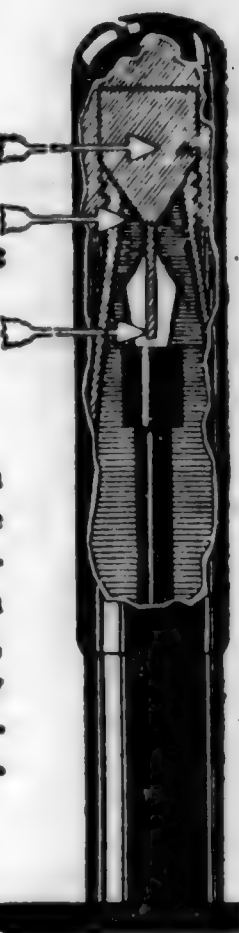
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THE BEST

End of the day,
And end of a task,
And red the sun in the waiting west;
And this the boon
That my heart would ask—
Just to know I have given my best!

End of a life,
And end of care,
And bright the way to the land of rest;
And this my hope—
At the last to bear
God's stamp: "His life poured out its
best!" —Logan Hall.

SELECT READING

PEACE OR PIECES

There is no doubt of it, if the world does not have peace it will go to pieces. As to the way of preserving peace there are two diametrically opposed views. They are expressed in the world's Disarmament and Preparedness. Sincere people are divided on this question, and while selfish motives and greed may incline some to the one or the other view, it would be useless and even harmful to charge broadly that all who differ with ME are selfish and blind. This has been the attitude of many during and since the war. Any one who dared to disagree with an extremist was branded as a Bolshevist, an undesirable or the like.

The best proof that can be adduced for a given position often is a practical example that has worked. So here. And it affords us pleasure to quote here from an article written by Elbert Hubbard in 1908 when minds were not under such great tension, and sanity seemed more of an asset. Mr. Hubbard was one of those who went down on the Lusitania. While none of us would agree with him in everything, we feel sure that in his utterances regarding the relations between the United States and our neighbor Canada he will find many an accordant reader and he certainly has over 100 years of comity and peace between the two nations to support his position for disarmament. He wrote:

"The coast line between Canada and the United States, from the St. Lawrence River to Lake Superior, is about 2,000 miles.

"In the year 1812 there were forty-six forts, big and little, on the United States side, and about the same number frowned at us from Canada.

"At Fort Niagara alone there were at one time 6,000 troops. Altogether we had on the Great Lakes over a hundred craft devoted to the art of fighting—this is in the interest of peace.

"In one little battle we had with our British cousins, on Lake Erie, Commodore Perry, a rash youth of 27, captured six British ships and killed 300 men. A little before this the British destroyed ten ships for us and killed 200 Americans.

"After the war of 1812 was ended and peace was declared, both sides got busy, very busy, strengthening the forts and building war ships.

At Watertown, Conneaut, Erie, Port Huron, Cleveland and Detroit were ship yards where men were working day and night building war ships. Not that war was

imminent, but the statement of the time said there was nothing like preparedness. In Canada things were much the same, and there were threats that Perry's famous message, 'We have met the enemy and they are ours,' would soon be reversed.

"Suddenly, but very quietly, two men in Washington got together and made an agreement. One man was Acting Sec. of State, Richard Rush of Philadelphia. The other was Charles Bagot, minister to the United States from England. Rush was of Quaker parentage, and, naturally, was opposed to the business of war.

"Bagot had seen enough of fighting to know that it was neither glorious nor

THE OASIS

On the parched and desert way
Where I tread,
With the scorching noonday ray
O'er my head;
Let me find a welcome shade,
Cool and still,
And my weary steps be stayed
Where I will.

I in peace will rest me there
Till I see
That the skies again are fair
Over me;
That the burning heats are past,
And the day
Bids the traveler at last
Go his way.

Then my pilgrim staff I'll take,
And once more
I'll my onward journey make,
As before;
And with joyous heart and strong
I will raise
Unto Thee, O Rock! a song
Glad with praise.

amusing. Rush wrote out a memorandum agreement which he headed an arrangement. The document is written on one side of a single sheet of paper and is dated April 28, 1817. Here is a copy:

"1—The naval forces henceforth to be maintained upon the great lakes shall be confined to the following vessels on each side.

"2—On Lake Ontario one vessel, not exceeding 100 tons burden, carrying not more than 25 men, and 18-pound cannon.

"3—On the upper lakes two vessels, of same burden and armed in a like way.

"4—On Lake Champlain one vessel of like size and armament.

"5—All other armed vessels to be at once dismantled, and no other vessel of war shall be built or armed along the St. Lawrence River or the great lakes.

"This agreement has been religiously kept for ninety-one (now ninety-nine) years. Its effect was to stop work at once on the fortifications and cause disarmament along the coast lakes.

"So far as we know the agreement will continue for all time. Both parties are satisfied, and in fact, so naturally has it been accepted, very few people know of its existence.

"Here is an example that our friends at the Hague might well emphasize. If those forts along the frontier line had been maintained and had the ships of war continued to sail up and down, it would have been a positive miracle if there had not been fighting.

"Probably they would have forced us into war with England before this. We have had several disputes with Canada when it would have been very easy to open hostilities if the tools had been handy. Men who tote pistols find reasons for using them, and the nations that have big armies will test their use when excuse offers.

"The civilized world is practically parceled out among nine great nations. These nations are the United States of America, England, Germany, France, Russia, Italy, Austria, Spain and Turkey.

"Each of these nations keeps a large standing army. The United States has the smallest army and Russia the largest. We also have more food and Russia the least. Twice in ten years we have fed her.

"In round numbers these nine great powers take and constantly keep 4,000,000 men from useful production. Including those who are working in shops and factories, employed in the creation of army supplies, there are 5,000,000 persons, of the very flower and pick of the world, engaged in military duty.

"Fear, greed and vanity are the three things which stand in the way of disarmament. But the thinking people of the world are beginning to see the perpetuity of the race demands the abolition of war.

"If individuals can not agree we do not allow them to get out in the street and battle with each other. That might prove which was the stronger man, but it would not prove who was right in the question

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CHRISTIAN MONITOR

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Vol. XVI

SCOTTTDALE, PA., SEPTEMBER, 1924

No. 9

CHILDREN OF GOD, AWAKE!

"Awake, awake; put on thy strength, O Zion," "Shake thyself from the dust," "the bonds of thy neck are loosed, O captive daughter of Zion" (Isa. 52:1, 2 A. S. V., marg.) was the message of God which Isaiah, the prophet, rang out to the people of God in his day, and this same call is being sounded forth by many voices thruout the world at the present time. "It is high time to awake out of sleep," "the night is far spent, the day is at hand" (Rom. 13:11, 12) wrote the apostle to the Romans in later years, and if it was true then, it is still more true now as the Christian dispensation draws to its close. "Awake, awake," is the cry of the Spirit of God to all who profess the Name of Christ. "Awake, awake; put on thy strength—shake thyself from the dust thou art loosed, O captive child of God." It is the "awakening" we need. The opened eyes to know our condition and God's remedy.

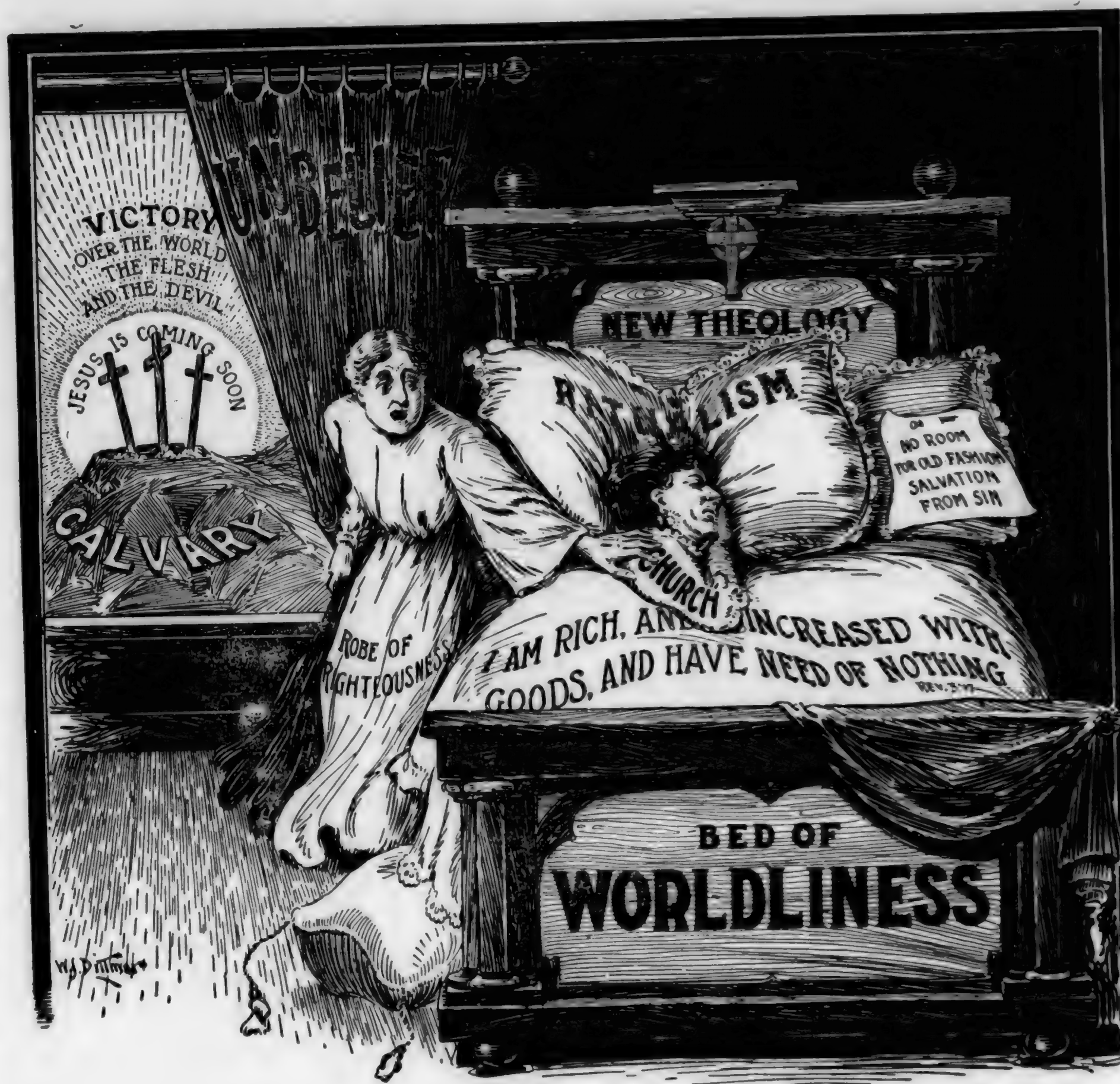
Alas, alas, multitudes of professing Christians are like "prisoners in a dungeon" (Is. 42:7), captives to sin and to Satan. They know not that the Christ was anointed to "proclaim liberty to the captives, and the opening of the prison to them that are bound" (Is. 61:1). They may have lost the burden of sin and become reconciled children of God, yet, oh, yet, they remain captives to besetting sins and held in many chains by the god of this world,

the prince of darkness, Satan, the deceiver of the whole inhabited earth. Therefore they are unable to be witnesses of God to the poor world lying in darkness and the shadow of death. How can captives to sin and Satan be messengers of de-

the God-Man on the eve of His Cross and Passion. Heralds of the Cross must now be sent forth by the Spirit in every land to proclaim with trumpet voices the liberating power of the death of the Son of God lifted up on the tree as Moses lifted up the serpent in the wilderness. Heralds who are witnesses to "The Word

of the Cross" as "the power of God" — crucified messengers of the crucified and risen Christ. And behind the heralds must be the praying ones who know how to plead with God in the mount with the spirit of Calvary in their hearts drawing them forth into supplication with strong crying and tears.

But who shall be the heralds? Every child of God who has proved the liberating power of Calvary becomes a "herald" of the Cross. This is God's way, for it was His way at Pentecost "therefore they that were scattered abroad went every where preaching the Word" Acts 8:4. The "captive daughters of



"Awake, Awake; Put On Thy Strength, O Captive Child of God!"

Courtesy, Gospel Herald, Cleveland, Ohio.

liverance to others held in similar bonds? Therefore, "Awake, awake," is the cry of the Spirit of God to the professing people of God at this time. Awake and share in the mighty movement of the Spirit of God in this time of visitation. "But how can this be?" cry the longing hearts all over the world. How are we to reach the people and draw them unto God?

There is but one way—the way of Calvary. "I, if I be lifted—will draw—," said

Zion"—the children of God yet in captivity to the bonds of sin and hence to Satan — must know the full victory of Calvary in their lives, and then they will become messengers of deliverance to others. How many think only of the tragedy of Calvary and do not realize that Calvary was the throne of victory to the dying Christ. When He cried, "It is finished," He had then

(Concluded on page 663)

ON HOLY SOIL

A Night on Mount Tabor

Anis Ch. Haddad

(Concluded)

The Grotto of Melchisedek

The best place to begin our visit is the Babel Hawa, already mentioned, a ruin of an ancient tower, through which we entered into the property of the Fathers of The Holy Land. We will now visit, accompanied by the Franciscan monk, the Church of the Greek, situated north-west of and near the Franciscan Convent of the Transfiguration. It is very probable that this is the church dedicated to the prophet Elijah, which existed in the sixth century. Fourteen spaces from here is the Grotto of Melchisedek. This is an extraordinary crypt, hewn into the rock in the shape of a cellar with an opening on the top. Entrance is gained by steps on the western side and at the bottom an altar is seen. Formerly there was a dense forest, but now replaced by shrubbery. This cavern was inhabited by Melchisedek, king of Salem.

The Monastery

From here the Franciscan monk took us into the Latin monastery. We found ourselves in a long airy room, with tables down the centre, and the Father informed us that he sometimes put up as many as thirty or forty guests. We then proceeded to inspect the dormitories, and found them clean and bright. Iron bedsteads, good mattresses, spotless linen and mosquito curtains were seen and I said to my friends: "Why not spend the night here?" "Agreed with all my heart" were the answers. The good old father was pleased to have us as guests, for it is dull up here with but one companion, and he spread us tea at once. We watched how he went to a cupboard and produced an old brickle jar.

"This" proceeded the father, "is real English tea, given me two or three years ago by some travellers."

When the father promised us tea, we were glad. He brought it and put it down in front of us. He had no sugar, and there was no milk. It was very bitter. We pretended to enjoy our cup very much, but the tea remained at the same level after each sip. We tasted it, but our faces were a study. The question was not how to get rid of the tea, the question was how to get rid of the monk.

At last in desperation we sent him

for some more hot water and when he had gone we rushed to the door on the other side, and cast our tea to the courtyard. The good father returned and was wildly surprised when he could persuade us to take no more tea. We took to coffee again, and were quite satisfied.

At a quarter to six I went on the flat roof of the monastery and paced up and down watching the sunset. It became so glorious that I called my friends up. The sun was falling over Carmel and a wondrous light was shed abroad. At our feet lay the Plain of Esdraelon with its valley branching out and down to the great gorge of the Jordan, suffused with violet. Far away was a blue streak—the blessed Lake—. Coming round we caught a glimpse of one or two houses at Nazareth. To the north was Hermon a



Greek Convent on Mt. Tabor

pink setting of colour round the soft clean cap of snow. Then further round was the head of the lake—purple coloured, while as a foreground we had the Horns of Hattin, the Hill of the Beatitudes. Further south were the hills of Gilead where the author of the Forty second Psalm took his last look at his native land, and further down the wondrous Hills of Moab in their ever changing hues. What a variety of scenes! Blessings, farewell; the storm and stress of war, the quiet uneventful village life; Elijah on the one hand, the Holy Child of Nazareth on the other. The home of each was visible. Gradually the sun fell—fell over Megiddo on the edge of plain in a blaze of gold. The pink flush after its setting became more rich and deep—and the whole sky

burned with fire. Hermon looked in the fast fading light like a white robed spectre with a halo of pink. The new moon came up in the quiet sky, and the stars filled the firmament with their dazzling lustre, and our day of joy came to an end.

Our Entertainment

As we went down to dinner in the refectory we all agreed it had been the most delightful day of our tour.

We all were yawning and tired and the monk smiled and came bringing with him some little oil lamps which were to light us to our dormitory. We however happened to ask the monk what that great beast was in a huge glass case at the end of the hall. "It is a hyena from here that we shot in the garden of the monastery. We have many hyenas round here, especially at night. Did you not see our large black dogs outside with collars full of spikes around their necks? We keep them loose at night and they fight the hyenas. Oh yes, there are wild beasts here still," said the father.

We went to rest. There were five beds in our dormitory and we used all. I believe the monastery can put up thirty guests. Those beds were most comfortable. Before I went to sleep I could not but think of the strangeness of a priest so cultured as the Franciscan Father, spending his days among such lonely but lovely surroundings. I slept well, but awoke early. There was a bell ringing that disturbed my sleep. I suddenly remembered the early mass. I thought it would be interesting to witness that, so I dressed and went out. My friends slept on. It was not yet light outside, though there was a glimmer of dawn in the sky. The stars were shining brightly, and

everything was very still. The tinkling bell ceased, and I went into the chapel. It was not much better than a barn dimly lighted with some candles on the altar, and adorned with poor and dawdy ornaments. The floor was stone-flagged, the walls were white-washed, and there were a few rush-bottomed chairs of uncertain age and condition. The congregation consisted of one man and two women. I should like to add also that the service was most reverentially rendered.

The Reverential Priest

I came away nevertheless with a tender feeling for the faithful priest who year in and year out thus afforded to the little community on Mount Tabor what he believed was the highest act of worship possible on earth. It was now 6:30 a. m.

and I ran up on to the roof of the monastery to see the sun rise. It was a glorious sight and to see such a sunrise and a sunset from Tabor as I saw is worth a visit to this Mount. My friends woke up, but they were too late, as they had missed two most beautiful views.

Now they joined me, and the Franciscan Father came up to say "breakfast is ready." He gave us a fine description of Napoleon's battle on the plains below, and by the time he had finished, we had an appetite for breakfast. At eight o'clock we were ready to start. We were really

sorry to leave, for our stay had been most enjoyable, and the good father had been a delightful host. So regretfully we bade him "good bye."

Longing For Transfiguration

Before leaving the monastery we knelt down in the quiet chamber and prayed that we ourselves might be transfigured into greater likeness of the blessed Saviour, and at last to see Him—not on Tabor or Hermon—but on the "heavenly mount, the shining table lands of God above."

Near Syrian Orphanage, Jerusalem, Palestine.

no matter where or by whom it was set forth. In one of the neighboring churches of another denomination there happened to be a minister who was remarkable for his staunch defense of many of the outstanding principles of Christianity. Bro. Metzler found it convenient to attend this church quite frequently and it is possible that some of the things that shone in his later life had an indirect origin in these visits.

Bro. Metzler will be remembered by a large number of the brotherhood as a member of the Southwestern Pennsylvania Conference. He was Moderator of this conference a number of terms, and was holding this position at the time of his death. In his work on various committees his advice and counsel were eagerly sought and generally followed.

Bro. Metzler will be remembered by some as a member of the General Conference, with the work of which he was intimately associated almost from its beginning to the time of its last session. He served on many different committees, and it is a question whether there was ever a time, from the first of his association with this work to the time of his death, when he was not serving on one or more committees more or less directly related with the work of the General Conference.

But to a few of us who knew him most intimately, he will be best remembered as Abram Metzler, the Christian man. It was thus that we knew him in a time of deep sorrow and trouble, when his Christian character shone the brightest. He was the soul of honesty. He was steadfast, unmoveable, always abounding in the work of the Lord. You always knew where you could find Bro. Metzler on any question concerning which men's minds were sometimes in doubt.

As I write these lines we are on the eve of the first session of the Southwestern Pennsylvania Conference since his death. If the Lord tarries, and the Conference convenes next week, Bro. Metzler will often be mentioned; there will be resolutions passed in which his name will be prominent. It is a new experience to have the Moderator of the Conference pass away during his term of office. There will scarcely be a minute when something or other will not suggest something Bro. Metzler said or did. These things will serve as monuments to him. But not all these, nor the monument in the quiet cemetery, can fix the memory of him in the hearts of those who knew him as does the knowledge of the character of Abram Metzler, the husband, the father, the brother—the man.

Men are of two classes—those who do their best work today and forget about it, and those who promise to do their best work tomorrow and forget about it.—Selected.

ABRAM METZLER—THE MAN

J. A. Ressler

Among the men who served their day and generation with singleness of heart and purpose, the subject of this brief sketch will be remembered by all who ever came in contact with him.

Abram Metzler was born January 20, 1862, and died April 19, 1924, a little more than 62 years old. He had hardly passed the prime of his active life, and was in the service of the Master up to the time of his death. About New Year, 1924, he returned from an evangelistic tour in the middle west feeling tired and exhausted. No one thought that his ailment was anything but the result of his exhausted condition owing to the strenuous work he had been engaged in. But he failed to recover by mere resting and taking care, and it was found that tuberculosis had made inroads upon his vitality, and he was far along on the way to the better home.

Bro. Metzler will be remembered by many as "Bishop Metzler," and as such he will be thought of as one who was sincere, kind, and affectionate, but a warm defender of the faith, and steadfast in what he believed to be the right. As a counselor he was safe, conscientious, and deliberate. Those who thru some transgression had occasion to be dealt with by some official of the Church, and were thus brought under the influence of Bro. Metzler, have a very good reason to thank God for the fact that it was he that they thus met. It was a blessing to know him, no matter how one was brought into contact with him.

My earliest experience with him was when we both lived in Lancaster county Pennsylvania. I was teaching the Fairview School, along the "Pike" west of Soudersburg, and living in the first house to the north on the Ronk road.

Bro. Metzler and his family lived on the old home place, in the same yard with his father and mother, north of Kinzer, near the Hershey's Church. We had met at church and Sunday school at times, but so far as I remember, we had not been specially drawn to each other. One day news reached us that on a certain afternoon during the summer vacation, D. H.

Bender of Tub, Pa., was to preach at Mellinger's Church. We attended the services. After the meeting I met the young preacher, being naturally drawn to him by a common interest. He was due to go with a number of brethren to the home of Bro. Abram Metzler, and my wife and I invited him to stop with us for supper as it was on the way. Bro. Metzler and the others seemed in a hurry to go on, but when it was explained to them that it would take little more time to stop there than to stop farther to the east, they consented. There began our acquaintance with Bro. Bender, and also with Bro. Metzler.

The following year 1895 found the writer residing in Scottdale, Pa., and a year later, 1896 we made a trip to Lancaster county, visiting in many homes and speaking in a number of churches. One of the concerns in our minds just then was the welfare of the Church in Southwestern Pennsylvania and there was a serious question in our minds as to how the needed workers for this field might be supplied. Two fields were especially needy, and one of these was the Morrison's Cove district. The ministers then in that district were old and they felt the need of help.

We do not know all the influences that brought it about, but among them was the help that Bro. Isaac Eby, bishop of the southeastern Lancaster County district rendered in getting Bro. Metzler and his family to move to Blair county. The influence of that kind-hearted man had much to do with the making of the character of Abram Metzler.

It had been a very serious question with them. Father and Mother Metzler had counted on Abram as the one who should stay of the home farm and take care of them in their old age. It was a severe test upon the consecration of all those concerned to have to face the question of a separation such as this step would involve. But there were so many evidently providential circumstances that pointed toward making the surrender, that at last the battle was won and the change was made.

Bro. Metzler was a student of the Truth,

CHRISTIAN MONITOR PULPIT

THE SECOND COMING OF CHRIST

John H. Mosemann

I will come again.—John 14:3.

The doctrine of the second coming of Christ should have a warm place in our hearts, our thoughts and our affections and a decided influence upon our ways. No other truth in God's Word should claim a larger place or more attention. It has been truly said that the second coming of Christ is the very "Pole star" of the Church.

The Fact

In the above passage of Scripture we have the striking and positive statement of our blessed Lord, "If I go and prepare a place for you, I will come again." Could anything be more definite and positive than this? He leaves no room for doubt. It is not "I may," "I might," "perhaps," or "probably," but a positive "I will." It is strange indeed that any one should have any difficulty in believing in the literal return of Christ. He said, "If I go, I will come again." Who does not believe that He has gone. This is practically universally admitted. If we believe this why should we doubt the other? His return is dependent upon His going. What believing heart will not at once relish the thought that the "man of Galilee" "the Good Thing" that came out of Nazareth, the "Son of God," the "Prince of Peace," the "Bridegroom" is coming again from the Father's house, to take us (the Bride) to Himself.

The Time

There have already been many people disappointed and brought to chagrin thru setting a definite day for the Lord to return. In some instances people, through erring leaders, were foolish enough to sell all their possessions, expecting on the day they had set for the Lord to come, He would appear. All this has not only been foolish, but sad as well. Scripture teaches that "Of that hour no man knoweth, no not the angels in heaven, nor the Son, but the Father only." Mark 13:32: "Ye know not when the time is, Mark 13:33, "Ye know not when the Master of the house cometh, at even or at midnight, or at the cock crowing, or in the morning." Mark 13:35. "Occupy till I come" is the Lord's injunction.

The Signs

The question of the disciples on one occasion was "What shall be the sign of thy coming?" The answer is very significant. The first sign is one of warn-

ing. It is concerning "deception." He knew there would be many deceivers in the latter times, and while there were deceivers already in the apostolic days it has a larger and fuller meaning for us today. How the world and the church is abounding with deceptive propaganda. Many shall come in my name saying, "I am Christ," and shall deceive many. Years ago a man in our town desired to be honored as some great one. He sought to demonstrate his ability as Christ did and walk on the water. But when his feet touched the water he sank like lead, and his magic power over the people was gone at once.

Wars and rumors of wars was another sign. Nation rising against nation, and kingdom against kingdom. No wonder the world has had a terribly bloody history since He left. The great world war was a climax of all preceding wars. None ever so great and disastrous, involving so many great and powerful nations. But the end has not yet come. There is more to follow should the Lord tarry. Bitterness and hate are on the increase among the nations. Their grievances are far from being settled.

Famines and pestilences are two more signs to be added to the list. These likewise have always followed the wake of war. They have abounded in recent years as every one, familiar with conditions as they occurred, are fully aware.

Earthquakes, too, were to be more numerous than in former years. Records show there were 29 notable earthquakes from the time of Christ to about 200 years ago. While in the last 200 years there were more than 80 remarkably severe ones including the recent earthquake in Japan. This certainly confirms the words of the Lord Jesus and should confirm our faith in the Bible, and exert a decided influence upon our lives for good. We know not how soon there may be an earthquake to shake our very homes, turning brick or timber into death-dealing missiles.

Not alone the signs as mentioned above, but "distress of nations," "fearful sights," as found in Luke 21:25; "Iniquity shall abound, the love of many shall wax cold," "some shall depart from the faith, giving heed to seducing spirits and doctrines of devils, speaking lies in hypocrisy, having their conscience seared with a hot iron," "men shall be lovers of their own selves, covetous, boasters, proud, blasphemers, disobedient to parents, unthankful, unholy, without

natural affection, truce-breakers, false accusers, incontinent, fierce, despisers of those that are good, traitors, heady, high-minded, lovers of pleasure more than lovers of God having a form of godliness but denying the power thereof," "evil men and seducers shall wax worse and worse, deceiving and being deceived," "The time will come when they will not endure sound doctrine; but after their own lusts shall they heap to themselves teachers, having itching ears." "There shall be false teachers among you, who privily shall bring in damnable heresies, even denying the Lord that bought them and bring upon themselves swift destruction." "There shall come in the last days scoffers, walking after their own lusts and saying, where is the promise of his coming? for since the fathers fell asleep, all things continue as they were from the beginning of creation."

"Many false prophets are gone out into the world," "they are of the world: therefore speak they of the world, and the world heareth them."

"Many deceivers are entered into the world, who confess not that Jesus Christ is come in the flesh. This is a deceiver and an anti-Christ."

"There are certain men crept in unawares who were of old ordained to this condemnation, ungodly men turning the grace of our God into lasciviousness and denying the only Lord God, and our Lord Jesus Christ." "And Enoch also, the seventh from Adam, prophesied of these, saying, Behold the Lord cometh with ten thousands of his saints, to execute judgment upon all men and to convince all that are ungodly among them of all their ungodly speeches, which ungodly sinners have spoken against him. These are murmurers, complainers, walking after their own lusts; and their mouth speaketh great swelling words, having men's persons in admiration because of advantage. But, beloved, remember ye the words which were spoken before of the apostles of the Lord Jesus Christ; how that they told you there should be mockers in the last time, who should walk after their own ungodly lusts, these be they who separate themselves, sensual, having not the Spirit."

What an array of facts concerning the latter days previous to the coming of Christ. It seems these things were written for exactly our own day and time. Surely beloved we must be near the time when the Lord cometh! If James could say, "The coming of the Lord draweth nigh," and Paul, "A little while and he that shall come will come, and will not tarry," and Jesus Himself to John on the isle of Pat-

mos, "Behold I come quickly," how much more so are they true today, seeing we are nearly 2000 years nearer this wonderful and long-expected event! While we are not to look so much "for" signs, it surely is not out of place to look "at" them and stir up our own hearts with the nearness of such a stupendous event! May we be warned by these signs and be able to keep ourselves from falling into the errors of the wicked.

The Stimulus

The coming of Christ is a powerful stimulus and incentive to purity, watchfulness, prayer, worship, waiting and working for the Master on the part of God's people.

"Every one that hath this hope in him purifieth himself even as he is pure." Jno. 3: We do not wish to be found of our Lord in a state of filth, whether that be regarding our conversation, our conduct, our eating and drinking, our morals as affected by our associations, or filth produced by evil suggestion in the dance, the theatre, the movie. "Keep thyself pure" is the divine decree and be not "like the sow that was washed and returned again to her wallowing in the mire." "Keep thy heart with all diligence, for out of it, are the issues of life." Let the heart be washed in the blood of the Lamb and the "Lord will be able to keep you from falling, and present you faultless before the presence of his glory with exceeding joy."

Watchfulness and prayer will go hand in hand with worship and waiting, and as we behold the fields that are white to harvest, there will be provoked in us the desire to enter His great harvest field and gather sheaves for the heavenly garner. May your heart even now be thrilled to go forth in His glad service and labor or "occupy" till he comes.

The Blessings

Have you ever thought of the blessings that shall be ours when the Lord comes? In the first place we shall take a "hasty exit" out of a sin-cursed world, we shall make a "hasty entrance" into the presence of the Lord. We shall be forever out of reach of our enemy — Satan. We shall forever be out of the throes of Hell. We shall instantly be made like Him, for He shall change our vile bodies and fashion them like unto His own glorious body. We shall be in the heavenly mansions Jesus spoke of in John 14 and the promise, "I will come again and receive you unto myself, that where I am, there ye may be also," will be fulfilled. We shall be, not only "like" Him, but also "with" Him. His riches will be our riches. He is the heir, we shall be then joint heirs with Him. Hallelujah! And no separation! No indeed! For it is written, "Then we which are alive and remain shall be caught up together with Him in the clouds to meet the Lord in the air; and so shall we ever be with the Lord." It shall be a no separation

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THE PREACHER AND HIS WORK

Prediger of St. Petersburg

These Brief Notes by a powerful preacher of by-gone days are not all original, but declare in a pointed way the secret of success. Herein is food for any Christian worker regardless of calling.—Editor.

(Concluded from last month)

Praise

He who seeks praise seldom gains it.
Praise makes a wise man humble, a fool proud.

A minister should be saddened by some men's praise.

When men praise thee, ask, "Will Christ accept me?"

Life praise is better than lip praise.

Christ praise! Mary more than Martha.

"As the fining pot for silver, and the furnace for gold; so is a man to his praise."

Some men will praise thee to try thee.

If a good man praise thee, praise God.

WHAT MY FATHER DID

By Arthur Flanders

My father was a preacher,
A good shoe-maker too;
He always tried to save a soul,
As well as sole his shoe.
He loved to talk of Jesus,
To those who backward slid;
He showed them how to love Him—
That's what my father did.

My father was a preacher,
A preacher without pay;
He worked all week as cobbler,
And preached the Sabbath day.
He walked six miles on Sunday,
To kill the sin that hid,
And tell the people of God's love—
That's what my father did.

My father was a preacher;
'Twas in the days of old,
When men would preach the gospel
For love and not for gold.
I wish that I might hear him
Like when I was a child.
He made the sinners happy—
That's what my father did.

My father was a preacher,
It filled his heart with joy
If he could save a sinner,
Or help some wayward boy.
But Jesus called him higher,
From troubles he is rid;
He won a home in heaven—
That's what my father did!

Waterloo, Iowa.

Seek souls for Christ, not praise for self.

"How can ye believe which receive honor one of another?"

He who grasps authority seldom gains influence.

Do not prove truth too much, or you will make men doubt it.

Affectation spoils good sermons, and makes bad ones ridiculous.

He who wishes to succeed must seek men's welfare, not their "well done."

HOW TO PREACH

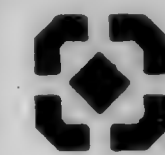
Make no apologies. If you have the Lord's message, deliver it; if not, hold your peace. Have short prefaces and introductions. Say your best things first, and stop before you get prosy. Do not spoil the appetite for dinner by too much thin soup. Leave self out of the pulpit, and take Jesus in. Defend the Gospel, and let the Lord defend you and your character. If you are lied about, thank the devil for putting you on your guard, and take care that the story shall never come true. If you do not want to "break," make your shirt collar an inch larger and give your blood a chance to flow back to the heart. Do not get excited too soon. Do not run away from your hearers. Engine drive wheels fly fast with no load, but when they draw anything they go slower. It takes a cold hammer to bend a hot iron. Heat up the people, but keep the hammer cool. Do not bawl and scream. Too much water stops mill-wheels, and too much noise drowns sense. Empty vessels ring the loudest. Powder isn't shot. Thunder isn't lightning. Lightning kills. If you have lightning, you can afford to thunder; but do not try to thunder out of an empty cloud.

Do not scold the people. Do not abuse the faithful souls who come to meeting rainy days, because of the others who do not come. Preach the best to small congregations. Jesus preached to the woman at the well, and she got all Samaria out to hear Him next time. Ventilate your meeting-room. Sleeping in church is due to bad air oftener than to bad manners. Do not repeat saying, "As I said before." If you said it before, say something else after. Leave out words you cannot define. Stop your declamation and talk to folks. Come down from stilted and sacred tones, and become a little child. Change the subject if it goes hard. Do not tire yourself and every one else out. Do not preach till the middle of your sermon buries the beginning, and is buried by the end. Look people in the face, and live so that you are not afraid of them. Take long breaths, fill your lungs, and keep them full. Stop to breathe before the air is exhausted. Then you will not finish off with each sentence-ah, with a terrible gasp-ah, as if you were dying for air-ah, as some preachers do-ah, and so strain your lungs-ah and never find it out-ah, because their friends dare not tell them-ah, and so leave them to make sport of the Philistines-ah. Inflate your lungs. It is easier to run a mill with a full pond than an empty one. Be moderate at first. Hoist the gate a little way; when you are half through, raise a little more; when

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EDITORIALS



Seven Essentials For Soul Prosperity

Strong ties of fellowship and friendship existed between the apostle Paul and Timothy, the youthful bishop. Endued with knowledge and ripened experience, Paul wrote Timothy a letter on Christian behavior. He urged him not to let those who despised his youth hinder his work but contrariwise to be an example to others in word, in conversation, in charity, in faith, in spirit, in purity. With this word of exhortation he states scientific Christian principles that make soul prosperity and usefulness a possibility. May we whether young or old, persistently heed his exhortations.

1. **Faith in God.** We trust in the living God. To Paul God was a person to be recognized, depended upon and loved. The resources of Heaven are at our rightful disposal. Faith in God's Son and His atoning death is essential to our peace and joy.

2. **Illumination.** "Give attendance to reading." Place the Bible to the front, other good books in due proportion.

3. **Utilize God-given Gifts.** "Neglect not the gift that is in thee, which was given thee." Soul decay starts with neglect and non-use, as well as by abuse. Unused gifts deteriorate speedily. Talents buried are a curse to the soul.

4. **Meditation.** "Meditate upon these things." Deep and constant thought on wholesome themes give richness and breadth to the soul. Speed and lack of thoroughness makes the life barren and unfruitful.

5. **Consecration.** "Give thyself wholly to them." A life yielded and true to the Lord, Bible and Church will unfailingly be most worth while.

6. **Diligence.** "Take heed to thyself." Eyes to the front and wide open is a necessity to soul prosperity and usefulness. Satan, sin and the world will mar any career.

7. **Perseverance.** "Continue in them." This is a splendid motto for every Christian. In our baptismal vows we promised on our knees, to be faithful till death. The result is evident—"By so doing thou shalt save thyself and those that hear thee."

May God's abounding grace help us to this sevenfold blessing.

Easy Entrance — Easy Exit

We are sometimes told by individuals with a liberal bent, that if the Church would let down the bars more people would become Christians. We would ask, "What kind of Christians?" Surely not the type that are worth while; surely not the type that will hold fast to Bible principles; surely not the kind that will pass through fiery furnaces; not the type that would face the lion's den; not the individuals that will turn their backs on the sins of the age in which they live; not the kind that

Jesus Christ was after in His earthly life. We ask again, "Has He changed?"

Christ asked His followers to leave all, yea, even the right things. Did He not tell a young man to "let the dead bury the dead," and did He not keep him from his father's funeral; and did He not halt a young man who would go home to say "good-bye?" "Strait is the gate, and narrow is the way," is the Master's utterance. During a certain discourse with His disciples, they asked, "Who, then, can be saved?"

We think that persons who have no more loyalty to the earthly body of Christ (that is, His Church) than to lightly set aside the rules which safeguard their own and other lives, can hardly measure up to the requirements of the Lord Jesus Christ. Just to put on a moral front is not Christianity by a long way. Just to be refined and cultured is not the way of the Nazarene, neither is it the way that leads home. The Mennonite Church has nothing to gain in a spiritual way by setting aside some of her teachings that test the experience before the applicant enters into Church fellowship. Already there are too many that came in by the back door, instead of the front door of an absolute conversion, a sincere turning from darkness to light, from the power of Satan to God. This brief editorial on "Restrictions" by a prominent paper to young people contains a worth while message.

"A feeble-minded girl said that the thing that she wanted most to do was to have her own way and do exactly as she pleased. There are many like her, who are by no means feeble-minded, and yet who cannot have thought the matter through or they would know that in order to live a worth-while life there must be restrictions.

"The runaway horse and the runaway engine usually come to destruction if they are not restrained. Even Christ when on earth felt that He was restricted. He said that He must go to Jerusalem and to the cross. Of course, he was free to refuse the cross, just as we are free to refuse the duties God sent to us, but if He had done so He could not have accomplished the mission for which He came to earth. He came not to do His own will, but the will of His Father, and that is exactly the reason why we were sent into the world. Our lives will never amount to anything unless we carry out His will as it is revealed to us.

"Electricians tell us that in order to produce light by electricity there must be restriction. When we turn on the switch we put forth an impediment which causes the light to shine.

"So it often happens in life that the very things that seem to be hindrances are really designed to cause our light to shine and make us of greater help to the world." — Young People.

Mobilization Day Plans Modified

The protest against the proposed activities of "Mobilization Day or Defense Test" has been so vigorous that it has reached the ears of those in the War Department, as well as the White House. Modification and the recalling of statements has been the order of the day. To entirely set aside the day's activities would have been a hard matter for the powers that be, but we are at least glad that the day has been largely named as a day for speech making, and the placing of military organizations

already existing into readiness for what is termed a national emergency. Washington papers have named this storm of protest a veritable "bombardment" of the War Department, and we are glad that they are feeling the pulse of the nation on the war issue. May opposition to war become a fundamental tenet of faith of every follower of the "Prince of Peace."

They have now termed it a "non-militaristic" gesture, and the statement made by General Pershing at the West Point Military Academy, "Every patriotic citizen, will be expected to participate," has been changed to "that this demonstration is entirely optional and voluntary." May the United States of America know definitely that her well being for the future lies in the hands of Him who "never sleeps nor slumbers" and as long as she renders to God His dues, that no power on earth needs to be feared. We are ready to mobilize for a campaign of peace, and to show "good-will towards men."

Bill Board Liars

The Bible calls the man a liar that does not abide by the truth, so we are sure to keep within divine bounds when we repeat that the present group of tobacco magnates are liars in their advertising campaign along the public highway. They are the enemies of the rising generation. They are thieves, robbing the oncoming child of a proper chance to make good in this life, and may result in the damnation of souls in the next. Whenever we pass a huge and expensive sign with the picture of a healthy and athletic young man smoking a cigarette, we are reminded of a parade during the days of the saloon. The saloon men of the town had purchased an expensive outfit which they placed on the truck of a large automobile. On the top they placed a huge, flashily-painted bottle of liquor, surrounded by an attractive bed of flowers, in which they placed a group of beautiful young women dressed in white. A spectator remarked, "How I wish I could have a load of the real product of the saloons placed on an automobile truck. It would contain drunkards with every trace of manhood gone, starved and ragged children, and women with haggard faces and beaten backs." The tobacco men are ashamed of their finished products.

The work of tobacco can be seen in the pale, haggard faces, tobacco heart victims, poisoned systems, demoralized will power, stunted bodies, poor memories, impaired health, bad morals, untruthfulness, dullness, drones, billions of dollars more than wasted, and sensual and low living. In other words the ruin of the body, mind and soul are often accomplished by this enemy of mankind.

Righteous indignation only can seize the truly informed as they pass the infamous BILL BOARD LIES. May none of us that profess His Name have anything to do with this ruinous business of the underworld. "Touch not, taste not, handle not," is good Christian advice for young and old.

A Child Labor Amendment for the Scrap Basket

Without the shadow of a doubt something needs to be done to shield the growing child from the greedy clutches of the employer who would ruin the future of a child to fill his own pocket, but we are dubious whether the

proposed amendment to prohibit children from work will be anything but disastrous to the man of the next decade, the child of to-day. We have known too many idlers among boys. We have seen too many useless girls. We would always select the hardworking youth in any sphere of life.

There are already too many of the type of the murderers of Robert Franks. A year of hard work on the farm like President Calvin Coolidge gave and still gives his son would no doubt have done those youthful murderers more good than Chicago University. The following inside information by the Associate Editor of the Current Events Magazine is given for consideration of our young people who are seeking to make good.

"When his father became President, the newspapers were specially requested to refrain from playing up the doings of Calvin and his brother, John. The President and Mrs. Coolidge did not wish their children to be sacrificed on the altar of notoriety.

Calvin had not spent his vacations at fashionable summer resorts, playing tennis and wearing white flannel trousers. Sometimes he worked in the fields. On the day last summer that his father officially succeeded to the Presidency this boy was at work in a Connecticut field. He did not throw up his job and catch a train for Washington, but remained in the wage-earning seclusion.

Sometimes he helped his grandfather haying; and he didn't just ride on the hay wagon, either. In fact, Calvin and John were preparing to leave for Vermont when the former was stricken and his haymaking hopes for this summer were frustrated.

Reformers often go to the extreme on a good thing; that child labor needs to be regulated we doubt not, but that it should be prohibited is wrong. If learning to work is to be prohibited and a program of all school is what the new amendment means we would urge that it be cast into the scrap basket, rather than place it in our Constitution.

Finding a Life Mate

We expect to have ready for publication very shortly a fairly large number of articles on the above important topic. Outside of the question of the salvation of the human soul, there is no problem that is so fraught with danger as the selection for life of a mate and partner for all that life will bring for good or ill. Besides there is a limited supply of really good books on this matter. We are seeking to get some of the best helps possible. We would appreciate any advice or suggestions that may be given us. Will you send us the names of any books that have been helpful to you? We shall withhold all names if requested to do so. Thus you may give others the benefit of any mistakes made by persons under your observation, without giving them needless offense. We would appreciate volunteer articles, of about 250 words on the following themes:

Considerations in the Selection of a Life Partner.

Qualities that Should be Seen in a Future Husband.

Characteristics that I Wish my Future Wife to Have.

What the Bible Teaches on the Marriage Question.

Get wisdom, get understanding.....Wisdom is the principal thing, therefore get wisdom: and with all thy getting get understanding. Exalt her and she shall promote thee: she shall bring thee to honor.—Proverbs 4.

CHRISTIAN LIFE

THE PROPHETIC VISION OF DANIEL

Ezra B. Stauffer

After much thought we have placed this "Prophetic Vision of Daniel" in the "Christian Life" department, because it is erroneously stated at times that prophecy has nothing to do with Christian living. This is refuted by the example of every prophet in both Testaments, as well as the most courageous men of all times, the prophet Daniel. It is possible to be a good Christian and to be mistaken about many things in prophecy; but it is not possible to set at naught the value of prophecy and be a consistent Christian. Brother Stauffer in this article gives latitude at the debatable points where good brethren do not see eye to eye, and yet lets us breathe the invigorating air of the upper world where all is known ahead of times, where the victory of God's cause is already won, and where they know that God and Truth will finally win the day. May that day hasten apace.—Editor.

The book of Daniel is, in some ways, the easiest and again in many respects the hardest to understand of all the prophetic books of the Bible. Daniel is one of the great outstanding characters of all history. In Ezekiel 14:14 God refers to him as one of the three outstanding men of the Bible. The other two, Noah and Job, are so prominent that they need no mention here. Daniel, like all great men of God, was great because he surrendered his entire will and life to God, and because, though placed midst unfavorable circumstances, he conquered his environment through faithfulness and loyalty to his God. He rose from a captive boy in a strange and heathen land to the post of chief advisor in the greatest empire of that time. And not only did he rise to such heights in the Babylonian Empire, but his position also was great in the Medo-Persian Empire. But throughout it all he was faithful, even though face to face with the most severe trials. In each instance he came out victorious, through his loyalty to God. Even though his life is most interesting and inspiring, nevertheless, what interests us most is that God through him gives us a vision of His great plan of the ages. Some parts, God Himself, interprets and so the meaning is plain and simple. In other parts Daniel himself even failed to understand the meaning and wondered what it all meant, but he was told to shut his book till the end of time. Hence in the face of these truths it is easy to understand why in some respects, this book is so simple and in other places is so hard to comprehend.

The theme of the book is especially prominent because of its grandeur and magnitude. It is sufficiently plain to warn the child of God of the dangers ahead and to teach him his path of duty. The first vision is that of the great image in Nebuchadnezzar's dream. Here an Oriental monarch, true to the despotic mind of an absolute monarch, demanded something

of his wise men that was psychologically impossible; namely to tell him his dream after he had forgotten it. And yet his demand was reasonable. If the astrologers could do what they claimed they could, why should his demand seem unreasonable? But alas, put to such a test, they utterly failed and it remained for the man of God, Daniel, to tell him his dream and the interpretation thereof. Thru that mighty monarch's mind that night (and how amazing it is that God used such a despot to reveal his plan) passed a vision of God's plan of the ages and of the development of the political world and the final destruction of four corrupt civilization. Could Nebuchadnezzar but have realized the real significance of his vision it should have caused him to tremble; it should cause the nations of today to tremble also. But alas, to this king, the grandeur and glory alone was visible. He only saw the golden glory of his empire. He failed to see the true significance of his kingdom which was shown later to Daniel under the figure of the winged and devouring, blood-thirsty lion.

But should we today not seriously consider this vision sent by God? Alas, because men fail to take heed to its warning they are rushing on to their own destruction. In view of all the apparent progressiveness of the age, they fail to see that it will all end in a great failure and crash. Their eyes are blinded to the truth. In view of all this the truth of the meaning of this vision flashes the stronger in the mind of the true child of God. This great image represents the political development of the world. Men may use what interpretation they please, the fact nevertheless remains, that God Himself interprets part of it as being political. The head, the golden type represents the glorious Babylonian Empire. The arms and breast of silver represent the dual-empire of the Medes and Persians. Both of these kingdoms represent Oriental materialism. "By

my power and might" boasted King Nebuchadnezzar. The thighs of brass represented the Grecian empire of Alexander the Great. But what especially concerns us is the fourth part. And how true to history all this has been! The fourth, the legs of iron and the ten toes of iron and clay evidently represent the strength and power of the Roman Empire and as the toes were part of iron and part of clay, so the nations, developed out of the Roman Empire, through democracy, the popular will, are partly weak and partly strong. We may boast of the culture, civilization and refinement of today, and think we may through moral advancement usher in the golden age; but, alas, this vision soon undeceives those with their vision unimpaired. The Bible plainly teaches that in the later days, men will become worse and worse, until finally the salt of the earth will not be sufficient to sustain this corrupt world. Instead of men becoming more refined, apostasy will increase. "Not by power or by might, but by my word," says the Lord of Hosts. And yet the cry is raised "through men, money, and materials." The turmoil, the unrest in this world will increase, the miry clay will be more and more mixed with the iron, until finally the great stone cut out of the mountain without hands, namely Christ, shall be hurled at this corruptness and will completely destroy it. There are those who say this stone has reference to Christ's church conquering the world but let us not forget that God is here talking of political kingdoms and the complete destruction of all man-made political systems, which is something that the church has not done. Christ, Himself, says that the church is like a pilgrim and a stranger in this present world rather than a conqueror, triumphant over political systems.

The Coming Kingdom

But what is this great stone, the fifth universal empire? Let us see the state of affairs preceding the final dissolution of historic man. How plain the difficult visions of Daniel become in many respects if studied open-heartedly. We are astounded at the greatness and terribleness of their meaning. Little wonder that Daniel was left weak and worn out after seeing them. The political development of the world today is of especial significance. Men today work out the omnipotent will of God even though they may little know and desire it. Is not the exclusiveness of the United States today of

special significance? The league of nations is not taken seriously and so the dream of an ideal state, composed of a league of nations to prevent war, is shattered on the rocks. And how can it be otherwise? It is doubtful whether the league of nations will ever be a success until organized and inspired by some powerful personality. And who shall this be? Furthermore is not the growing isolation of Russia with all her resources and potential power significant? Here let us stop. The picture of the future as described in the visions of Daniel is almost too dark to

look upon. Let us rather look at the brighter hope of the Christian, and what our attitude should be in this troublesome time. Should we not with joy view the coming of that Great Stone? Should we not rather take the attitude taught in the Bible of being pilgrims and strangers in this world? Yea, verily, we should be busy in the Master's service, loyal and faithful to Him; then, indeed, we can have the right attitude toward this dark period; then we can truly say, "Even so, Lord Jesus, come quickly."

Tofield, Alta.

LOVE IN ACTION

S. H. Miller

The following article merits the attention of young men who may be called upon to state Scriptural reasons for opposition to war. A parrot-like quoting of Scriptures in war time and an inconsistent non-resistant life in times of peace is a sorry spectacle to behold.—Editor.

The law was a school master to bring us to Christ.—Galatians 3:24.

Love is conceded to be the greatest thing in the world, but love pent up is a poor tonic for the healing of the nations, or for the restoration of a lost human brotherhood, or the cleansing of a sin sick soul. It takes love in action to spread its wings over a benighted country and drop its healing balm over the broken-hearted, caused by the world conflict. It takes love in action to feed the starving millions of a conquered foe. It takes love in action to mend the breach between nations. It takes love in action to bring a lasting peace to the world. It takes love in action to bring a lost soul to God.

In times of, struggle many people lose their balance, and their actions become abnormal, and deeds are committed that will cause them to blush when peace is once more restored. This proved true in our own country where the bird of liberty soars amidst the people. Here some delighted to torture their fellow men, because they held opposite views to their own about war. That is why President Wilson issued a proclamation appealing to the American people to subdue the mob spirit, and to abide by the laws of the country.

Germany, the land of culture, had taught its people militarism, and also taught its subjects that "the holiest act a man can do is fight for his country." Such teachings according to the Master will serve to bring a dark blot over the country, and indicates that the dove of peace is caged, and that love is pent up.

When Christ the "just died for the unjust," it was Pilate who said, "I find no fault in him at all," and "behold, I bring him forth to you, that ye may know that I find no fault in him." But in order to please the Jews, he delivered him to them to be crucified. The Jews were enraged at Christ, because He taught a religion of love and equality among men. "The people were astonished at his doctrine, for he taught them as one having

authority, and not as the scribes." At the trial of Jesus, public opinion had the mob spirit and violence predominated, which marks a dark stain on the pages of sacred history.

"Governments are ordained of God, and are not a terror to good works, but to the

WITH HIM

Upon the threshold of "today" I stand—
It lies before me, fresh from God's own hand,
Without a blemish mine, for good or ill.
But if I trust to self, to my weak will,
To keep it spotless, I shall surely fail;
Thy strength and guidance can alone avail.
So now my heart goes out in earnest plea,
That, for today, Thou wilt abide with me.

For, so abiding, doubt and strife must cease;
With Thee to lead me on, the perfect peace
That passeth understanding I shall know:
Alike through calm and gale I needs must go
My way content. Then, on that morrow fair
Which brings deliverance, grant Thou my prayers,
So I shall evermore abide with Thee.

—J. H.

evil." Love in action will obey the laws of a nation, and also the sacred teachings of the Master. All misdeeds and atrocities committed during great struggles whether on the battle front, in training camps or home communities, are perpetrated by small groups or individuals, who have no respect for law or governmental orders, but do as they did in olden time when there was

no government in Israel, for "every man did that which was right in his own eyes."

Some can not understand why others do not believe war is Christian, therefore the following quotations from the Bible, show why many believe war is unchristian, and that love in action means a practical application.

"I will raise them up a prophet from among their brethren, like unto thee, and will put my words in his mouth, and he shall speak unto them all that I command him. And it shall come to pass, that whoever will not hearken unto my words which he shall speak in my name, I will require it of him. Deut. 18:18,19.

"I am not come to destroy, but to fulfill." Matt. 5:17; "The son of man came not to destroy men's lives, but to save them." Luke 9:56.

"Blessed are the peacemakers, for they shall be called the children of God." Matt. 5:9.

"If ye keep my commandments, ye shall abide in my love; even as I kept my father's commandments, and abide in his love. This is my commandment, that ye love one another, as I have loved you. Ye are my friends, if ye do whatsoever I command you. If the world hate you, ye know that it hated me before it hated you." John 15:10-14, 18.

"I say unto you, That ye resist not evil; but whosoever shall smite thee on thy right cheek, turn to him the other also." Matt. 5:39.

"I say unto you, Love your enemies, bless them that curse you, and pray for them which despitefully use you, and persecute you, that ye may be the children of your Father which is in heaven. For if ye love them which love you, what reward have you? do not even the publicans the same?" Matt. 5:44-46.

"If ye forgive not men their trespasses, neither will your Father in heaven forgive your trespasses." Matt. 6:15.

"Whatsoever ye would that men should do to you, do ye even so to them: for this is the law and the prophets." Matt. 7:12.

"A new commandment I give unto you, that ye love one another as I have loved you, that ye also love one another." John 13:34.

"Then Jesus said unto him, Put up again thy sword into his place: for all they that take up the sword shall perish with the sword." Matt. 26:52.

"My kingdom is not of this world: if my kingdom were of this world then would my servants fight." John 18:36.

"Recompense to no man evil for evil." Rom. 12:17. "Avenge not yourselves, but rather give place unto wrath: for it is written, Vengeance is mine; I will repay, saith the Lord: Therefore if thine enemy hunger, feed him." Rom. 12:19-20. "Be not overcome of evil, but overcome evil with good." Rom. 12:21. "Bless them which persecute; bless, and curse not." Rom. 12:14.

"The weapons of our warfare are not carnal." II Cor. 10:4.

"The soldiers demanded of him, saying, and what shall we do? and he said unto them, Do violence to no man." Luke 3:14.

"See that none render evil for evil to any man." I Thess. 5:15.

"Love as brethren: not rendering evil for evil, or railing for railing: but contrariwise blessing." I Pet. 3:8-9. "Christ suffered for us, leaving us an example; that we should follow his steps." I Pet. 2:21.

"Whosoever hateth his brother is a murderer. If a man say, I love God, and hateth his brother, he is a liar." I John 3:15, 20.

"Do not kill, if thou kill, thou art be-
(Concluded on page 671)

• MISSIONS •

MISSIONARY BRIEFS FROM HOME AND FOREIGN FIELDS

The Editor solicits notes for this practical department of the Christian Monitor. Do not let modesty keep you from giving us practical write-ups from your own particular work. We shall depend upon you.

What an Unsalaries Ministry Makes Possible.—Yesterday I heard the remark that a congregation of another faith could not give for missions, since it took all the money they could raise for the pastor's salary. While this does not set aside the Master's statement, that "the Laborer is worthy of his hire" it still does say that all men should seek if it is possible to do the work of the Lord free, so that the money raised will go the furthest in extending the cause of Truth. Since our pastor's preach the Gospel free, it does not follow that it is right to keep back that money from Christian causes. Our contributions should be the heavier to missions, because of the service rendered by the ministry. This however does not exempt a church from support of their pastor, who has to neglect the local church, so that the family God has given him may be consistently cared for.

Clippings About the Shank Arrival in South America.—"On Wednesday we hope to get to Trenque Lauquen where we will be at home. I can not tell you what a feeling those underlined words really give us after our fifteen months of 'wandering.' I do not remember of any home-coming in my life that meant more to me than this." J. W. S.

"Brother Shank and family arrived safely and the whole Church is rejoicing in their return to their field of labor." Another communication tells us that about one hundred people met the Shank family at the train when they landed at Trenque Lauquen.—D. P. L.

"As soon as we got here the responsibility of the station dropped upon us. There are quite a lot of new members here for us to get acquainted with. Attendance at meetings, very good, Church at Santa Rosa, is growing in numbers and in spiritual life. Weather is cold here now. Have less sunshine this season of the year." J. W. S.

These Ten Thousand Dare Not Starve.—"Unless a larger income is assured at once, the National Board of Trustees sees no alternative but to expel from the orphanages at least 10,000 children

during the month of July. To do this will be more than tragic; it will be criminal. To state it bluntly and frankly, this order if given will mean the shattering of hope and opportunity for many, and physical starvation and death for most of these children."

Good News from Chief, Michigan.—In a late revival, conducted by Brother B. B. King of the Fort Wayne Mission, at Chief, Mich. there were 19 confessions. Remember them in your prayers as you read this. Again we say Rural Mission Work pays. Brethren what nearby or farther away place can your conference or congregation man? Would it not be fine if every congregation of average size would support one foreign missionary, one city mission worker, and operate one rural mission. Keep the vision before the people.

The Party Going To India.—The Lord willing, Brother M. C. Lehman and family will embark for India, on October 25th, on the steamer, City of Benares. They will be accompanied by Brethren J. A. Ressler of Scottsdale, and Henry V. Albrecht, of Tiskilwa, Ill. May the Lord give them a safe passage.

Our New Old People's Home.—The last addition to our Charitable Institutions is the home at Maugansville, Md. Sixteen permanent inmates are already appreciating the care of five Christian workers. Five parties are staying there for physical recuperation. Doing good was the Saviour's daily task. May God bless this Institution and its supporters.

An Indian Evangelist.—Couldn't more repeat this letter from a teacher of a class in the Millersville, Penna. church. Let's try. "Glad that our Sunday school Class can have a special unordained evangelist to support (in India). As soon as you know the name of the evangelist and the missionary in charge, please write us. We are all happy to do this for Jesus sake."

Thank You Brethren.—The appeal of the Mission Board for the funds to send Brother J. A. Ressler to the Anniversary of

the 25th year of the Mission in India, has been met. The Eastern Board, under the Lancaster Conference, has pledged itself to pay what the subscriptions will not meet. Thanks to the contributors and God Speed to Brother Ressler for a safe journey, and may he be a great blessing to the cause of Christ in India.

Did You Forget to Send That Address?—In the course of our constant travels we are meeting people of Mennonite ancestry and sometimes lukewarm members who have moved to the city or to a rural community where there is a Mennonite Church, or one nearby, and their pastor failed to notify the pastor of the church and community to which they have gone. This is unfortunate. Just lately again we have seen the return to the Church of an entire family of such, to whom no one paid any attention before, since the pastor of the town from which they came never sent the news. May God help us to render service to such, and may we send the names of our young people who go to schools in cities where we have our missions to those in charge.

Another Address Wanted.—The Treasurer of the Board, Brother Vernon Reiff, Elkhart, Indiana, would appreciate the names of brethren of small or larger means who are interested in making an investment in the Lord's work. It is a worthwhile act to give money for our missions, pastors and evangelists in our wills, that the work of winning souls may go on. If the redeemed people will not think of the religious causes in disposing of their means, the world never will. Did you remember the Lord in your last will and testament? This will be your last sermon when you have shown your heart interest in the eternal things of God's Kingdom. May God bless consecrated givers.

What Will December 31st Say? \$32,717.00 was needed July 1st to raise our endowment funds to \$200,000.00 and that should be raised by December 31st. Last week a brother and sister from Oklahoma sent a \$1,000.00 check on annuity plan for which the Mission Board has contracted to pay \$25.00 on January 1st and \$25.00 on July 1st as long as either of them shall live and after they have to their reward \$50.00 will go each year to support Charitable Institutions in our beloved Church.

THE PLACE OF PRAYER IN MISSION WORK

Geo. J. Lapp

We sincerely wish that all our readers would let this vital message grip their souls and when through with it hand it to others who do not have access to it. Oh, that God would send a mighty wave of intercessory prayer over our land! May God deeply impress us with the power and privilege of praying to our God who still answers prayer. —Editor.

(Read at the Missionary Conference at Darjeeling, May 23, 1924.)

This subject has become all the more sacred to us because of the splendid fellowship we have enjoyed during the last two weeks as we prayed together and sat together in these helpful meetings for the deepening of our spiritual lives. We are doubtless convinced more than ever that prayer should have a larger place in mission work. It is the only avenue to the resources that satisfy the soul, and brings to us the largest returns. It gives to the believing child of God a sturdiness of faith which causes seemingly insurmountable obstacles to melt away and commands the notice of our Father in Heaven, "Whose blessing maketh rich and He addeth no sorrow to it." It also leads to the greatest voluntary sacrifice which can be made for the uplift of humanity. It reaches up and moves the hand that moves the world and brings a response from Him who hath said, "Call upon me and I will answer and will show thee great and mighty works."

Has this subject been laid on the heart of the Committee because we have seen little or no fruit of our labors? Is it because we have been laboring under a hard struggle regarding this very word God has given us? Is it because we are passing through what may be considered the most critical time in India, a time, as one has written, when the work is on the eve of tremendous success and we are facing financial difficulties, shortness of funds, reduction of expenses and possibly of workers? Was there ever a time when the call to prayer was so urgent? Can we solve these great problems anywhere else but on our knees?

"Praying Hyde"

I trust the wonderful example of "Praying Hyde" may not be in vain. How he prayed and how he loved the Indian people! The call to a life of prayer and intercession comes to every one. It may not be to the same degree of intensity, yet we are brought face to face with the question, Shall prayer be primary or secondary in my life? Shall I let work crowd out my times of communion with God? Do we jealously guard the morning watch? If Mr. Hyde felt the need of praying fifteen hours for a three-quarter hour message, what do we consider the proper proportion for ourselves? We may not be called upon to emulate such intercessors as Mr. Hyde, the Maha Rishi of Khailash, George Muller and others, yet we should realize the primary importance of prayer, because, first, the very nature

of missionary activity demands it; second, it is the only weapon that can touch the unen forces that militate against the progress of Christian evangelism; third, because the worker whether foreign missionary or native agent cannot alone do the work to which he is called.

Great Victories and Prayer

We have Bible illustrations of great victories as a result of prayer, such as, Elijah's victory on Mt. Carmel; Isaiah's intercession for Israel at the time of Sennacherib's invasion and God's intervention; the prayer of the Church in Jerusalem for Peter and his release from prison; praying Peter and praying Cornelius brought together and the praying Church in Antioch, acting on the prompting of the Spirit, sending out her own evangelists. The Apostolic Church knew the power of prayer and her adherents often gave themselves to fasting and prayer, laying hands upon the sick that they might be healed, and upon those whom they ordained for special service in the Church, I think we also fully understand and appreciate the significance of all this and have given ourselves to prayer in all its forms whether in public or private or perhaps in hours and days of earnest, persistent intercession. The question however still remains, Have we given prayer the primary consideration we should have done? I am sure we all feel that we have come far short of our privilege.

There is another phase of the subject which should have as great if not greater consideration in our discussion today, and that is, How can we get our Indian Christian Church to fully understand, properly appreciate, and avail themselves of, this grand privilege? It depends very largely upon our teaching and example in this respect. It also depends on the available literature on prayer in the vernaculars. I do not know what is available in other languages, but I do know there is a dearth of literature on prayer in Hindi. Any teaching we do in our Bible training schools must be done from notes obtained from our English publications. What they know regarding prayer they read in the Bible — the very best source of course — or see it in the prayer life of the missionary, or experience it in their own lives.

Lands Strewn With Bones

We have wonderful examples of prayer in our Christian communities and it has been well said that our Indian brethren and sisters respond much more freely in prayer meetings than do those of our

churches in the homeland. And yet, too few realize the power of prayer in relation to evangelizing their own people, or to deepening the spiritual life of the community. Too few of them know that prayer gave home and foreign mission work its inception; that it has led to the volunteering of thousands of noble young men and women who have bravely taken their places at the battle front of missions to fill the ranks of those who have fallen; that men of faith have prayed funds into the treasuries and missionaries to the field; that missionary organizations have back of them men and women of prayer and strong faith; that individual missionaries have their personal intercessors at home who are continually holding them up to the Throne; that, as a result of prayer the paths of jungles, hills, and plains of India and other lands are strewn with the bones of faithful missionary pioneers; and that for over a century prayer has kept the forces in the field and made possible the developments we see in Christian India today. I should like to quote a paragraph from that helpful book, "The Dynamic of Service" which so well puts the power of prayer in evangelism, as follows: "Here are the weapons of our warfare — Faith in an ascended Lord to satisfy ourselves; Love to His people and souls of the Lost; and the Power to Pray and thus pluck them out of the hand of the mighty one, breaking the spells with which he bewitches the minds of the devotees. It is a battle, a real battle, not indeed with flesh and blood, but a spiritual conflict, taxing strength and nerve and heart to the uttermost."

The Indian Church is Praying

The Indian Church is composed of several millions of such plucked ones, emancipated, some more than others, from superstition, idolatry and ignorance to the worship of God through Jesus Christ. They had been accustomed to the use of charms, mantrams, worshipping idols, giving presents to their gurus and pujaris who in turn would pronounce some sort of blessing upon them. They had offered anything from gold and silver and flowers in their temples to straw and ochre and oil to only a rough stone set up in a jungle wayside shrine. Their superstitions had led them to strive in every way by votive offerings to appease the wrath of the gods and avert any calamity which might be caused by demons, evil spirits, or even the spirits of desperate characters which might be hovering around. To implore the aid of the gods and ask them for boons was not unknown to them. The Brahmin convert has even punished the gods that did not bring him the desired answer. To commune with the God of Love and enjoy the companionship of the indwelling Christ as a living personality, who loves and helps them, is so far from their former conception of relation with the Deity, that we are made to wonder at the understanding

of prayer and its significance and power which they do have. An illiterate, newly converted ayah, prays for half a night for the life of the missionary's child; a missionary's wife is spared as the result of prayer by the Indian Christian community. In a Christian community of Aborigines they are regularly holding prayer-meetings from house to house; in Darjeeling there is a prayer band which has been meeting for several years and their prayers are being answered in conversions; in the Garo hills there is a prayer committee and at stated times the Christians pray for the same thing; in another community an Indian woman saw the need of her sisters praying more and started prayer meetings among them; in Sialkot Convention a young girl became burdened for the conversion of her father and she remained in earnest intercession until she had the assurance that her prayer was answered. Her father was converted in answer to her pleading with God. All this convinces us that prayer does have a large place in their lives. What a pleasure it is to us to be able to have their prayers in our behalf and realize that this privilege before the Throne is mutual! But there remains a number of questions in our minds as we ponder over this phase of our subject. Have we made prayer a large part of our own effort and activity and have perhaps failed to emphasize its importance in the life of the Christian community? Have we only made casual mention of it in the pulpit and have not made proper use of it in their homes or in community service? Have we taught them the relation of prayer and praise to holy days, to Christian doctrine, and to the sacraments? Do they realize that prayer is interviewing their great Saviour and that His office door is never locked to any earnest inquirer? Do they know that prayer must be the passion of the heart? Have we emphasized the morning watch, family prayers, grace at meals, and the privilege of intercession for friends? Do they know the significance of prayer when persecuted, when ill, when in actual want, or for journeying blessings? Have they learned to pray for their enemies? (You know enmity is a bane in India). Do they know the faith of anticipation and how to praise God for the assurance of answered prayer? Have they learned to invite the Saviour's presence with them in every meeting? Do they know how to pray and wait in times of difficulty and trouble among themselves, to suffer wrong for Christ's sake, and exercise the true spirit of reconciliation?

Six Weighty Questions

By way of summary I wish to leave with you six leading questions which may suggest further discussion and then I shall leave the subject with you. They are:

1. Have we perhaps prayed proportionately more for our Indian Christians than with them?

2. What evidence have we that the

Indian Christian is becoming more conscious of the power of prayer in his own life?

3. Do you know of conversions as a result of the real burden of intercession on the part of the Indian Church either in gatherings or as a result of individual prayer?

4. How have we counteracted unscriptural manifestations in connection with the spirit of revival and intercession?

5. What methods do we use to teach prayer to our village Christians?

6. Is the outlook for the future such that we can expect a development in the

prayer life of the Indian Christian community proportionate to the development in self-support, efficiency in administration, ability to evangelize, etc.?

Note. The writer begs to acknowledge the valuable help received from the splendid discussions which followed this paper. He has taken leave to incorporate a few of the thoughts which were given as they so splendidly illustrated some of the thoughts presented in the paper. He has also made a few changes where the discussions proved the necessity of making modifications for which he sincerely thanks his missionary brethren and sisters.

Sihawa via Dhamtari, C. P.

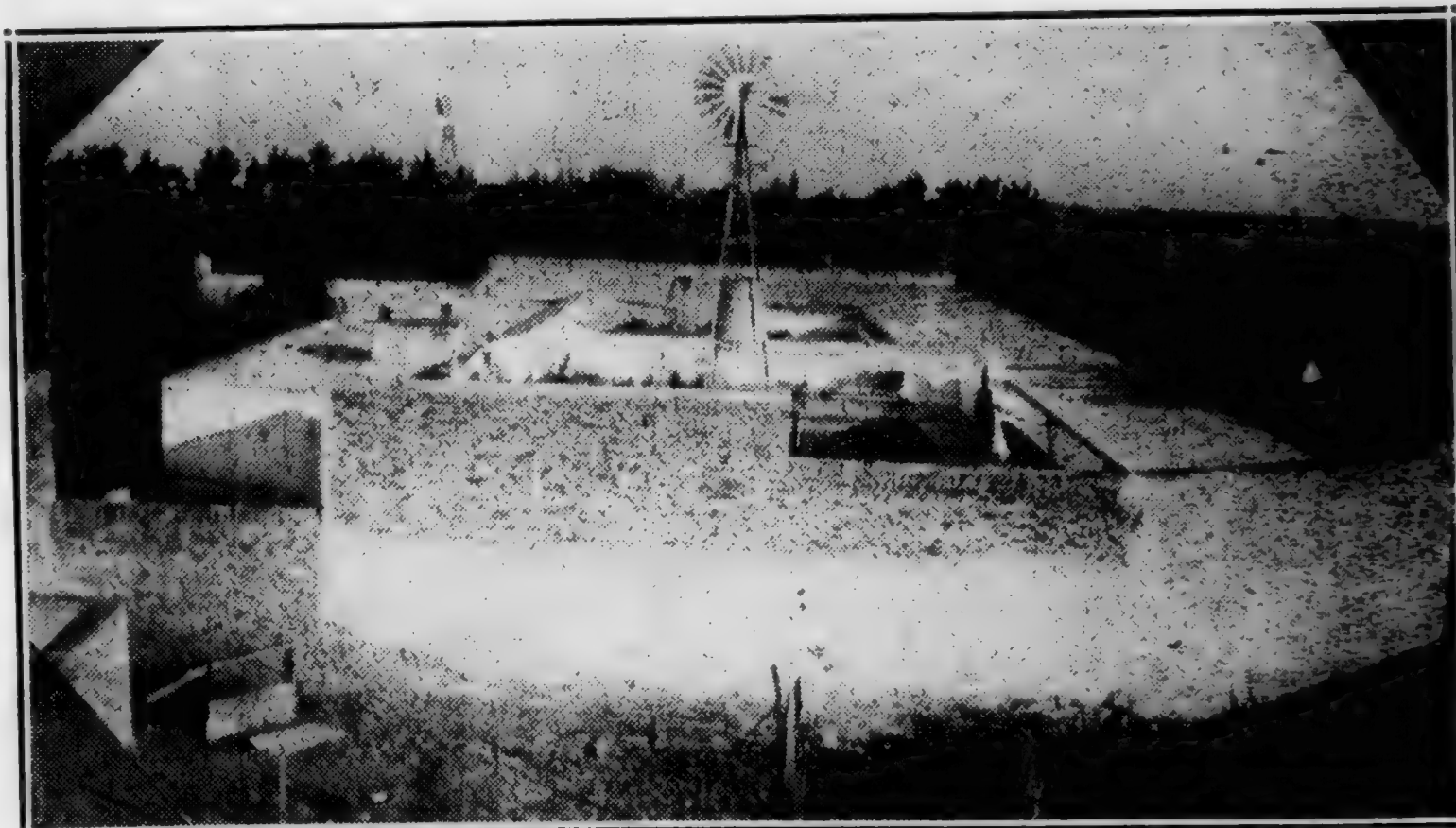
THE CARLOS CASARES MISSION HOME

Florence B. Lauver

Our days here in the Mission are spent in the varied duties which are common to any mission. However at this time of the year, during the winter months, there is less interest manifested by the South American, due entirely to the poverty of the people who are not clothed sufficiently warm to venture out into the winter nights. The members, the converts and those who are really interested are very faithful, however, in their attendance although they live far away. But most of those, who in

day as the owner is trying to sell to the first possible buyer, and would be glad to sell to us. Besides not having the money we do not think the location desirable for a mission. We pay about 50 dollars gold every month as rent, which if put into a permanent house and hall would mean a great saving, besides having many other advantages.

There was recently a place sold extremely cheap, and it was quite suitable. A year and a half ago the owner had wanted



South American House and Yard

the summer usually fill the salon to overflowing, are now fully occupied in keeping themselves warm, and neglect their spiritual wellbeing.

Last year the following two subjects were assigned to me upon which I never wrote—"Pen Pictures of an Argentine Town," and "The Carlos Casares Mission Home." At this time I shall write upon the last named subject. Although spiritual things have a greater appeal yet the information gained by articles of description and information are also necessary, so we hope that this article may prove a blessing to every reader.

The Mission Home here is not Mission property and we may have to move any

us to buy it but we were unable to do so.

Our Mission Home and Hall are nice and large, entirely suitable for the church services but ill adapted for Sunday school, as there are no extra rooms. The classes are scattered about in our house and yard. Many of the children have no conscience against taking anything which they may see. They like to peep into all the rooms to see how they look for it is all so different from their own mud huts. During any service they all feel very free to go to the kitchen for a glass of water or to the yard, as the house and church are all in the same patio.

We have four rooms for our living quar-

ters; an office, bedroom, living room and dining room combined, and a kitchen. There is also a small hall which we call the carcel or prison, for it has no window. Here we keep our trunks and also a small table and when we want to be entirely alone for prayer or meditation or work we retire to this small room. An electric light makes it very useful since it may be heated by the small stove in the office, which room it adjoins. At present Bro. Lauver is preparing a sermon in the carcel.

Our yard is attractive with flowers but is too small to have a garden or keep chickens. We have a few chickens but they are constantly around the house and even in it whenever possible. We have talked of killing them all but have never done so. As for flowers, the Argentine surpasses North America in the growth of roses. The most beautiful and perfectly formed roses grow here in abundance, unsurpassed by any rose I had ever seen, save in pictures. In the Spring when all kinds of flowers are blooming, all nature seems to rejoice, and even the air is filled with sweet perfumes.

Another reason why this place is not suitable for a permanent mission home is because it is in the heart of the Jewish section and also is to the side of town. Most of our members have therefore a great distance to come for the services.

May you pray that if we must move a suitable home may be rented. And also that the Lord will send us money to buy a permanent place which will be suitable for the purpose for which we need it most — the spreading of the Gospel in the Argentine so that many who know not Christ may accept Him as their Savior.

Carlos Casares. F. C. O.

THEY SLEEP—AND CALL

(The baby graves in foreign lands)

THEY call from the plains of India
Where the sacred Ganges flows;
They call from Thibetan mountains
Amid the eternal snows.

Across the world they are sleeping
"In graves unmarked and lone;"
On bleak and lonely mountainsides
Where wild beasts make their home.

The childish baby voices
Hushed here forevermore;
Across the world in their silence
Still call from the glory shore.

The baby feet are wandering
In the paradise of God;
But their grave is a call to follow
In the path they would have trod.

The little hands are folded;
Their labor of love is done,
But still they beckon and beckon
For you and me to come.

From over the heights of glory
Their eyes are watching the strife;
Between idolatry's forces
And the hosts of the Prince of Light.

Across the world they are sleeping
But their graves midst heathen night
Are calling—insistently calling
To the hosts that carry the light.
—Mrs. J. Sterling Taylor.



I SAW THE CHILDREN COMING

By Roscoe Gilmore Scott

God gave me eyes of vision and I saw the children coming,
The children of the ages with their merriment and tears;
I marked their vast parading—some blew horns and some a'drumming;
I viewed the strong and eager and the timid with their fears;
The frail ones kindled pity and I paused to breathe a blessing;
I saw the mischief-maker and a madcap by his side;
And here a soft-eyed wee one to a doll her love confessing,
And there a sturdy soldier quite erect and prim with pride.
I heard a Prophet crying to a hundred generations:
"Behold the children coming to be kings of all the earth;
To bring their gifts of purity and love to all the nations;
To lift a thousand burdens with their touch of holy mirth."
God gave me eyes of vision and I looked upon the highway;
'Twas crowded with the children of all ages, faring forth;
And every moment's watching brought new faces from the byway—
The brown-skinned from the south shores and the ruddy from the north;
The sea-born and the hill-son went a-tramping off together;
The prince-chap seized the pauper's boy and led him by the hand;



Growing Up In Africa—To What?

And near a silk-sashed maiden danced a lassie from the heather;
I viewed them coming — coming on — an endless band.
I heard a mother, kneeling in the shadow of a byway:
"The children's feet are all unshod and unguessed perils await;
For poisoned thong and jagged rock lie farther down the highway—
O little Lad of Nazareth, I pray Thee, come not late!"

Ladies' Home Journal.



BIBLE STUDY



FAITH AND PRACTICE — ACTS

XXXVIII

Paul's first trial took place on the morning after his imprisonment by the chief captain, and the Jews were called together to give their evidence against him. Acts 22:30. From the nature of the assembly, it seems that the Sanhedrin had assembled and Paul was thus tried by the court of the Jews. They were the chief cause of Paul's being imprisoned and it was thus a courtesy on the part of the chief captain to grant them the privilege of trying his prisoner.

Paul's defense was made before the council of Jews. — Acts 23:1. The chief priests were present, among whom was the high priest, Ananias. By the judgment of this council he must be considered guilty or innocent. The council being a religious as well as civil body among the Jews was ready to sit in judgment upon the religious motives of the accused. Paul was not allowed the privileges of declaring his own conscience clear in the matter of his serving God. No man can sit in judgment of another man's conscience. One may help to enlighten the conscience of another; or may bring conviction to a conscience through a revelation of wrong; but no one may declare a conscience guilty, other than his own, on the ground of his own personal judgment. — I Cor. 10:27-29.

The rash judgment of the high priest led him to a rash and unbecoming act, when he commanded Paul to be smitten. It was Paul who enlightened his conscience by a reference to the requirements of judgment after the law of the Jews. The epithet used by Paul against the high priest was a matter which he was willing to apologize for when his conscience was enlightened as to the position of Ananias, because he would not do any indignity against a man who was God's high priest. Sudden human impulses broke forth on the occasion of this tense situation. In good conscience these men uttered their sentiments; but better consciences followed the acknowledgment of their errors. We may retain a good conscience by the acknowledgment of sin. — Acts 23:2-5.

It would not be fair for men in this day to assume that Paul used unscrupulous methods in thwarting the attempt of the Jewish council to find him guilty of misdemeanor and condemning him before the chief captain. His calling attention to the

question upon which the Saducees and Pharisees differed was warranted by the circumstances of the occasion. He was to be judged by the council upon a matter which was as precious to his own religious life as were some of the questions which affected the spiritual interests of those who sat to judge him. If, then, it was possible for them to differ upon a matter as important as the resurrection from the dead, and still have a common interest in the law and faith of God, it should also be possible for them to allow him the same privilege of belief in a resurrection, such as was proven by the rising again of Christ from the dead. Paul was not concerned in tricking the council; he was concerned with the truth. When he declared, "I am a Pharisee, the son of a Pharisee; of the hope and resurrection of the dead I am called in question," he spoke the truth. He claimed the same liberty to believe in the resurrection as did other Pharisees. The resurrection in which he believed was that in which all Pharisees believed. But the Saducees would not believe, yet tolerated those who did believe in a resurrection. The Pharisees tolerated a belief in no resurrection but would not tolerate those who believed in one who was raised from the dead. Thus was revealed the unwarranted intolerances of men and their unfitness to judge the faith or conscience of men. The council set aside the judgment of the man whom they had accused and became interested in their own selfish concerns. It is no wonder that God has committed all judgment unto the Son. And it is with wisdom that God said, "Judge not, that ye be not judged."

In so far as Paul's belief accorded with the faith of the Pharisees they were willing to allow him liberty. In common with them he believed in the resurrection, spirit and angels. He believed in obedience to the Spirit, and in the message of God's angels. Upon these grounds he would have been released by the Pharisees. But the Saducees contended against them.

At a later time the same Pharisees who would have released Paul were desirous of his being put to death. The charge of his being a leader of the sect of the Nazarene was brought against him, and revealed that it was against Christ more than against Paul that the hatred of the Jews was centered. Paul was entering upon a per-

iod of suffering for Jesus' sake. — Acts 23:7-9; 24:5.

The failure of the two parties of the Jews to agree on the accusation and judgment of Paul led to his return to prison. The Lord for whom he suffered stood by him that night and encouraged him with the promise of a large testimony for Him, although it would mean a longer suffering. Paul was given the promise of seeing Rome also, — 23:10, 11.

The opposition of the Jews continued, showing that the minor matter of belief in resurrection was overlooked in the attaining of the object of their prejudices, the death of Paul, who taught faith in Jesus Christ, the Son of God as the way of salvation. The extent of their determination to destroy Paul is noted by the vow which they took, — not to eat or drink until they had killed Paul. — vv. 12, 21. The taking of his life was dearer to them than their own lives. That is the spirit of hatred and the spirit of the world. The Spirit gives life and the believers give their lives for others. But those men did not know that they were fighting against God. — Cf. v. 9.

The intervention of the plans of the Jews by the aid of Paul's sister's son was a providence of God. — Acts 23:16-22. Paul so accepted it. The young man was sent to the chief captain, who, in turn, was influenced to take action upon hearing of the purposes of the Jews. Again Paul used the offices of the government in order to protect his life from his enemies. He asked no judgment upon those who were lying in wait for his life. His trust was in the Lord, for the Lord had stood by him and told him that his life was safe, yet he reported to the authorities, who were responsible for his safety, the danger by which he was threatened. He aided the government to know the threatened disorders, while intimidating none.

Paul's flight by night, from Jerusalem to Caesarea, was a quickly arranged affair. By nine o'clock in the evening he was on his way to the Governor, Felix, at Caesarea. The accusation against Paul had been prepared by the chief captain, Claudius Lysias, and sent with the centurions to be placed in the hands of the Governor when the prisoner was delivered to him. There was nothing new in the charge and the transfer of the prisoner was arranged for on the grounds of his safety. — 23:23-33.

According to Roman law, Paul was retained in prison until his accusers should have time to arrive and present in person the accusations against him. A Jew, ac-

cused of the Jews of Jerusalem for a crime supposed to have been committed there, he was kept in the judgment hall of Herod until the accusers came before him. As a citizen of the province of Cilicia he was to be tried before the Roman governor Felix.

The Workers' Column

The Homes of Believers.—Col. 3.

September 14

- I. The Aspiration of their lives.
 1. Their affections set upon things above. — v. 12.
 2. They have arisen with Christ in a new life. — v. 1.
 3. Their affections are not upon earthly things. — v. 2.
 4. They desire and wait for the coming of the Lord in glory. — v. 4.
 - II. The nature of the things which they put away from themselves.
 1. The uncleanness of the flesh and its members. — v. 5.
 2. The things which belong to the life of the children of disobedience. — v. 6.
 3. That which invites the wrath of God. — v. 6.
 4. The life and deeds of the old man. — vv. 7-9.
 - III. The relation of the believing home to other believers.
 1. It recognizes Christ's grace to all men. — v. 11.
 2. It bestows acts of love and mercy upon all men. — vv. 12-15.
 - a. Mercy, kindness, humbleness, meekness and longsuffering, showing a life of esteem for others. — v. 12.
 - b. Forbearing and forgiving, — enduring for others. — v. 12.
 - c. Manifesting peace and unity, — joying with others. — v. 14, 15.
 - IV. The worship of Christ in the home.
 1. The Word of God is uppermost. — v. 16.
 2. Instruction and admonition practiced. — v. 16.
 3. Psalms and hymns proclaiming the grace of the Lord. — v. 16.
 4. The whole life expressing the spirit of worship to God. — v. 17.
 - V. The relation of the members of the home to one another.
 1. The wife and husband, their fit conduct in the Lord.
 - a. The wife to submit herself to her own husband. — v. 1.
 - b. Husband to love his wife and not to be bitter against her. — v. 19.
 2. The children to obey the parents.
 - a. To obey them in all things, — it is well pleasing to God. — v. 22.
 3. The parents to the children.
 - a. Not to discourage the children by provoking them to anger. — v. 21.
 4. Masters and servants.
 - a. Servants to obey masters in all things. — vv. 22-25.
 - (1). Not with eye service.
 - (2) Not menpleasers.
 - (3) With singleness of heart, fearing God.
 - (4) Do all heartily as unto God and not unto men.
 - (5) As expecting a reward from God.
- (6) Knowing the justice and recompense of God is impartial.
- b. Masters to give that which is just and right, as God the Master of all will do.
- VI. The prayerfulness of the home. — 4:2, 4.
- VII. The example of the home to others. — 4:5.
- VIII. The conversation of the home, to be seasoned with grace. — 4:6.

What a Missionary Would Teach. — Romans 1.

September 21

- I. The office of the missionary.
 1. He is a servant of Jesus Christ. — 1:1.
 2. He is set apart to preach the Gospel of Christ. — vv. 1, 2.
- II. His commission in the Gospel.
 1. To set forth Christ.
 - a. As the fulfillment of the Scriptures. — v. 2.
 - b. That He is the seed of David. — v. 3.
 - c. That He was declared to be the Son of God, by His resurrection from the dead. — v. 4.
 2. To proclaim salvation through Him.
 - a. That all nations should obey Him. — v. 5.
 - b. That the faith must be preached among all nations. — v. 6.
 - c. That the called of Christ Jesus are among all nations. — v. 6.
- III. The results of missionary teaching.
 1. Men are called to be saints. — v. 7.
 2. Men receive grace and peace from God and from Christ. — v. 7.
 3. The faith and salvation of man goes out through the whole world. — v. 8.
 4. Those who believe become dear to the missionary and to other believers. — vv. 9-10.
 5. Men may be led into higher and more helpful knowledge of the Lord. — v. 11-13.
- IV. The obligation of the missionary.
 1. He is debtor to both the Jew and the Gentile. — vv. 14-16.
 2. He must be impartial in the ministry of the Gospel. — vv. 14, 15.
 3. He must not be ashamed of the Gospel of Christ.
- V. The encouragement of the missionary and His message.
 1. The Gospel is the power of God unto salvation. — v. 16.
 2. The righteousness of God is in His message. — v. 17.
 3. He preaches a Gospel that is possible to all men, because it is of faith. — v. 17.
 4. If men are lost it is because they have refused the Gospel of God. — v. 18.

Admonition in Song. — Psalm 33.

September 28.

- The Enjoyment of Righteousness
- I. It is a blessed condition.
 1. To be forgiven is blessed. — v. 1.
 2. To have sins covered is blessed. — v. 1.
 3. To have no sins imputed is blessed. — v. 2.
 4. To have no guile in the spirit is blessed. — v. 2.
- II. Conditions of Righteousness.
 1. The forgiveness of sin and the atonement of sin. — v. 1.
 2. The Lord does not impute sin. — v. 2.

- 3 A guileless spirit. — v. 2.
- III. The condition of man without righteousness.
 1. The hiding of sin, by not confessing it. — v. 3.
 2. The constant trouble of the soul, day and night. — vv. 3, 4.
- IV. Steps unto Righteousness.
 1. The confession of sin. — v. 5.
 2. The assurance of forgiveness, by the Word of God. — v. 5.
 3. Prayer to God, and trust in Him. — v. 6.
 4. The comfort of abiding in the Lord. — v. 7.
- V. Maintaining a righteous life.
 1. Instruction from the Word of God. — v. 8.
 2. Guidance by the Spirit of God. — v. 8.
 3. Not resisting the will of God. — v. 9.
 4. Remembering the mercy of God. — v. 10.
 5. Maintaining uprightness of heart. — v. 11.

Making and Keeping a Friend. — John 9.

October 5.

(Junior)

- I. Doing a friendly deed. — John 9:1-7.
 1. Finding one in need. — v. 1.
 2. Helping in a way that does good.
 - a. Not by talking about the trouble. — v. 2.
 - b. Not by blaming one for his trouble. — vv. 2, 3.
 - c. Doing good because it is God's work. — v. 4.
 - d. The lowliest deeds will often do the greatest good. — vv. 6, 7.
- II. A true friend won by a good deed.
 1. He is true to the one who helped him. — vv. 8-11.
 2. He will defend one against his enemies. — vv. 12-17.
 3. He will defend his friend rather than deny him for other friends' sakes. — vv. 18-23.
 - a. The blind man defended Jesus against the Jews and Pharisees.
 - b. He defended Jesus when his parents failed to stand by him. — v. 23.
 4. He will defend his friend even when he must suffer for it.
 - a. The Jews called him a sinner because he defended Jesus. — v. 34.
 - b. They cast the man out of the synagogue because he believed on Jesus. — v. 34.
- III. True love of a true friend.
 1. The true friend will go to the help of his friend. — v. 35.
 2. The true friend will tell his friend the truth. — vv. 36, 37.
 - a. Jesus helped the blind man in trouble.
 3. True friends will honor each other fully.
 - a. Jesus helped the blind man in trouble. — v. 35.
 - b. The man whose eyes were opened worshipped Jesus truly. — v. 38.

Nine-tenths of the worries that fret our souls and fill us with unhappiness, are over petty things that do not matter in the least. It is not till the light of some great happening shows us how small they are that we see them in their true value to life.

Even good people sometimes stop to count the cost of Christian service. What they really need is a little more reckless spending of themselves.

EDUCATIONAL

WILLIAM J. KIRKPATRICK—COMPOSER OF SONG

J. D. Hartzler

Too often the names in small type at the top of the pages of a book do not have the meaning that they should. Back of the names attached stands some historical data in the history of a human soul worth our knowing. A new meaning comes to the singer when these little and larger incidents are brought to his attention. The Editor hopes that these write-ups will help to give us a more intimate touch with those illustrious souls who have helped to give sensible expression as well as a musical setting-forth of the best that this world knows in the realm of Christian truth and the Gospel of the Lord Jesus Christ.—Editor.

Drs. Lowell Mason, Geo. F. Root, and Wm. B. Bradbury were originators of American Church and Sunday School music. Dr. Mason is known as the father of American church music and Dr. Bradbury as the father of American Sunday school music.

The next names in the religious song world are, T. C. O'Kane, author of "The Home Over There;" Wm. H. Doane and his "Rescue the Perishing;" Robert Lowry and "Shall We Gather at the River;" H. R. Palmer, author, "Yield Not to Temptation;" all of whom have answered the roll call over yonder. Then somewhat later we notice the names of P. P. Bliss, with his song, "Almost Persuaded;" W. J. Kirkpatrick and his "Jesus Saves;" John R. Sweeney, James McGranahan, Geo. C. Stebbins and many others.

Three Veteran Song Writers

Among the older class of Gospel song composers, William J. Kirkpatrick was the last one to leave this world. Of the men who gave us the songs the Christian Church sings today, only three remain: Geo. C. Stebbins, of New York City, the last of the Moody-Sankey group, author of "Saved by Grace;" J. H. Fillmore of Cincinnati, composer of "Going Down the Valley," "I am Resolved," etc., and E. S. Lorenz, author of "Thou Thinkest Lord of Me," "I Want my Life to Tell," etc. Of the above mentioned Geo. C. Stebbins is the monarch, but they are all blooming for the grave. Stebbins is in his 79th year, Fillmore is in his 75th year and Lorenz is in his 70th year.

Wm. J. Kirkpatrick was born in Ireland Feb. 27, 1838. Several years later he came with his parents to America, settling in the state of Pennsylvania. His father, Thompson Kirkpatrick, was well-known in Perry, Mifflin and Juniata counties, Penna., as a music teacher. His grandfather was a surgeon-general in the British army. Both his father and grandfather were in the Battle of Waterloo.

He was converted and joined a Methodist Episcopal Church of Philadelphia in

1855, and thereafter gave much of his time to the leading of singing in Sunday schools and Church work.

His First Production

His first editorial work in music was in connection with A. S. Jenks, Bible teacher and song book compiler. While a certain erson was singing a hymn to Mr. Jenks, Kirkpatrick wrote off the melody, harmonized it, and handed it to Mr. Jenks who was very much amazed and delighted with the talent shown. Mr. Jenks then took the music to New York where he intended to publish his music book and it stood the test of criticism.

Mr. Kirkpatrick was married in 1861; his wife died in 1878. He remarried in 1893 and his wife is still living.

Edition of Over One Hundred Collections

Prof. Kirkpatrick and John R. Sweeny became associated in the editing of song books about the year 1880 when they had "Quiver of Sacred Song" published, and from that time until Mr. Sweeney's death, which occurred in 1899, nearly 50 books were placed on the market. He was editor or associate editor of over 125 different collections of sacred song.

Some of his well known songs are: "Wait and Murmur Not," "Jesus Saves," "Blessed Be the Name," "He Hideth My Soul," "When Love Shines In," "'Tis So Sweet," "Saved to the Uttermost," etc. Many of his songs are used very largely in camp meetings, such as; "Beautiful Robes," "Stepping in the Light," "Welcome for Me," "Valley of Rest," "I Hope to Meet You All in Glory," and the like. His mind was ever alert and busy to the last.

He Worked Until the Last Minute

Mrs. Kirkpatrick found her husband's body in his chair (though she at first supposed him to be asleep) on the morning of Sept. 29, 1921. At his feet was found a small slip of paper on which were these lines:

"Just as thou wilt, Lord, this is my cry:
Just as thou wilt, to live or die.
I am thy servant; thou knowest best;
Just as thou wilt, Lord, labor or rest."

Under these lines he had placed 9-29-2 A. M., which would indicate the time of the night he wrote it. On the other side of the paper these words were found:

"Just as thou wilt, Lord, which shall it be,
Life everlasting waiting for me,
Or shall I tarry here at thy feet?
Just as thou wilt, Lord, whate'er is meet."

Gabriel's Beautiful Eulogy

Some think that if he had lived a little longer, he would have written a third stanza. We take the following from the Gospel Choir by the pen of Chas. H. Gabriel that voluminous writer of sacred song: "Surely he saw the Boatsman when he was yet far out at sea, and, in his eagerness to leave behind him yet one more testimony of the King he loved and served so faithfully for nearly half a century, he struggled with his mind and pen while the oncoming Boatman plied his oars. At the end of the first stanza I fancy he looked out over that mystic river and noted the rapid pace of that silent craft; anxious to finish his task, he wrote the second stanza; after which, being weary, he, perhaps, closed his eyes for a moment's rest, only to open them as the grim Mariner drew up to the shore and beckoned him to come aboard — thus leaving his last prayer unfinished on earth, to be completed in the presence of the King."

Stopped in the Midst of His Task

Just before the death of Prof. Kirkpatrick, he had promised to supply the Rodeheaver Company of Chicago with an autobiography or Memories of his life for publication in the Gospel Choir, which would undoubtedly have been very interesting as well as instructive — but the memories will never be written.

Mr. Kirkpatrick was President of the Praise Publishing Company of Philadelphia, in which he, as well as H. S. Gilmour, Chas. H. Marsh and others were interested. This company sold its business to the Rodeheaver company several years ago.

His home at the time of his death was at Germantown, Philadelphia, Penna.

Garden City, Missouri.

God pays big interest on little investments. All we give to Him comes back to us increased fourfold. Yet we must never offer the smallest thing to God as a material investment.

THE LINOTYPE—A MECHANICAL MARVEL

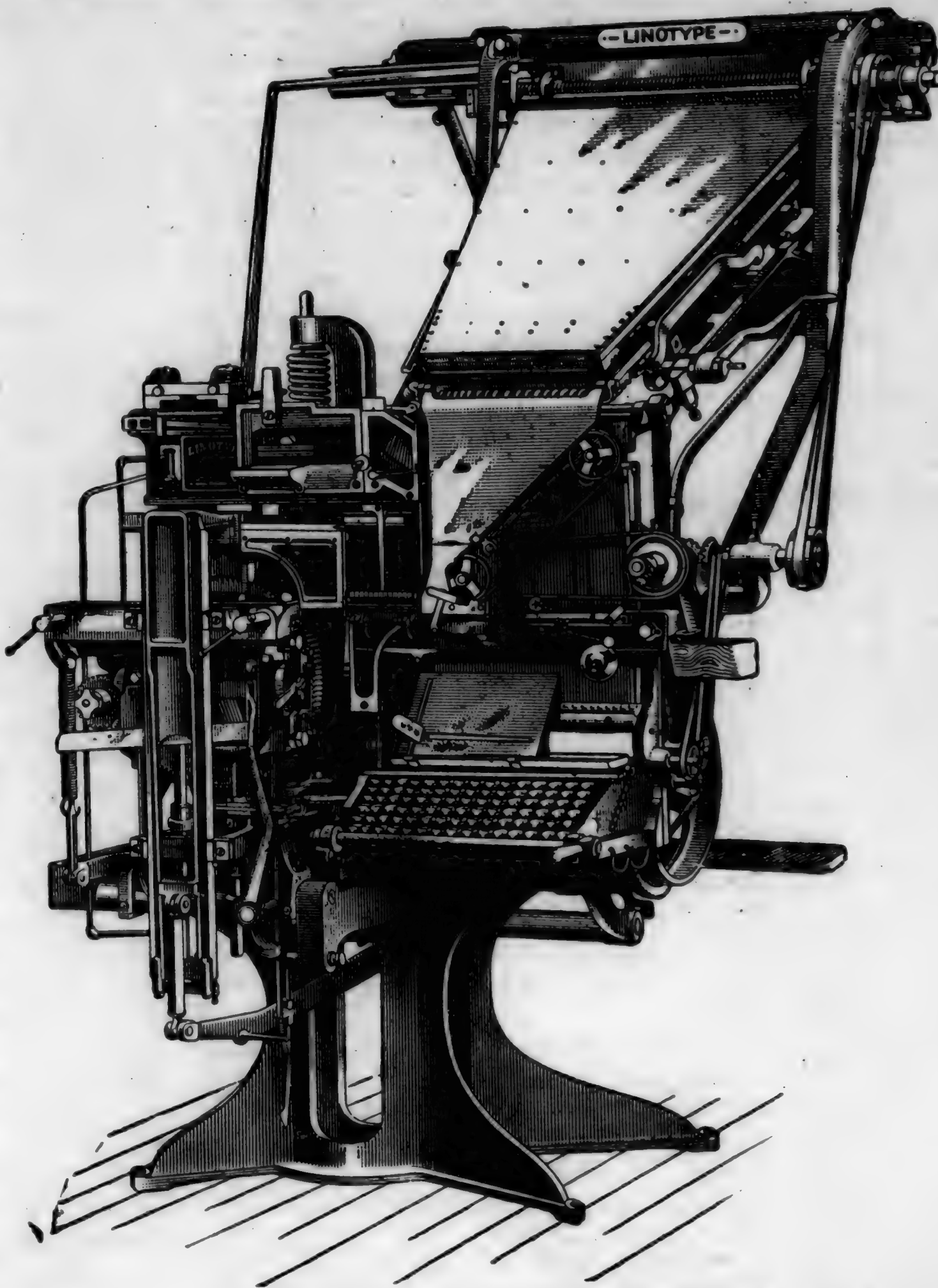
John L. Horst

To those going for the first time through a printing establishment there is nothing more interesting and mystifying in its almost human ingenuity than the linotype machine with its arms and gears and eccentrics and rapidly moving parts that work with clock-like precision. You usually find a battery of these machines, which make new type for each edition of the papers.

It is hard to describe this machine so that an adequate idea may be formed of its working by those who are unfamiliar with the printer's art, but its general principle may be grasped by any one. First of all it must be remembered that the type is cast out of molten metal into solid slugs or bars embracing all the letters of each line. The metal is a composition with lead as the base and forming by far the greater bulk of it. Tin and antimony are the other constituents. These give the necessary hardness and other qualities that are needed to make good, clear type. Naturally, then, the machine must have a melting pot in which the metal is reduced to a liquid form, so that it may be pumped into the mold and cast into type. The metal pot is heated with either gas or electricity and maintains a temperature of about five hundred ten degrees Fahrenheit. The metal is used over and over again. After the printing of each edition of a job or publication, it is melted into ingots or "pigs," which can be conveniently handled and fed again into the melting pot as fast as the metal is used out. The mold is immediately in front of the metal pot and may be adjusted to different thicknesses and widths, depending upon the size of type and width of column desired.

The next question that we usually confront is, How is the impression of the letters made upon the slugs? In order to answer this we must begin at another part of the machine and trace a few parts in their relation to each other. On the top of the machine and slanting to the front, as you notice in the illustration, is a large, flat surface converging toward the bottom. This is the "magazine" which contains the little brass matrices or molds into which is cut the impression of some character of the alphabet. There are ordinarily

about ninety channels in the magazine, containing the matrices for all the small and capital letters of the alphabet, as well as figures and punctuation marks. Each channel contains a different character. There are about twenty matrices in each channel. A full magazine contains 1500 matrices. They are released by the touch on the corresponding key on the keyboard. As the operator touches the keys, somewhat like the operation of a typewriter, the proper matrices are released and assembled in a cage until a whole line is



formed. After the matrices are assembled they are transferred by the mechanism to the mold where the metal is pumped against the cutout forms of letters or characters and thus the raised letters on the slug are obtained.

Operation

With these few principles in mind let us watch the operator as with deft fingers he swiftly touches the keyboard, giving somewhat the impression of playing some sort of fast music on an instrument, only the music is lacking, and instead you hear

the whirr of wheels, the clinking of rapidly dropping matrices, and the grinding of heavier gears. You will notice that he has a sheet of paper on the holder before him which is his "copy" for the article for which he is setting the type. He touches the keys for each letter, capital, figure, or character, hence he has ninety keys to range over on the ordinary machine. The matrices, or "mats" as they are usually called, drop rapidly in response to the touch of the operator's fingers and are assembled in a cage until enough are collected to form a line. For each space between the words a steel wedge-space, called a "space-band" is dropped from an elevated place near the magazine by the touch of a special key. As soon as a line is formed the operator presses a hand lever which raises the assembling elevator. The casting mechanism of the machine is now set in operation and the line of "mats" is transferred to the left and above the metal pot. Another trip is automatically released and the line starts downward until it comes directly in front of the mold. A locking device now brings the metal pot, the mold, and the line of "mats" together in a vise-like grip so that when the pump is released there may be no leakage of metal. At the same time this is being done the process of "justifying" the line also takes place. The metal bands, or we might call them narrow metal strips, which mark the spaces, are wedge-shaped. An arm from below gives them a number of shoves under the pressure of a powerful spring and thus the line is tightened sidewise. This too is necessary to prevent "squirting" of the hot metal when the pump works. This process is called "justification" and means the evening up of the spaces between the words so as to make them exactly fill the line. A sermon might be

preached on this phase of the operation of the machine, since it affords a good illustration of Scriptural "Justification." We are told by Paul that we are "justified by faith," that is, we are "made just" through faith, which evens up our qualities through the imputation of Christ's qualities and in God's sight makes us fit exactly His requirements or standards. But we must not digress too long. The line which we had followed is long gone through the casting process and we must watch for another in the same position. Since the machine

when running to full capacity casts six or seven slugs a minute we need not wait long, however. We will ask the operator to set a line with your name on it and in a few seconds it is in the casting position. You notice the pot rocking forward, you see the spacebands being pushed up tight, and now the pump works and the hot metal is forced into the mold against the forms of the letters cut into the "mats" and a line of type is made. The mold which is fastened in a large cog wheel is now turned to another position and a steel plate just about the size of the mold comes forward and pushes the slug out of the mold into the galley tray which is in plain view. At the same time the slug is forced through delicately adjusted knives which trim it to the right size. You will want to examine the slug and see if your name is there all right, but if you do not want to have burned fingers you had better take your handkerchief in handling it, for it is still very hot.

What has become of the "mats" now that the line is cast? We will have to watch again, for things move so quickly that one cannot see everything at once. You notice that after the casting process is completed the line of matrices moves upward, it is then pushed to the right and a long arm that has descended from above seems to pick them up as if by magnetism and carries them to the top of the machine where they are again pushed sideways and a conveyor carries them across the top of the magazine where each letter drops into its own channel just as if it knew where to go. You stand, and look, and are quite mystified by the process. It is all very simple however when you examine the matrices and find that they have a combination of notches in the top on both sides of a V shape. It was these notches that held the mats as the elevator was raising them and as they slide over a rail which fits them exactly, they drop into the magazine at their proper places for the combination on the mats and the rail works together and what seemed at first almost magical is now quite easily understood. You notice the gears and cams at the rear. They look quite complicated but are all necessary to the operation of the many levers that work the various casting parts. Now you walk to the front of the machine again. The mats keep dropping in above as they are raised by the elevator and as the operator keeps pressing the keys they drop out below with a sort of musical rhythm. The slug with your name on has now sufficiently cooled that you can put it into your pocket as a souvenir.

You notice as you stand along the row of machines that some are more fully equipped than others. The magazines of all may be changed to use any kind of type that is needed but some of the later models have three magazines on the machine which may be changed by the operator without leaving his seat. In the older mod-

(Concluded on page 671)

PAUL AND HIS BOOKS

A. T. Robertson

Whether the reader agrees with Dr. Robertson in detail does not matter seriously, but every reader cannot fail to be in debt for the masterful and Scriptural presentation of this article, "Paul and His Books." In this message one of the great undercurrents of the life of the "Chief Apostle to the Gentiles" is opened to the sight of every reader. May this unfolding be an eye-opener to careless souls who expect God to use them because they are faithful, while in the meantime they are resting on their oars.—Editor.

Deissmann in his "St. Paul" denies that Paul was a man of literary tastes. He holds that he was a man without the culture of the schools, and that he was in no sense a university man. He compares him to Amos the prophet, who was a herdsman, because he was a tentmaker by trade like Aquila and worked with him in the trade at Corinth (Acts 18:3). He takes this statement to be proof that Paul belonged distinctly to the artisan class. Besides, Paul frequently speaks of working with his hands at his trade, as in Acts 20:34; 2 Corinthians 11:9; 1 Thessalonians 2:9.

There is no disputing the fact of Paul's self-support by means of his trade, but it does not follow that he was in no sense a man of the schools. It was the Jewish custom for the boy, whatever his calling in life, to know a trade, so that he could do manual labor and be independent and make his own living. It must be confessed that it is a fine custom, and the more's the pity that it is not true of our boys today. In Germany that is the rule, and it was so even for princes of the blood.

But we know expressly that Paul was a student in the school of Gamaliel (Acts 22:3) in Jerusalem, one of the two rabbinical theological seminaries of the period. Gamaliel was a grandson of Hillel, the founder of the more liberal of the Pharisaic schools, as opposed to that of his rival Shammai. Not only did Paul attend this institution of learning, but he was a diligent student, according to his own claim (Galatians 1:14), and surpassed those of his own age. He was an outstanding student of Judaism, a star pupil of Gamaliel, and probably his hope for the future of his school.

Sir W. M. Ramsay thinks that Paul had come under the influence of the University of Tarsus, his home city, with its great teachers of philosophy. This idea is not accepted by Principal A. E. Garvie of London, who fails to find marks of Hellenic culture in Paul. One may not be able to prove that Paul had a degree from the University of Tarsus, though it is entirely possible in itself. But it is hardly within bounds to affirm that Paul was unresponsive to the intellectual life of his time. He bore himself as well in Athens as in Corinth, and he has many points of contact with the literature of his day. His knowledge of Stoic phrases is so marked that it is actually asserted by some that Paul borrowed from Seneca. He employs the current terms of the mystery-cults, like Gnosticism and Mithraism, to such an extent that it is even claimed that he borrowed from these cults his

ruling ideas in theology. He was such a student of Judaism and had such a knowledge of the Old Testament and of Pharisaism, that he is accused of rabbinizing Christianity in spite of his hostility to the Judaizers. Dr. J. Rendel Harris is persuaded that Paul knew not merely two or three of the current Greek poets whom he incidentally quotes, like Epimenides and Meander and others (Acts 17:28; Titus 1:12), but was also familiar with Pindar, Aristophanes, Euripides, and other great Greek writers. Sir W. M. Ramsay considers Paul the greatest philosopher of all time in his powerful grasp of the great problems of life and in his Christocentric conception of the universe.

Paul's Intellectual Life

Certainly, therefore, it is not beside the mark to talk of Paul's intellectual life and habits. His own epistles, ephemeral and personal as some of them may seem to be, yet have the touch of genius in them. He has the quality of illuminating common things and ordinary persons with the glow of reality and the glory of manhood in Christ Jesus. There is no better illustration of this than the Epistle to Philemon, where in one short page he handles the most delicate and difficult questions of personal relationship in a way as to give no offence. He at the same time weighs in due proportion the conflicting issues of capital and labor, of autocracy and liberty. Paul shows passion at times that overrides mere rules of grammar, but he sings like a lark in 1 Corinthians 13, and argues like the trained debater in Romans 8 and 1 Corinthians 15.

Paul does not boast of his intellectual attainments, nor brag of the books that he has read, but he denies to his opponents that he is an ignoramus. He claims equality with any of the apostles. "But though I be rude in speech, yet am I not in knowledge" (2 Corinthians 11:6). It is easy enough to draw a man's stature in the ridicule of his ignorant contemporaries. The Stoic and Epicurean philosophers in Athens scouted Paul as a mere babler or collector of scraps of wisdom from the Agora, like the sparrow in the street. But these conceited sophists actually thought that Paul was introducing two new gods because he spoke of Jesus and the resurrection. His discourse about Christ and the cross was foolishness to them as to the sophisticated and superficial Corinthians, but Paul himself knew that he was proclaiming the wisdom of God that rose sheer above the shallow and

passing theories of men (1 Corinthians 2:6).

Paul's Advice on Reading

But Paul took an interest in the intellectual life of others. He wrote to Timothy. "Keep your mind on the reading" (1 Timothy 4:13). This is precisely what the Greek idiom here means. That is the problem with every modern preacher. How can he find time for his books and his study? The good is constantly the enemy of the best. The pastoral work has to be done. There are the sick and the dying, the poor and the needy, the young with their temptations, the old with their sorrows. There are sermons to be made, committees to meet, one's own health to care for. There are the magazines and the papers to keep one up with current events and ideas. One must know his own time, and what men are thinking about now. There is a little time left for solid and serious reading. Theological books have lost their flavor. The great poets no longer lure one to the joys of imagination. Historical books are tedious to one who is making history. Scientific books are to be railed at, not to be read, by the modern preacher who finds it much easier to renounce than to understand new discoveries in science or in paleontology.

Where does the Bible come into this mealstrom of the practical preacher's life? Sooth to say, with many it does not come in at all, save as a place from which to get text to serve as a springboard for one's weekly dive into the deeps of social problems. It was said of one preacher that in his sermons he could go down deeper, and stay down longer, and come up drier than any preacher ever known. More people imagine that they know the Bible better than any other book. As a rule people know very little about it, save a few select passages. And this is true of preachers also who have no habits of study for the Bible or for any books of value. The preacher who does not read will dry up. His sermons will be dull and uninspiring. He will soon change his pastorate, because the barrel will be empty.

The Busiest Preacher

But Paul gives us one glimpse into his own hunger for his books. He was the busiest preacher who ever lived. He was missionary and pioneer in planting the Gospel where other men had not preached. He was the apostle to the Gentiles, and had a broad statesmanlike grasp of the problem of evangelizing the Roman Empire in his own lifetime. He had theological conflicts with the Judaizers on the one side, and the Gnostics on the other. He had to save Christianity from being a mere ceremonial adjunct to Pharisaism. He had to conserve the heart of the Gospel from the vaporings of superficial philosophizing. He had the care of all the churches on his heart, with misunderstandings, bickerings, and jealousies. He

had enemies within and without the fold. He lost much precious time in prison. He was persecuted, and had his work rudely interrupted time and again. There was never a preacher who could so little call his time his own. He had long journeys on land and on sea. He met perils of rivers and perils of robbers. He did not shirk the pastoral side of his work. At Ephesus he preached Christ from house to house, as well as on the sabbaths in the schoolhouse of Tyrannus. He had to write letters to individuals and to churches to keep things going. He carried on a great campaign for funds for the poor souls in Jerusalem. He enlisted the cooperation of a multitude of workers. He cultivated the personal touch, and trained a group of gifted young preachers to carry on the work when he was gone. He had to interpret the Gospel for men of light and leading who could pass on the torch. He had to put his Gospel so that the untaught could understand it. He had to fuse into one the conflicting interests of Jew and Gentile, and mould them into one man in Christ Jesus. He was writing the greatest letters of all time without being a professional letter writer, a sort of spiritual and intellectual by-play. He was and is the greatest interpreter of Christ that the world has ever seen.

But this greatest preacher and pastor and theologian and man of affairs did not neglect his intellectual life.

His Message To Timothy

If one desires the proof of this statement, let him think over the message to Timothy to bring "the book-wrap," as the word translated "cloak" probably means, "and the books, especially the parchments" (2 Timothy 4:13).

The old preacher is now a prisoner again in Rome. He is facing certain death this time. He misses his friends, who no longer come as before for fear of death themselves. It is now a crime to be a Christian in Rome, since Nero has laid upon them the charge of setting fire to Rome to escape the calumny which he has incurred by his insane crime. Paul had left his bunch of books at the home of Carpus in Troas the last time that he was in the east before going to Macedonia (1 Timothy 1:3), and to Nicopolis (Titus 3:12), where he was probably arrested and brought to Rome. Probably the bundle was larger than Paul could carry conveniently in his travels. He may have expected to come back by Troas soon, but it had turned out otherwise. He misses these books. There is one blessing about books as compared with friends. They are never afraid to be with you, or ashamed of you. There is a special link with old books that one has used and has marked. One knows where to turn for a passage that one loves. The very page stands out before one's eyes.

Paul speaks of two kinds of books, "the books, especially the parchments." The ancients had two kinds of books, the papy-

rus rolls and the parchment rolls. Later the parchment codex came into use, a book with leather leaves that were used upon both sides of the leaf and bound together. But these came into general use much later, mainly in the fourth century A. D. At first both the papyrus book and the parchment book would be made into a roll. Sometimes the parchment leaves would not be pasted together into a roll, but left in loose form. This may have the case with the parchments that Paul had left with Carpus. The papyrus rolls were pieces of papyrus glued together, of any convenient length. The columns of writing would be unrolled as one read, while the part just read would be rolled up again. Sometimes the roll would be fastened to a stick at each end. There would often be a case for the roll. The book-wrap would hold a number of these rolls, whether of papyrus or parchment. The leaves of parchment, if not bound together into a codex, would lie open in the book-wrap.

What Were The Books?

But what were the books that Paul missed and longed to have with him? How much light the contents of that book-wrap would throw upon Paul's mental habits and intellectual tastes! It is possible that there were some notes of his own studies, and addresses such as Luke may have had for Paul's speeches and sermons given in Acts. It is practically certain that there were portions of the Old Testament, probably the parchments, either in Hebrew or in Greek (the Septuagint). He may have made notes on the margin, especially where he found Messianic prophecies. Who would not pay a great price for these old books with Paul's own notes upon them? It has been my good fortune to fall heir to some of the books used by my great teacher and predecessor, John A. Broadus. Whenever I find a passage with notes in his familiar handwriting, there is always peculiar interest and emphasis. My wife has a copy of her father's Greek New Testament with his notes, which she prizes very greatly.

One can but hope that Timothy brought the books in time for Paul to use them again before the end came. It is not certain that Timothy realized how great a man Paul really was. If he had the faintest conception of the stature of the man who was his spiritual father, he certainly took the best care of these books till he was able to place them in Paul's hands once more. Dr. Stalker has a delightful sermon for children on "Paul's Cloak, Books, and Parchments."

Paul asked Timothy to pick up John Mark and bring him along with him, for he had found him useful for ministry. There is a touch of pathos in this, for Paul had once refused to let Mark go with him again because he had flickered in the crisis at Perga. Paul stoutly resisted the plea of Barnabas to take Mark along the second time. No doubt Mark

deserved this severe treatment at the hands of Paul, though one rejoices that Barnabas gave him his second chance. And he had made good. When Paul wrote to the Colossians (4:10) from Rome, he warmly commended John Mark to them in case he came that way. He was then in Rome with Paul, after his experiences with Barnabas and with Peter. It is entirely possible, even likely, that Mark had written his gospel by the time Paul wrote to the Colossians, and that Paul had read this Gospel and refers to it when he says that Mark had been useful to him for ministry (2 Timothy 4:11). There is, of course, no way to prove this interpretation, but Paul had something definite in mind in the compliment bestowed on John Mark. So then it is quite possible that one of the books, perhaps one of the parchment books, was the Gospel of Mark.

It is also possible that both of Luke's books, the Gospel and the Acts, were in that book-wrap. Luke himself was with Paul in Rome. "Luke alone is with me" (2 Timothy 4:11), loyal to the last to his great and beloved friend. This friendship between Luke and Paul is one of the great friendships of history. And Paul's copies of Luke's books, presentation copies, we might say, may have been in the bunch of books in Troas.

It has been suggested that Paul had left there also copies of his own epistles. That I very much doubt. It is much more likely that he had left these Greek and Latin manuscripts of favorite authors, poets and historians and orators. "As some of your own poets have said" (Acts 17:28), Paul said to the Athenians, "One of them, a prophet (poet) of their own, said" (Titus 1:12), he wrote of the Cretans.

If Dr. J. Rendel Harris makes good his claim about Paul's acquaintance with Aristophanes, Euripides, and Pindar, we shall be compelled to think of Paul as one in touch with the currents of the intellectual life of his times. He was a man of books. He loved books, the best books, his own books. He hungered for the companionship of books. This old preacher turned back to the fellowship of his well-worn books that had stimulated his mind and heart. He yearned most of all for the Scriptures in that book-wrap. They had been the comfort and strength of his ministry. He will want them near him as he faces death and goes to get his crown from the hands of Christ.

—Record of Christian Work.

"Go break to the needy.
Sweet Charity's bread,
For giving is living,"
The angel said.
"And must I be giving,
Again and again?"
My peevish and pitiless answer ran.
"Oh no!" said the angel,
Piercing me thru,
"Just give till the Master
Stops giving to you." —Selected.

HISTORY OF A MUCH BELOVED POEM

Admirers of Samuel Walter Foss' poem, "The House by the Side of the Road," are many. The story of his writing it is known to few. He was an enthusiastic traveler, and on one of his trips through

THE HOUSE BY THE SIDE OF THE ROAD

*There are hermit souls that live withdrawn
In the peace of their self-content;
There are souls, like stars, that dwell apart
In a fellowless firmament.
There are pioneer souls that blaze their paths
Where the highways never ran—
But let me live by the side of the road
And be a friend to man.*

*Let me live in a house by the side of the road,
Where the race of men go by—
The men who are good and the men who are bad,
As good and as bad as I.
I would not sit in the scorner's seat,
Or hurl the cynic's ban—
Let me live in the house by the side of the road
And be a friend to man.*

*I see from my house by the side of the road
By the side of the highway of life,
The men who press with the ardor of hope,
The men who faint with strife;
But I turn not away from their smiles nor their tears—
Both parts of an infinite plan—
Let me live in a house by the side of the road,
And be a friend to man.*

*I know there are brook-gladdened meadows ahead,
And mountains of wearisome height;
And the road passes on through the long afternoon,
And stretches away to the night.
But still I rejoice when the travelers rejoice,
And weep with the strangers that moan,
Nor live in my house by the side of the road
Like a man who dwells alone.*

*Let me live in my house by the side of the road,
Where the race of men go by—
They are good, they are bad, they are weak,
they are strong,
Wise, foolish—so am I.
Then why should I sit in the scorner's seat
Or hurl the cynic's ban?
Let me live in my house by the side of the road,
And be a friend to man.*

—BY SAM WALTER FOSS.

New England, he came, at the top of a long hill, to a little, unpainted house set almost in the road, so near it was. Near one side was a queerly constructed sign-post finger, pointing to a well-worn path, and a sign, "Come in and have a cool drink." Following the path, he found in the side of the bank some distance from the house a spring of ice cold water into which a barrel had been sunk, and above which hung an old-fashioned gourd dipper. And on a bench nearby—a wonder—was a basket of fragrant apples, with another sign, "Help yourself."

Scouting a story, he went back to the house, where he found a childless old couple in straightened circumstances, with the rocky farm as their only source of livelihood. But it was rich in the delicious spring water and an abundance of fruit, so the sign was placed guiding to the water, and from the time of the ripening of the first purple plum to the harvesting of the last red apple, a basket of whatever fruit might be in season was placed near, that anyone passing might rest upon the long hill and refresh himself.

The old gentleman explained that they were too poor to give money, so took this way to add their mite to the world's well-doing.

The beautiful thought and its real helpfulness so impressed Foss that he immortalized with his pen the spirit of the ideal home.

THE SECOND COMING OF CHRIST

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meeting, for we as the bride, have long been engaged to Him and then the wedding will take place in glory. That union will never be broken. It is for eternity.

But more! This mortal shall then have put on immortality, and this corruptible shall have put on incorruption; death shall have been swallowed up in victory! The rewards and crowns will then be given according to every man's work and faithfulness here below.

Till He Come

Let us show forth His death in eating of the bread and drinking of the cup till He come! We testify thereby that the world crucified Christ, the Saviour of the world. We testify that condemnation rests on this guilty world and no condemnation on the faithful believer in Christ, for the blood of Christ, God's Son, cleanseth from all sin. We thereby look back to Calvary and forward to glory. Let it continue to be a delight to our hearts to remember Him! Let us fight the good fight of faith till He come. We remain in a world that wars against truth and righteousness and against the faith once delivered to the saints. We need to stand firmly for the truth, for the right, and for the good old Bible faith that saved penitent, believing sinners and condemns haughty, proud, stubborn, rebellious sinners.

Let us use our talents for our Lord, and not hide them in the napkin of indifference. Till He come let us seek to be patient enduring hardships as a good soldier of Jesus Christ.

Surely I come quickly, Amen. Even so come Lord Jesus!
Lancaster, Pa.

We have fallen into the habit of linking the two words "peace" and "plenty" together. But why? Does not "peace" frequently go with "poverty?"

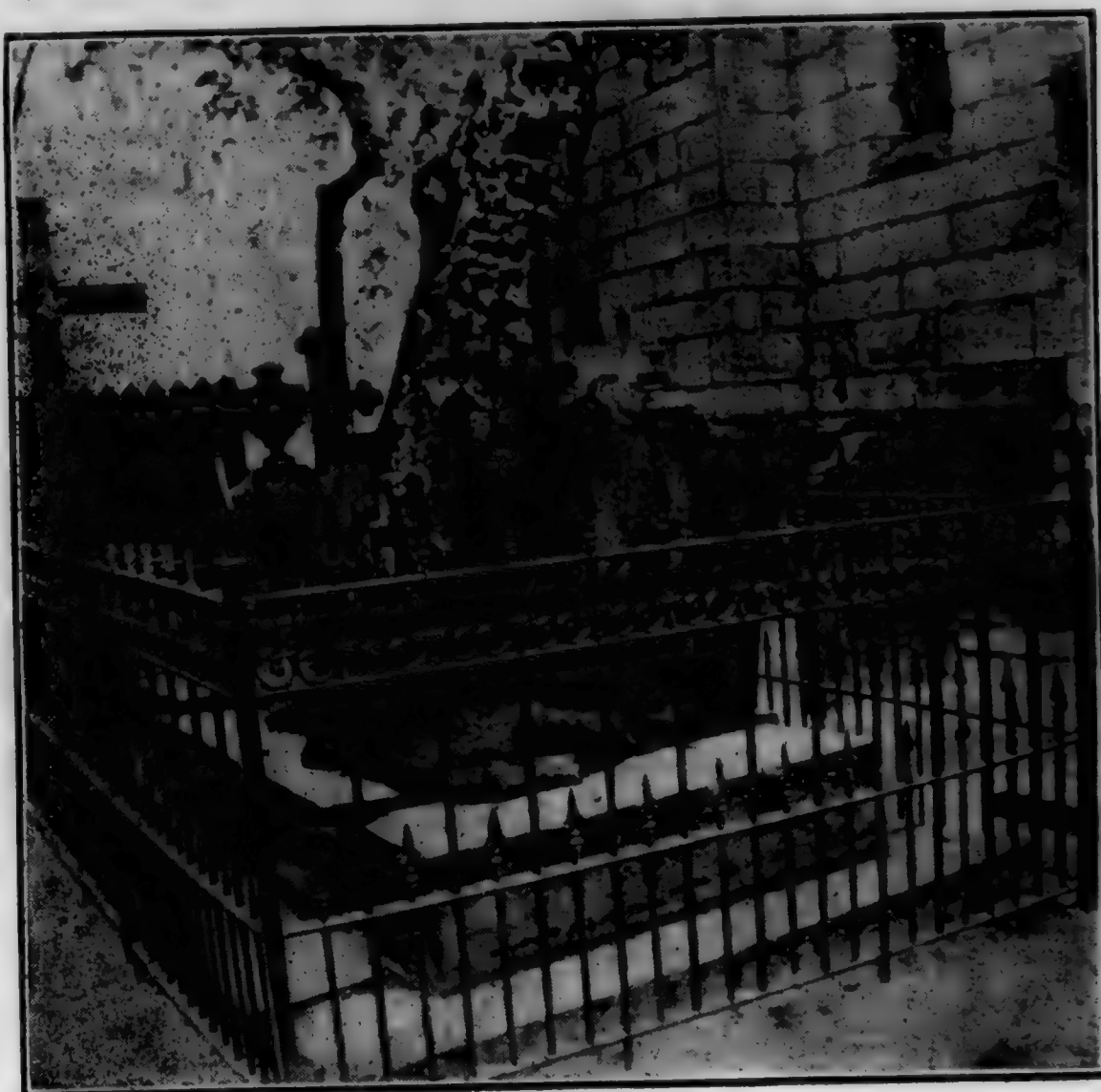
THE LIVING WORD OF GOD

The forces of nature are silent in their working, but they never fail to accomplish the purposes for which they have been imparted by Nature's God. Man may for a time hinder the progress of God's work; but he cannot frustrate the eternal designs of the Almighty.

A striking illustration of the silent but certain accomplishment of God's purpose in Nature is afforded by a grave in a churchyard in Hanover, upon which stones were erected to the memory of a countess, by her husband, who was a determined infidel. He wished it to be a declaration of his disbelief in the resurrection. The grave is now a little more than a hundred years old. The stones were originally all

shady tree overhangs the destruction which it has wrought on man's craft and wisdom. Between the ground and the surface stone there is a gap in which the visitor can easily insert his hand. It is the more remarkable because the tree is a weeping ash tree, generally so very tender, but in this case of an unusual size. Through the kindness of a friend we are able to give a representation of the tomb in its present condition.

The development of the tree out of the hidden seed is but an emblem of the work of God in the human heart when the seed of the Kingdom—the Word of God—has been sown therein. It has life in itself which is able to break the rock to pieces, and bring to nought all the designs of man to frustrate its purpose. The decree has



Opened Grave in

Courtesy of Evangelical Christian
Hanover, Germany

fastened together with iron clamps, and on one the words were engraved:

"This grave is purchased for ever, and is not to be opened to all eternity."

A tiny seed, however, lay hidden in the earth, which sprang up, and in its growth dislodged all the stones, the iron clamps were snapped asunder, and now a tall,

gone forth, "It shall accomplish that which I please, and prosper in the thing whereto I sent it."

It is for the people of God, for whom the Gospel has done so much, to spread it by every means in their power. The Seed must be sown broadcast—let it be scattered with a liberal hand; and fruit must abound to the glory of God. — R. V. Bingham.

Children of God, Awake!

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won the full victory over sin and Satan for all who would, thereafter, believe in Him! Calvary meant to the Lamb of God not only the propitiation for the sins of the whole world; but the complete victory over the Arch-fiend of hell and all the forces of darkness. The Apostle writes to the Colossians that the Son of God stripped off from Himself on the Cross, the principalities and powers" and "made a shew of them, openly triumphing over them" (Col. 2:14, 15), "as a Victor displays His captives in a triumphal procession" (Lightfoot). It is, therefore, the victory aspect of Calvary

which the children of God need to apprehend, so as to rise and shake themselves from the dust of a defeated life, knowing that they are loosed from every chain of sin and Satan by the triumph of the Christ on the Cross of Calvary. And they are loosed not simply by believing in the victory, but by taking their place in the Christ on the Cross—crucified with Him and thus hidden in Him

Let the children of God who read these words hide in the cleft of the Rock—the wounded side of the Saviour on the Cross—and there claim by faith the full victory of the Cross to be manifested in their lives. The finished victory of

Calvary! Let them claim the victory of the Cross to break the chain of every sin; to sever from every element of this present world; to deliver from every thought which is not from God; to cut away from every unholy tie; to conquer every attack of the devil.

This is the message now to awaken the people of God. The work of the Cross as the power of God to deliver the church from her bonds and raise her out of the dust. Let "heralds," who have first been liberated themselves, now go forth to proclaim this message and the Spirit of God will bear witness "confirming the Word with signs following." They will find the Lord stands with them to strengthen them that by them the "proclamation" may be "fully proclaimed" and they shall be delivered from the "mouth of the lion" of hell (II Tim. 4:17; I Peter 5:8).

Let the victory of Calvary be sounded forth by crucified messengers throughout the world, and the "awakening" will cease.

But let it not be forgotten that the "heralds" need behind them and their message, the praying ones at the throne of God. And these praying ones need to know as deeply as the heralds the liberating power of the Cross. If deliverance from the bonds of sin and Satan is necessary for the heralding forth of the victory of Calvary, it is still more necessary for prevailing prayer. The "heralds" are needed but yet prayer-warriors are still more needed! Souls who have been so crucified with Christ that they are joined to Him in His risen life and have been taken with Him right into the heart of God, from whence they can look out in spirit over the land, and like Moses on the mount "lift up the rod" of authority in God, so that the forces of God prevail in the battle on the plains. It is here in the unseen realm where the battle with the principalities and powers must be won. The praying ones at the Throne, hidden with Christ in God, can plead the victory of Calvary over the forces of hell, and make way throughout the land for the heralds of the Cross.

Awake! awake! Let the children of God awake and take their lands for God! Let the captive sons and daughters of Zion awake, put on the strength of God (Eph. 6:10) and shake themselves from the dust for their "bonds" were "loosed" at Calvary! Let the Victor of Calvary seated on the right hand of the Majesty on high waiting for His enemies to be made His footstool, now see of the travail of His soul and be satisfied. Let Him behold a nation awakening to take hold of His strength and to proclaim His finished victory on the Cross, "Let the weak say, I am strong," "and it shall come to pass afterward that I will pour out My Spirit upon all flesh."

Oh, Spirit of the Living God, proceeding from the Father through the Son in the world, do Thou fulfil Thine office and unveil Calvary to the Church of God! Amen and Amen.—Living Water.

THE SUNDAY SCHOOL

A PLACE FOR EVERY ONE AND EVERY ONE IN HIS PLACE

Anna Christophel

When man was created, he was not created simply to live for himself alone and squander time, but for something higher and greater than the world can give. He was to live for the good of others; to bring honor and glory to God. God has placed within us various talents, and powers and ability to use them. There are great possibilities within us and God expects the very best we can give Him. There is no moment given us to throw away. We have no right to render ourselves useless for we are God's and life is for work. God has given man a short time here upon earth, and yet upon this short time eternity depends. There are many evils to prevent, many difficulties to master, and and much good to do. Self-sacrifice is the keynote of Christianity. The best men and women have never been self-seekers, but they have given themselves to others without regard to glory and fame.

The opportunity for service comes to all who work and will, and the earnest spirit finds its way to the hearts of others, while patience and perseverance overcome all things. We have only one life to live and we want to make the best of it and make it a life of service for the Master. Is there anything greater in life than to bring honor and glory to God? There is joy in the thought that none are too small, too feeble, too poor, too old, to be of service. Every one has a place to fill no matter how humble their talents may be.

To some, life is a pleasure, to others, suffering, but the best do not live for enjoyment. Their strongest motive power is hopeful, useful work in every good cause. To do our duty toward God and toward man, requires the cultivation of all the faculties which God has given us, since He has given us everything. It is the higher will that instructs and guides our will.

It is the knowledge of good and evil, the knowledge of what is right and wrong, that makes us responsible beings.

No Interference in our Talents

Some will be called to greater work than others, each one has their special sphere and work and none other can fill that place for us. How often do we hear some one wish for the talent of another person, "if I had such a talent or if I only could

do that work." In all the universe there are no two souls alike. There are no two whose talents or gifts conflict or interfere. There are no two for the same place at the same time. How this thought ought to put an end at once to all the envy of life, grieving at another's good. His good is not my good, it was never meant to be. God hath given each one plenty and only such talents that He knew we could use, and if we fail to use them it shows that we do not appreciate them.

Every Day is a Miniature Life

Sometimes we think unless we can fill a large place, do some great work, we have nothing to do. There seems to be a natural inclination in man to want to be and do the big things. This is shown in the little child, its ambition is to be big and do big things before even capable of doing the little things, but we all know that there must first be a knowledge of little things and how to do them before anything worth while can be accomplished in life. It is after all not the seemingly great things that count. He who waits to do great things all at once will never do any. Life is made up of little things. Every day is a little life and our whole life is but a day repeated. Springs are little things but they are the sources of large streams. "Little drops of water and little grains of sand, Make the mighty ocean and form the pleasant land." A kind word spoken to a discouraged heart, a song sung to the sick are little things but powerful for good. Little acts are the elements of true greatness. There is nothing so small that it should remain forgotten.

A regular pupil in the Sunday school with a well-prepared lesson, seems like a small thing, but powerful for a successful class. If you cannot be a river bearing great vessels of blessing to the world, you can be a little spring by the wayside of life singing merrily along all day and night. Give a cup of cold water to every weary and thirsty one who passeth by. We must be faithful in little things as well as in great; we are required to make as good a use of one talent as of the many. He who does his best whatever his lot may be, is on the sure road to advancement. "He that is faithful in that which is least is also faithful in much and he that is unjust in the least is unjust also in much." It has

been proven that "little is much when God is in it." The poor widow as she gave her little mite to the cause of the Lord, brought forth the utterance, "She hath cast in more than they all." Doing little things is a preparation for larger ones. May we be faithful in filling small places, even if it is only to live a quiet, consistent, prayerful life in the home, in the Sunday school, or in the community. Our influence will go out for good and may count for more than those in larger places. If we can only make ourselves and each other a little better, holier and nobler, we have perhaps done the most that we could. The best work is that which is unseen and unknown. It does not advertise itself, and when one dies that life lives on after death. There is a poem which beautifully illustrates so-called "Little Things," by Elizabeth Willard Dennison.

My life is full of little things,
A little care, a little task,
A little walking in the dark —
No great thing does, the Master ask.

I long to do some noble thing,
To show how great my love may be;
But only little daily tasks
Does the dear Lord require of me.

A little yielding of my will,
A little while to patient wait;
Sometimes my life so little seems
I sigh and murmur at my fate.

Yet once — 'twas in the twilight hour —
He whom I love said tenderly,
"There is no task in all thy day
But may be done for love of me.

"I see each effort thou dost make,
And trivial though thy day may be,
Each one that's spent for Christ's dear sake
Will bring thee one step nearer me."

A little life of faith and prayer,
And love and joy, 'mid daily care,
Ready to help and brave to bear —
Yet these are needed everywhere.

You Are Still Alive for Service

It matters not so much where we are as what we are, that we will be faithful with what God has given us. "Whatsoever thy hand findeth to do, do it with thy might."

If we fail to fill the place that God has given us, in eternity there will be some good lacking that we might have provided, some reward unbestowed that we might have had; there will be something incomplete in all the everlasting years. Oh! the sorrow of opportunities neglected! Oh! the good that we might have done and did not. Do they not bring regret and sorrow to our hearts? Let us not try

to escape our task! Let us not fail to see it!

As long as we live we have work to do, nothing will excuse us from it. That we are alive today is a proof positive that we have a work to do.

May we ask ourselves these questions, Am I filling my place? Am I doing all that is within my power for others? Am I concerned enough about the welfare of others that I am willing to sacrifice? Can God look down at the close of each day and say, "Well-done, you have been a blessing today?" If so, we have done our duty, if not we have failed and are held responsible.

May we ask God to help us feel our responsibility toward others and to find our place and may we do our work with pleasure, with a willingness, not just because we feel it our duty. This will make our life comfortable, our death happy and our future glorious. "Be not simply good. Be good for something."

How sweet 'twill be at evening

If you and I can say,
"Good Shepherd, we've been seeking
The lambs that went astray;
Heart-sore, and faint with hunger,
We heard them making moan
And lo! we came at nightfall
Bearing them safely home!"
Nappanee, Ind.

HAVE YOU ONE LIKE THIS IN YOUR CLASS

The Member Who Talks During the Session

By Edward Moore

Among all the other annoyances, is there, after all, anything more exasperating to both teacher and class than the chap who habitually, systematically, talks?

There are several types of talkers. There is the member who buttonholes the secretary while the hymn is being sung or the announcements made, asking why such and such a committee hasn't acted. There is the young lady—young man, too, and just as bad—who tells the girls beside or in front of her what Jessie Cordingly and the others wore on Friday night. There is the one who makes sotto voce comments to those around him on the points the teacher tries to make during the lesson period. These same people, rather peculiarly, will scarcely ever condescend to express their opinions openly so that the class as a whole may have the benefit of them.

With a class of children, or even 'teen-age boys or girls, one can take hold of such a situation directly. But with adults, who are presumed to know what is right, and courteous enough to behave at least fairly under such circumstances, and who would readily resent any personal reference, it is one of the most difficult things to cope with.

Two factors lie at the bottom of it. First, the talker is more interested in himself and other things than he is in the session and the teacher's presentment of

the lesson. Or he is thoughtless and characteristically discourteous.

If the teacher knows the members as he or she ought, there are two direct courses. Where it can be done without fear of seriously hurting the offender's feelings, speak about the difficulty right in the class when the offense occurs. Frequently it can be done in a jocular way, always, of course, with a smile, that will accomplish the purpose. Where this is not effective, a diplomatic reference to the matter individually outside the class altogether, coming to the point at issue casually, should have even greater influence. I used to have just such a chap in a young men's class, and about every six weeks, after a word or two about something else, I would look him in the eye and note: "You didn't give me much of a chance with the lesson last Sunday, Jim."

KEEP THE BRIGHT SIDE OUT

By George Whitfield D'Vys

When you feel life but a burden,
When your way is overcast,
When the day is full of trials,
With new dangers thick'ning fast;
Think then of the lark a-singing
As she gaily soars about,
Sure enough, she has her troubles,
Yet she keeps the bright side out.

All the world is full of sorrow,
Full of heartache and of fears,
Full of lonesomeness and sadness,
Full of partings and of tears;
So it needs a something different,
That will put despair to rout;
This is why it hails the brother
Who will keep the bright side out.

Niever mind the little set-backs,
Never mind the crushing blow,
Never mind about tomorrow—
Keep a-singing as you go.
Though your heart may have misgiving,
Bravely hide away your doubt,
For you surely cheer some other
When you keep the bright side out.

—Christian Herald.

What was in the air? Got a new girl?
Didn't what I said suit you? or what?"

He always took it good-naturedly and improvement followed.

One of the most effective methods—I learned it from a grand old high-school teacher—is to stop dead in the middle of a sentence when any one is running opposition to me. Frequently, if the classroom is quiet, the whispers of the talkers will be generally audible and the cure, for the time being, is accomplished right there. Of course, to use such a method you must have the attention of the greater part of the class. That condition is assumed.

One clever woman teacher I know has a plan—unique to me, at least—of manufacturing a point in her lesson talk when such difficulty crops up, around which she can hang some reference to the importance of little things. When she gets this far she begins to enumerate the things in

detail, and before long reaches the difficulty in question.

After all, however, one wonders whether the responsibility for this frequently occurring difficulty does not lie as much with the teacher as with the pupils. You have seen—probably had the experience in your own teaching—times when the class was so interested in the presentation of the lesson that they sat forward in the chairs, seemingly drinking in the words and no one even thought of talking.

Ideal, of course, and yet there are teachers and classes where this sort of thing prevails generally. It is an ideal for teacher and class members to work to, one that is worth going to a good deal of effort to even try to approach.—The Standard Bible School Workers.

ONE THOUSAND BEST BIBLE VERSES

We are glad to speak a word of appreciation for the new book just off the press, issued by the Bible Institute Colportage Association, entitled, "One Thousand Best Bible Verses," arranged by Bro. J. B. Smith of Elida, Ohio. The book is introduced by such notable Bible teachers as W. H. Griffith Thomas, and James M. Gray. It is a most worthwhile book; the author has brought out choice pearls from the ocean of God's Word. In looking over the book we have definitely decided that it would be a helpful book for every home, every Christian, every worker and preacher of the Gospel.

The verses are so arranged that the memorizing of them is a pleasant task. Helps to the memorizing of Scripture are found in the book. Separated from historical and other essential data, these gems of the mind of God are in all forms of expression. They should be stored in the mind, if not they should be constantly read. This book is also an excellent arrangement for the aged and the sick who cannot read so long as it feeds the soul in condensed form.

The writer very beautifully dedicated this book to his aged mother, whom we happen to know and love as a sister beloved in the Lord. It reads thus:

"To my dear mother,
Now in her eighty-third year,
My guide and support in childhood days
And my intercessor,
In my years of wandering,
Who by faith
Dedicated her only son,
Before his birth,
To the ministry of the Word,
I affectionately dedicate

This humble effort to glorify
Her Heavenly father and mine
In the hope that now, as sight begins to
Fail and memory to wane, she may
Catch, here and there, from these pages
Some word of His

Which will give comfort and cheer
To the evening time of life,
And help soften the pillow
When once she sinks into her last repose."
This book may be purchased from the author or the Mennonite Publishing House, Scottdale, Pa.

THE YOUNG PEOPLE'S MEETING

NOTES AND SUGGESTIONS

Y. P. M. Editor

After a month's work in the Book of I John the life of all our young people should certainly be deepened. We certainly ought to have found our standing from the meditation on this book; and, having found it, and being true to ourselves, we should have also taken steps to get in that position before God in which we ought to be. And if we have failed to do that, my dear young workers, what shall it profit us to keep up appearance which is not in our heart.

At this writing the Y. P. B. M. editor has received nothing from the representatives of our various young people's meetings as to how the work is progressing or concerning needs and suggestions that you have for the improvement of your work. How many will send us a report of the organization of your young people's meeting including names of officers and such other points of interest as you may think profitable?

During this month many of our young people will be in school or will be getting ready to go to school. May we endeavor to keep our balance with all our change of environment so that the Lord may have first place in all our endeavors and receive glory from our training for life.

Take a look at the Topics before you for the coming month: The Godly Home; The Message of the Missionary; Characteristics of Good Hymns and Songs; Winning Friends and Keeping Them. All of these will be vital to you to keep in mind during the school year. Home and Missions and Singing and Friends ought to concern us year in and year out. May God enrich our thoughts and bless our lives in these phases of study.

"Let us love one another for love is of God."

THE GODLY HOME

Deut. 6:1-15; Eph. 5:21-6:10

Topic for September 14

MOTTO

"Blessed is every one that feareth the Lord."

MEDITATIONS ON THE TOPIC

I. The Home for God.—A godly home is one whose whole atmosphere and work is for the glory of God. The husband and father so labors and so directs the household in harmony with the law of God and with the purposes of God for the home that the house is ruled wisely. As head of the home, he takes up the responsibility of ruler in the fear of God. His children are kept in subjection with all gravity. Such enterprises are engaged in as will stand the test of strict integrity and Christian principle. Every member of the home is directed in such duties as will tend to develop the best that is in them for usefulness to the home and society and the Church and all with whom they may come in contact according to the standards of righteousness. The wealth of the home is not measured in material substance only, but the virtues and graces of godliness are placed first.

The wife and mother is one who works in harmony with the husband and father. The love which he shows in his concern is returned in quiet submission and respect for him with that affection and devotion that bespeaks true love for one another. In all the aims and plans of the home she is the full partner. In training of children there is no contention or contradiction. The word of the father is seconded by the mother. Decisions cannot be reversed by appeal from one parent to another without the mutual consent of both. Every duty of the home is performed in such a way

as to make the home a beautiful harmony in which the mother shapes all minds and hearts and hands to the one plan in the Lord and makes all tend toward a loyal union in which the husband and father is the leader, and Christ over all.

The Bible and the Church and Christian service are the centers around which all activities tend. Loyalty is complete and love and peace and joy are in full sway.

II. The Text. Deut. 6:1-15.—In this passage we have the ideal of every home set forth. God's commandments are first in consideration for every family. The children and the coming generations are to be taught and prepared for the fulfillment of God's plan. The material things of life are not to turn away the mind from God who giveth all.

Eph. 5:21-6:10.—This passage gives the sphere of service and duty of each member of the household. Wives, husbands, children, fathers, servants—each have special direction for their conduct in the sphere of service which they hold in relation to the rest of the household.

OUTLINE STUDY

A PLACE:—

I. Where all Fear God and Keep His Commandments.—Deut. 6:2.

1. Husbands and Fathers.—Eph. 5:25-28; 6:4.
2. Wives and Mothers.—Eph. 5:22-24, 33.
3. Sons and Daughters.—Col. 3:20.
4. Grandchildren.—II Tim. 1:5.
5. Servants.—Col. 3:22.

II. Where God's Word is Taught.—Deut. 6:6, 7.

1. In the house at appropriate seasons.
2. Along the way.

III. Where Signs of Godliness are in the Home Decorations.—Deut. 6:8, 9.

1. On the person.—(Cf. I Pet. 3:3, 4).
2. On the doors and gates.—(Cf. I Cor. 10:31).

IV. Where Godliness is Maintained in Prosperity.—Deut. 6:10-15.

1. God not forgotten.
2. Idolatry not taken up.
3. Honorable trades cherished.—Tit. 3:14.

V. Where Children are Trained.

1. In godliness.—Eph. 6:4.
2. In obedience.—Eph. 6:1, 2.
3. In industry and dutifulness.—I Tim. 5:4, 8.
4. In godly association and marriage.—Deut. 7:3; II Cor. 6:14-18.
5. Corrected in fault.—Prov. 13:24; 29:17.
6. Chastened in time.—Prov. 19:18.
7. To respect the aged.—Lev. 19:32.

VI. Where Hospitality is Practiced.

1. Toward strangers.—Heb. 13:2.
2. Toward brethren.—I Pet. 4:9-11.

SUGGESTIVE ASSIGNMENTS

For Children

1. Text-word, "Godliness."
2. Helping to Make Home a Godly Place.

For Young People

1. Godliness in Every Department of Home Life.
2. The Bible Standard of Young People in the Home.
3. Godly Hospitality.

For Older People

1. Ordering the Home for God.
2. The Motive of the Godly Home.
3. Laying Foundations for a Successful Home.

PERSONAL THOUGHT

My part in making the home godly is in becoming godly myself and filling my place according to God's will.

SEED THOUGHTS

An Ideal Home

I met a man upon my way,
A face of honest mein alway,
So kind and good;
Leading his fellows in the right,
Guiding the erring to the light
Of truth in God.

He had a home, a humble place,
Graced by a woman's dear sweet face,
Devoted, pure.
Toward this home, he led me near,
Spread wide his bounty with good cheer
And love secure.

I met around the family board,
His bright-faced children, gifts of God,
Faithful at home.
They heard the father's teaching true;
They joyed the mother's will to do;
Gave me welcome.

Around the family altar bowed,
Parents and children in accord,
They sought God's face.
They sought the house of God each time
And prized the fellowship divine
With hearts of grace.

Piety, truth, and purity;
Submission, love, and loyalty;
Make home a joy.
Training for God, correction wise,
Industry, service, sacrifice,
Will ne'er destroy.

Husband and wife in one accord,
Parents and children for the Lord
Fill hearts with song.
Servants and strangers know the place
Where blessings pour from God's rich grace
And home is heav'n.

THE MESSAGE OF THE MISSIONARY.—Matt. 28:18-20

Topic for September 21

MOTTO

"How beautiful are the feet of them that preach the gospel of peace."

MEDITATIONS ON THE TOPIC

I. The Missionary's True Message.—A true message must be the whole counsel of God. A half message can but leave the soul in delusion as to its real state. While we emphasize the "good tidings" side, of right, there should be a presentation of that side which shows the need of salvation and emphasizes the goodness of the tidings because of the great deliverance it brings from the wrath of God against sin. Any presentation of the Gospel that does not present Hell as well as Heaven cannot expect to deepen the sense of the soul against the terrible abomination of sin before God and the wonderful love by which He redeems us. If we present only the law of holiness without showing the deliverer from sin, we do but make men wretched without showing them the way of peace and rest. The birth of a Saviour implies a lost condition before the Saviour is welcome. Before we can appreciate peace with God we must know that we are without it. Before we can know the fullness of hope in Christ, we must know the condition we are in without Him. The feeling of safety or hope is of no value to us unless that feeling is founded upon the facts about our standing before God.

The true message of the missionary is founded upon Christ and His work in behalf of sinners. All the ordinances, all the restrictions, the service of the Christian, every act of Christian duty, must have its source in the great fact of the cross of Christ. "God forbid that I should glory, save in the cross of our Lord Jesus Christ, by whom the world is crucified unto me and I unto the world." Any delivering of the message that presents the doctrines in a way that makes men feel justified by their keeping of the law rather than by the grace of our Lord Jesus Christ is a misrepresentation of the truth. Nevertheless any presentation of the Gospel that emphasizes grace but discounts the importance of obedience and a life of righteousness has failed of the true meaning of Christ's sacrifice for sin and does not reach the point of salvation at all. "Little children, let no man deceive you: he that doeth righteousness is righteous, even as he is righteous." "Whosoever is born of God doth not commit sin; for his seed remaineth in him; and he cannot sin, because he is born of God."

II. The Text. Matt. 28:18-20.—These are the words of what is generally called the Great Commission. Note the "all power," the "all nations," "all things" and "always" of this commission.

OUTLINE STUDY

I. The Nature of the Message.

1. Glad Tidings.—Acts 13:32, 33, 38, 39.
2. Peace.—Acts 10:36, 42, 43.
3. Deliverance.—Col. 1:13.
4. Salvation.—Rom. 1:16.
5. Hope.—I Pet. 1:3, 4.
6. Light.—Acts 26:18.
7. Life.—II Tim. 1:10.

II. Fundamental Teachings of the Message.

1. God.—Acts 17:24-30.
2. A judgment day.—Acts 17:31.

3. God's love and grace.—Jno. 3:16.
4. The Son of God, Jesus Christ.—Rom. 1:1-5.
5. Redemption, by his death.—Eph. 1:7.
6. The resurrection power.—Eph. 1:18-23.
7. Christ's return.—I Thes. 1:9, 10.
8. The Holy Spirit.—Eph. 1:13, 14; Jno. 16:8-11.
9. The saints.—Eph. 2:5-10; I Cor. 1:2.
10. The Church.—Eph. 2:17-22.
11. The Working body.—Eph. 4:11-16.
12. Eternal glory.—Rev. 22:1-5.
13. Eternal damnation.—Rev. 20:15; Matt. 25:46.

III. Conditions, Principles, Practices.

1. Faith.—Rom. 5:1.
2. Repentance.—Luke 24:47.
3. Confession.—Rom. 10:9, 10.
4. Obedience.—Heb. 5:8, 9.
5. Ordinances.—Matt. 28:19, 20; I Cor. 11:20-34; Jno. 13:1-17; I Cor. 11:1-16; Jas. 5:14; Matt. 19:3-9.
6. Restrictions.—II Cor. 6:14-18; I Jno. 2:15, 16; I Pet. 3:3, 4; II Cor. 10:4; Matt. 5:38-45; Jas. 5:12; Eph. 5:4; Matt. 6:25-34; Eph. 5:11, 12.
8. Service.—I Cor. 15:58.

SUGGESTIVE ASSIGNMENTS

For Children

1. Text-word, "Gospel."
2. Telling the Story of Jesus.

For Young People

1. The Purpose of the Gospel Message.
2. Telling it to One Who Never Heard it Before.
3. Conditions of Salvation.

For Older People

1. Fundamentals of the Message.
2. The Importance of Observing all Things.

PERSONAL THOUGHT

Have we a true message of salvation? Let us bear it to the ends of the earth that all may be made to know its blessing.

SEED THOUGHTS

Grant that the Bible, the whole Bible, and nothing but the Bible is God's truth, and I know not in what way you can ascape the doctrine that there is salvation only in Christ. From the liberty which says everybody is right—from the charity which forbids you to say anybody is wrong—from the peace which is bought at the expense of truth, may the good Lord deliver us.—J. C. Ryle.

The condition of salvation is that kind of belief in Christ Jesus which authenticates itself in repentance for the past and in amendment of life for the future.—L. L. Noble.

This makes salvation great—I shall know how great, when I can measure the distance between the eternal and the perishable, omnipotence and feebleness, immortality and death.—Sel.

It is the greatness of salvation that proves the utter ruin that must follow its neglect.—Sel.

THE CHARACTERISTICS OF GOOD HYMNS AND SONGS.—Rev. 14:1-5; 15:2-4

Topic for September 28

MOTTO

"Sing unto God, sing praises to his name."

MEDITATIONS ON THE TOPIC

I. Good Hymns and Songs.—"That is a good song," some one remarks when they hear a certain song. And, as we hear the remark, we wonder just what it is that has touched the responsive chord in his or her heart. Sometimes we find such persons are simply passionate for musical sounds, and almost any piece of music that

has a sweet blending of sounds would awaken within them a similar response. Again we find that the sentiment of the words has reached another person because they fit to their own experiences and they call the song "good." Sometimes a song may have been sung a number of times without making any special impression until it was sung on a special occasion, such as following a special appeal to the lost, or at a funeral, or at the parting of a friend, or at some time of special trial or victory.

With such a setting in the human heart for response we need yet other tests before we may call a song "good" in the real sense. There are many popular songs in the world whose waves of emotion go to the ends of the earth, but which nevertheless, we would not call good. It might be good in the sense of reaching human emotion, but not good in the sense of bringing about better and more godly men and women through its influence. No song is good unless it affects a work in harmony with the Gospel of Jesus Christ, ennobling characters and bringing them into the truth and blessing of the grace of God. Some of the finest sentimental songs in which there is much that could not be called evil have nevertheless a tendency toward idolatry and false worship which make them more dangerous than songs recognized as really bad. Such are usually found in what are called patriotic songs, or songs exalting some great man or woman, which fall short of giving Christ the preeminence in all things, or promote teaching contrary to the Gospel.

II. The Text. Rev. 14:1-5.—Here is a description of a company of redeemed souls singing a new song in glory which no one else had the qualifications to sing. This shows how closely a real song to be good must conform to the experience of the singer and give it the true expression.

Rev. 15:2-4.—Here is a song of victory which the victorious are singing together. They are songs from the Mosaic age as well as from the Christian age, but the common praise to God has blended the songs so that there is perfect harmony of heart and voice.

OUTLINE STUDY

I. Born from the Fountain of God's Word.

1. Consolations in affliction.—Ps. 3 (Cf. "How Firm a Foundation").
2. Instruction in Spiritual Life.—Ps. 1 (Cf. "O Happy is the Man Who Hears Religion's Warning Voice").
3. Praises toward God.—Ps. 8 (Cf. "We Praise Thee, O God").
4. Gratitude toward God.—Ps. 23, 34 (Cf. "I Have a Friend so Precious").
5. Penitence for sin.—Ps. 51 (Cf. "Depth of Mercy").
6. Hope for the Future.—Ps. 72 (Cf. "Jesus Shall Reign Where'er the Sun").

II. Having the Touch of Human Experiences and Needs.

1. Showing Our Relation toward God.—Ps. 103 (Cf. "Awake, My Soul").
2. Expressing soul longings.—Ps. 42 (Cf. "I Need Thee Every Hour").
3. Giving spiritual experiences.—Ps. 46 (Cf. "Jesus Lover of My Soul").
4. Helping in common human ills.—Ps. 16 (Cf. "Some Day the Silver Cord").

III. Supplying Expression in Fitting Words the Experiences and Needs of Men and Women toward God.

1. Fitting to the occasion.—Ps. 137 (Cf. "Come We that Love the Lord").
2. Suited to the understanding.—Ps. 47 (Concluded on page 671)

CURRENT EVENTS

Vast Sums Hoarded and Lying Idle. More than \$400,000,000 in money is being hoarded away uselessly by its owners in the United States. This is the expert estimate of Joseph S. McCoy, Actuary of the Treasury Department. Of the total hoardings, however, miser gold constitutes only a relatively small portion, it being estimated that the combined holdings of about 8,000 genuine misers in the country amount to some \$44,000,000, or \$5,500 a piece. The editor of the New York Sun thinks this per capita average is too high, but Actuary McCoy reminds his readers in the American Bankers' Association Journal, that the avaricious are as a rule "elderly, and have hoarded for years," though not for all their lives. "The life of a miser being neither a happy nor a healthy one, their average time of hoarding is about seven or eight years."

The greatest hoarders in America are foreigners, and particularly Italians. Partly because they are not familiar with investment possibilities in the New World, partly because of their extremely frugal living, and partly because their great goal is the day when they can return to their native land and retire in comparative luxury and honor, they accumulate great quantities of cash. At the present time, it is estimated, their hoardings amount to \$225,000,000.

Englishwoman Slain in Mexico

The assassination of Mrs. Rosalie Evans, a British subject, by a band of armed men near her hacienda in Puebla, Mexico, has subjected relations between the British and Mexican Governments to a fresh strain. Mrs. Evans had waged a long fight against the Mexican Government to prevent the taking over of her land by the state and it was his zeal in presenting her case which led the Mexico City authorities to order the expulsion of Herbert C. Cummins, the British Charge, a few weeks ago, since which time British interests have looked after by the American Charge.

Biggest Warship through Canal. Thousands lined the canal to see the British battleship Hood, the biggest in the world, go through. In the Gatun locks the Hood had just two feet to spare on either side. The length of the lock chamber is 1000 feet while that of the Hood is 861 feet. The Repulse and Adelaide, two more monster fighting ships, followed, making the transit in eight hours and 20 minutes. The toll on the three vessels amounted to \$42,000.

British Fleet at Frisco. For the first time in 40 years Uncle Sam acted as host to a British squadron. Seven war vessels flying the British jack visited the Golden Gate on the way home from a tour of the world. They were led by the cruiser Hood, the world's mightiest warship. The fleet and the forts exchanged the customary salute of 21 guns and the visitors were feted by Americans.

Persia to Meet American Demands

The Persian government has given assurances that it will meet in full the demands of the United States relative to the killing by a mob of Major Robert W. Imbrie, Vice Consul at Teheran, expressing extreme chagrin over the incident, promising to punish the criminals and to protect Americans, and agreeing to pay the expenses of despatching Major Imbrie's body home on an American warship.

British Vessel Fined. For violating the law which forbids vessels under foreign flags to engage in commerce between American ports, the British steamer Volt-air was fined \$11,000. The specific charge against the vessel was that it transported 500 members of the Philadelphia lodge of Elks to the Boston convention.

Appropriate Million for Famine. It was announced at Moscow that the soviet government had appropriated \$32,000,000 for relief from threatened famine. About one-half the sum is to be used to purchase seed while the rest will be used to feed the people in the stricken districts. The threatened famine, it was said, will affect less than 10,000, whereas the famine of 1921 affected 30,000,000.

State Bonus Killed. The \$35,000,000 bonus declared by Pennsylvania for its World war veterans was declared unconstitutional by the state supreme court. The latter declared that Pennsylvania's constitution cannot be amended oftener than once in five years. Under this ruling 1928 would be the earliest date when the act could be offered again as an amendment.

Liberty Bonds at High Mark

"The recent movement which in two months added more than \$1,000,000,000 to the value of the nation's crops is having a widely beneficial influence. As one instance of prosperity, five issues of Liberty bonds made new high-price records, and their rise was attributed largely to buy-

ing by banks in the agricultural districts. The new marks reached by the bonds were First 4¼s, 103.17; Second 4¼s, 102; Third 4¼, 102.20; Fourth 4¼s, 102.20; Treasury 4¼s, 105, 24.

Tourists Spend \$300,000,000

Expenditures by American tourists in Europe this year are expected to be the largest ever known, for 300,000 persons are said to have arranged for European trips this summer, and it is estimated they will spend not less than \$300,000,000."

Allies Agree on Dawes Plan Program

The Inter-Allied conference in London has reached complete agreement on all points of the proposed program for carrying the Dawes reparations plan into effect, and an invitation was despatched at once to the German Government to send a delegation to confer on the program. Berlin accepted immediately and named as its spokesman Chancellor Marx, Dr. Stresemann, the Minister of Foreign Affairs, and Dr. Luther, the Minister of Finance.

Arbital Commission to Be Created

One of the most difficult problems of the conference was that of deciding on the procedure to be followed in case of default by Germany. It finally was agreed that it should be the duty of the Reparations Commission to come to a decision concerning any application that Germany be declared in default, but if the decision of the Commission is not unanimous any nation which participated in the vote may appeal to an Arbitral Commission composed of three impartial and independent persons with an American as their president. The decision of this Arbitral Commission is to be final.

Secretary Hughes in Berlin

Charles E. Hughes, the American Secretary of State, who was touring Europe unofficially, went from Brussels to Berlin, and there was received cordially. He took luncheon with President Ebert, and later they held a half-hour conference, in which it was said Secretary Hughes urged the German Chief Executive to impress upon the Berlin delegation to London that they adopt a conciliatory attitude and discuss nothing except the actual acceptance of the Dawes plan. Much significance was attached to their conference.

The United States has one of the most warlike histories of all the civilized nations in modern times, and it ill becomes Americans to lecture European countries on their

bellicose proclivities, according to the analysis of our past drawn up by Robert L. Preston and published in the New York Herald-Tribune. It appears that the United States in the last 105 years has averaged one war every twenty-one years. Only Austria and Turkey have a worse record, and most European countries have enjoyed more peace than we. Three of them, Holland, Norway, and Sweden, have had only one war in the entire century, and half of them have had only two.

When Americans lecture Europeans on their constant wars, "they never consider," writes Mr. Preston, "that the Continent of Europe contains about twenty nations, each speaking its own language, some of them several; that these members of the European household are all closely contiguous to each other, many of them being separated by only a boundary line. A casual listener to our lectures to Europe would infer that we were as free from the repulsive habit of war as a frog is from hair, particularly as we are 3,000 miles away from Europe and have only two neighbors on this continent."

Countries.	No. of wars	Average every
England	4	26 yrs
Austria	6	18 "
France	5	21 "
Russia	5	21 "
Germany	4	26 "
Spain	2	52 "
Denmark	4	26 "
Italy	3	35 "
Greece	2	52 "
Turkey	6	18 "
Belgium	2	52 "
Holland	1	105 "
Hungary	2	52 "
Switzerland	1	105 "
Serbia	5	21 "
Roumania	2	52 "
Bulgaria	4	26 "
Norway	1	105 "
Sweden	1	105 "
Portugal	2	52 "
United States	5	21 "

Austria and Turkey, it is observed, stand at the foot of the list. The United States comes next, along with France, Russia and Serbia. In spite of our isolated position, out of the five wars in which we have indulged in this period, three have been with European nations. One has been with our neighbor on the south and another involved our neighbor on the north. So we have quarreled with the only two neighbors we have, and with Europe three times.

Our Civil War was not only the longest and most destructive, but involved by far the largest militant forces of all the conflicts in the period up till 1924. Many of the European wars were minor affairs of short duration and little moment, whereas four of our five wars were major wars, and the destruction in the South during the Civil War had no parallel in Europe, even during the Napoleonic struggles.

—Current Opinion

The Preacher and His Work (Concluded from page 647)

nearly done, put on a full head of water. Aim at the mark. Hit it. Stop and see where the shot struck, and then fire another broadside. Pack your sermons. Make your words like bullets. A board hurts a man worse if it strikes him edgewise.—Selected.

INCENTIVES TO SOUL-SAVING WORK

First.—The command of our Lord.

Second.—The reward for the service.

Third.—The good that comes of those saved.

Fourth.—The greater praise that comes to God.

Fifth.—The blessing that comes to society.

Sixth.—The joy in three worlds.

Seventh.—The defeat of Satan.

The Command

This is explicit and direct. Mark 16: 15; John 15:16; II Cor. 5:12-20; Ezekiel 33: 8.

Have we been saved if we deny the cup of salvation to others?

Can we be saved if we fail in this command? See that awful warning in Ezekiel 33:12.

To neglect to give the patient medicine and he die thereby, are we not responsible for his death?

Consider the result of a Levite who should refuse to tell the serpent bitten Israelites that Moses had lifted the brazen serpent as a remedy and that he that would look should live. Read John 3:14,15.

Christ said, "If ye love me, keep my commandments." "If I be lifted up I will draw all men unto me."

It's ours to lift Him up that the whole world may see Him. See John 17:20,21.

The Reward

James 5:20. Here is the promise of a double reward. Daniel 12:3 gives the eternal reward. John 12:26 has a depth of meaning in it which only heaven can reveal.

Think of meeting those whom you have led to Christ in heaven. Consider Hebrews 12:2—who "for the joy"—ours is the same.

There is a reward here as well as hereafter.

1. There is no joy like that of soul-saving.

2. We grow mighty in grace thereby.

3. We make friendships that are eternal.

4. It brings gladness next to our own conversion.

5. We gain the love and esteem of the Church.

6. It helps to answer prayer.

7. It sets all heaven singing for joy (Luke 15).

The Good that Comes

A soul saved from hell.

A wicked life changed to one of righteousness.

The fires of a burning conscience put out and peace like a river put in.

Condemnation gone; victory over death. Companionship of Jesus.

The indwelling God and power of the Holy Ghost.

Love the controlling motive, and not self or selfishness.

The Greater Praise of God

A soul saved will sing forever.

"He will never hear the last of saving a sinner like me."

Everlasting praise for everlasting salvation.

One can set a multitude on fire.

God's love for the individual reveals man's power to praise.

Said one sinner, "Every world shall hear of my conversion, and there is not an angel or an archangel whose hand I will not shake, and say, 'Glory to God, and sing Hallelujah.'"

Society and its Blessings

Hatred, malice and strife lessened, and love, joy and peace increased.

There is no true Christianity without morality.

Convert the race and prisons close, two-thirds of all asylums and hospitals will not be needed.

One judge for every fifty we have now.

War will be known only in memory, and every soldier can beat his gun into a pruning hook and go to work. The cry of the poor will be stopped by mouthfuls of meat, and the destitute will sing for joy of plenty.

"One policeman can watch a ward in New York or London, and sleep whenever he likes."

Joy in Three Worlds

Heaven will rejoice. God on the throne will be glad. Angels and archangels will shout the praise and wonder of Christ's salvation. The redeemed ones there will run the streets of gold, wild with delight that one has tasted of the good gift of eternal life.

Earth will rejoice. Some mother will weep tears of joy over her boy, saved at last. Wife will have the glad knowledge that she and her husband will not part forever at the grave. Brother and sister will sing the same songs of salvation. Children will clasp their hands with merry glee over papa's conversion, and mother's being washed in the blood of the Lamb.

Hell will rejoice. Yes, strange as it may seem, lost brothers, like the one in Luke 16:27-30, will be glad to know that others of the same household have escaped the torments of the wicked. This Scripture certainly teaches this.

The Defeat of Satan

The enemy of Christ foiled at last.

Seeking whom he may devour he has lost his prey.

Christ and the angels victorious.

Satan and the devils defeated.

The glory of triumph in battle.

One more in heaven—one less in hell.

—Selected from "Lessons for Christian Workers," by Chas. H. Yatman.

MISCELLANEOUS

A HAILSTORM IN MIDSUMMER

Gladys V. Loucks

It was one of those hot, sultry days about the middle of July when every living creature seemed to be in misery. The chickens walked slowly about with open mouths and out-stretched wings. All the cattle were standing in the deepest place of the brook they could find, while they continually turned their heads from side to side in search of a cool breath of air. The black kitten sitting on the cool step of the spring-house door continued to move her position from time to time, and to look about as though she would like to escape from her coat of fur. The team of chestnut-brown at work in a nearby field was white with steaming perspiration. Even the birds refused to sing and not a leaf was moving.

Then, suddenly, and like a shot from a gun, came the shaggy-haired collie through the front gate, up into the house, and into his favorite corner. He sat there with a wild, frightened look on his face, while he panted madly for breath. Everyone knew what that meant. Prince had heard thunder. Yes, the leaves were beginning to move slowly and a small cloud was rising out of the west. The cattle lifted their heads, sniffed the air, and started toward the barn. The black kitten crawled under the porch steps and now and then uttered a pitiful "meow." The wind grew stronger and stronger. It swept along the road gathering thick dust up into little whirl-winds and blowing it into every nook and crevice. Black clouds overhead made it impossible to see the slightest ray of sunlight. Every living creature stood silent, waiting for what would follow.

At last it came. Large, heavy drops of rain began a steady beat against the window pane. But soon the beating grew louder, and stronger, and more rapid, while the wind raged, and roared fiercely thru the tree tops. A dazzling streak of lightning flashed across the black sky, and was followed by a loud peal of thunder, which shook the house from top to bottom. A crash of falling trees was heard. Loose boards and small branches flew by the window at a great speed. The rain continued in torrents for almost half an hour, then those large, heavy drops, suddenly

began to crystallize into clear, glass-like hail stones. Soon the ground was covered, and the air was cold and chilly. The wind ceased gradually and light again showed from behind a heavy cloud. Everyone breathed a sigh of relief and began to stir about. The rain was over and it was a new day. Every dripping leaf shone like polished glass in the bright sunlight. All was fresh and clean once more.

—Hesston Journal.

VACATION THOUGHTS OF A SCHOOL-BOOK

BY ELIZA MACBETH

*At last I'm at rest, up here on the shelf,
In a dusty, bright corner, just room for myself.
There's plenty of time to think of the past,
And this heavenly peace, ah me! that can't last.*

*My pages are full of wonderful things,
Each turn of the leaf some new delight brings.
Pictures and maps—the maps are a treat!
And the list of statistics—it couldn't be beat!*

*But instead of loving me, using me right,
The way they treated me was simply a fright!
They covered my pages with goggle eyed faces,
And wrote sil'y notes on the unprinted places.*

*They held me between them and teacher's stern eye,
Thy giggled and giggled till I thought I would die!
And when she said loud y, "Locate Portugal!"
They shockingly answered, "This book doesn't tell!"*

*I'm glad I can dream away in my nook,
A much-abused, sadly-used, long-suffering book.
Over their desks the loving light lingers—
I'm getting homesick for the clasp of their fingers!*

TERRIBLE HEATHENISM IN CHINA

G. T. Thiessen

Last week the news arrived here thru a friend of one of our Christians that two children, a boy and a girl, ten years old, are to be bought in our neighborhood, and taken to a village about 18 li (6 miles) from here to be buried alive.

Upon further inquiry we were told that a young woman had poisoned herself with opium to revenge herself of evil treatment by her husband and relatives. It is customary here to revenge by suicide in some way, especially among young women, when ill treated. In order to intensify such revenge, the young woman's folks request that her husband bury two children with

her so that she be treated and served better in the other world, than here. Such servants are considered better than those made of paper and stalks, which are burnt at usual funerals.

The girl has already been purchased, as we were told. When purchasing such children they, as well as the parents, are promised a good future with rich people as parents. The magistrate in this city serves as middle man between the accusers and accused and has sanctioned the act. He even assists in the purchase of the children.

It is said that the family has never buried such a suicide, without burying two children with her alive.

An atrocity equally as bad, but of a more secret nature, was reported in the North China Star, May 6, 1924: "Hankow, May 2. The most appalling of all recorded cruelties was brought to light this week when four Honanese pie-makers and peddlers were discovered to be cannibals, butchering kidnapped children for meat and other parts of the body, such as eyes and livers were delivered to an unknown class of medicine makers. The sensational discovery was made when a four-year-old girl, who had been lost for about a fortnight, was found in their house, where further inquiry led to the exposure of the business of cannibalism. Parts of children's bodies, shoes and clothes, as well as intestines and the like, were found in the hut occupied by the Honanese, who are held for trial in the court. Dr. Skinner is now making examination to ascertain whether the intestines are from animals of human beings."

Such atrocities show that the democratic government is very slow in development. In fact, what is the use of such a form of government without a true God

May the Lord help us to spread the Gospel as he has commanded us, and this avert such evil deeds. Will the Lord, when He comes, find us doing what He would have us do? Let us remember what Hagar said in the wilderness, "Thou God seest me."

Tsashsien, Sung, China.

But if for any wish thou darest not pray,
Then pray to God to cast that wish away.

Y. P. M. TOPICS

(Concluded from page 667)

(Cf. "What a Friend We Have in Jesus").

3. Words doctrinally sound. Ps. 145 (Cf. "Holy, Holy, Holy").

SUGGESTIVE ASSIGNMENTS

For Children

1. Text-word, "Sing."
2. The Best Song to Me.

For Young People

1. The Scriptural Element in Good Hymns.
2. The Human Experiences Expressed in Good Songs.
3. The Fitness of Words Making the Song Valuable.

For Older People

1. Why Good Songs and Hymns are not Used More.
2. Cultivating an Appreciation of the Best Hymns and Songs.

PERSONAL THOUGHT

Have we really learned to sing? We cannot sing until we have the heart experience of the song we sing as well as the expression of the words and the music.

SEED THOUGHTS

"Come, we that love the Lord,
And let our joys be known,
Join in a song with sweet accord,
And thus surround the throne.

Let those refuse to sing
Who never knew our God;
But children of the heavenly King,
May speak their joys abroad."

—Isaac Watts.

"Let me write the ballads of a nation,
and I care not who may make its laws."

—Fletcher of Saltoun.

"The essential marks of a good hymn," remarks Earl Nelson, "are, 1. It must be full of Scripture. 2. Full of individual life and reality. 3. It must have the acceptance of use of the Church. 4. It must be pure in its rhyme and its rhythm."

"A hymn coming from a deep communing with God, and from the special experience of the human heart, at once fulfills, and only can fulfill, the tests I have ventured to lay down."

WINNING FRIENDS AND KEEPING THEM.—(Jr.)—Prov. 27:9, 10; 18:24

Topic for October 5

MOTTO

"A friend loveth at all times."

MEDITATIONS ON THE TOPIC

I. **Winning Friends.**—A boy went by with a scowl on his face. He kicked at the dog and scolded the cat. He turned his head from the neighbor boy and would not speak to him when he said "Good-morning." When he met the new boys and girls at school, he dodged them and would have nothing to say to them. When he was so insolent that the teacher scolded and the children picked at him, he thought that he was the worst-treated boy in school. Do you know **why** it was? Just take a look in the mirror. Smile into it and a smile comes back. Frown into it and you are met with a frown. It is even so in making friends. Be a friend to everybody and there will be many who will be a friend to you. But if you are sour and selfish, not even the friendly people care very much for your company.

See that smiling baby! Everybody holds out their hands to it and smiles back. But how about that one that is always shy and cross. No one knows whether they want it or not. Just so it is with the bright, friendly face and actions of boys and girls,

men and women. Friends are made by friendly people. And when you have made them the same rule will hold in keeping them. Mean, selfish people who always want the best for themselves and always make their friends serve them but are never ready to do something to serve their friends cannot expect that people will be very strongly attached to them. We must win friends for more than just our own selfishness and we must keep them for more than that also. A true friend-maker and keeper is on the lookout to win even the unfriendly and make them better. That bashful boy must be cheered up. That mean boy must be shown a better way. We will have to do it with the gift of love. "A friend loveth at all times."

II. **The Text.** Prov. 27:9, 10.—This tells how sweet the help of a friend is. It is foolish to forsake a tried and true friend. Prov. 18:27.—This passage gives the rule of making and keeping our friends.

OUTLINE STUDY

I. By Being Friendly.—Prov. 18:24.

1. In the words we speak.—Jas. 4:11; Prov. 31:26
2. In the deeds we do.—Rom. 12:10; Col. 3:12-14.
3. In entertainment.—Rom. 12:13; I Pet. 4:9; Heb. 13:1, 2.
4. In helping in time of need.—Lk. 10:30-37; Matt. 25:34-40.
5. In returning good for evil.—Rom. 12:17-21.
6. In giving hearty counsel.—Prov. 27:9.
7. Standing faithful and true to them at all times.—Prov. 27:10; 11:13.
8. Loving in deed and truth.—I Jno. 3:16-18.
9. Esteeming others better than ourselves.—Phil. 2:3, 4.
10. Treating them as we would be treated.—Matt. 7:12.

II. Avoiding Friendliness with Evil.

1. With an angry man.—Prov. 22:24, 25.
2. By warning our fellows against sin.—Prov. 27:6; Ps. 141:5.
3. Abhor evil.—Rom. 12:9.

SUGGESTIVE ASSIGNMENTS

For Children

1. Text-word, "Friend."
2. Being Friendly with my Schoolmates.
3. Being a Friend of my Teachers.
4. Making Friends with the New Boy or Girl.
5. Friendship with the Poor.
6. Friendship with Old People, Made and Kept.

For Others

1. Love the Foundation of True Friendship.
2. The Golden Rule of Friendship.

PERSONAL THOUGHT

If I would have true friends, I must be a true friend.

SEED THOUGHTS

"Angry words, O let them never,
From the tongue unbridled slip;
May the heart's best impulse ever
Check them ere they soil the lip.

Love is much too pure and holy,
Friendship is too sacred far,
For a moment's reckless folly
Thus to desolate and mar

Angry words are lightly spoken
Bitterest thoughts are lightly stirred;
Brightest links of life are broken
By a single angry word."—Selected.

"I'll be a little sunbeam true,
A tiny ray of light,
And try in all I say and do
To make the world more bright."—Sel.

THE LINOTYPE — A MECHANICAL MARVEL

(Concluded from page 660)

els the magazine must be lifted off, carried to the rack and another put in its place. The newer models also have auxiliary magazines and keyboards at the right of the main ones and in reach of the operator. These are for the use of characters that are not found in the main magazine.

The Inventor, Mergenthaler

As you stand and watch this marvel of machinery you wonder who could have had a large enough brain to conceive of anything so ingenious and complicated. While not all of the principles were worked out by one person, it was developed into a practical working machine, by Ottmar Mergenthaler of Baltimore, Md. The use of this and similar machines has had a wonderful effect upon the printing industry of today. Without their aid the great newspapers which occupy so important a place in modern life could never be produced in the short time in which they must be made up. Mergenthaler's machine, although not so well known to the public in general, has had a greater influence on modern life than some other inventions that are more familiar.

Scottdale, Pa.

LOVE IN ACTION

(Concluded from page 651)

come a transgressor of the law." James 2:11.

"Then Peter and the other apostles answered and said, We ought to obey God rather than man." Acts 5:29.

"Who shall separate us from the love of Christ? shall tribulation, or distress, or persecution, or famine, or sword? Nay, in all these things we are more than conquerors through him that loved us." Rom. 8:35, 37.

It is evident that there are followers of Christ, who take the above passages literally, and therefore use the constructive way in its application, which can only be carried out through love in action.

Sugar Creek, Ohio.

PEACE OR PIECES

(Concluded from page 642)

at issue. Justice is not to be reached through violence.

"The absurdity of avowed violence between nations that clamorously proclaim themselves 'Christians' is too evident to discuss.

"If two countries can make an 'arrangement' limiting the matter of armament, and this arrangement holds for a hundred years, can not nine countries do the same? All that is then needed is a few soldiers to do police duty.

"Nations can not afford to be savages any more than individuals." — The Mennonite.

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A monthly Magazine for the Home

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OCTOBER, 1924

Sonnet — October

*Ay, thou art welcome, heaven's delicious breath!
When woods begin to wear the crimson leaf,
And suns grow meek, and the meek suns grow brief,
And the year smiles as it draws near its death
Wind of the sunny south! oh, still delay
In the gay woods and in the golden air,
Like to a good old age released from care,
Journeying, in long serenity, away.
In such a bright, late quiet, would that I
Might wear out life like thee, 'mid bowers and brooks,
And dearer yet, the sunshine of kind looks,
And music of kind voices ever nigh;
And when my last sand twinkled in the glass,
Pass silently from men, as thou dost pass."*

—William Cullen Bryant.

SELECT READING

SMALL, SWEET COURTESIES

"It was only a glad good morning, as she passed along the way,
But it spread the morning glory over the livelong day."

The words of the little poem came forcibly to my mind one summer day, as I stood talking with a quaint Scotch neighbor over her bit of a garden. A blithe-faced young girl came tripping by, pausing to give with the morning greeting a smile as cheery as the sunshine. "Bless her bonny face," said the old Scotchwoman, looking fondly after her; "it's a gude sight for sair e'en. It aye heartens me up for the day."

We have all known people whose coming into the room was like a burst of sunlight; there was something so cheering and inspiring in their very presence; others, too, we have known, whose faces were like a thundercloud, full of smoldering gloom, lowering and dark with discontent and sullenness. We do not often stop to think how much of ourselves we carry in our faces and manners, or the subtle influence we exert on those around us. Even strangers, the people we pass on the street or meet in the cars, or transiently in places of business, are affected by our atmosphere as we by theirs, and "so the whole round earth is bound around by chains of sympathy"—a sympathy all the more pervading that it is often unconscious and unexpressed. A brief glance, a smile, a gesture, will haunt the memory, and weave a subtle spell long after the one bestowing it has passed out of our sight perhaps out of our life; and the least touch upon the electric chain, by which we are all bound together in a common humanity, may have as far-reaching an influence as the tiny pebble that ripples the water into ever-increasing circles.

It is not always those free from care and trouble who wear the sunniest face; oftentimes it is "the serenity of conquered sorrow" which lights the eye and lends its sweetness to the patient mouth, and the gentle speech, and it is such as these that most move our admiration and our sympathy. Our petty worries fade away under their bright smile, and we are ashamed to let discontent or ill-nature sway us.

"I want to thank you here and now for the good you did me years ago," said one woman to another, recently, in the midst of a cosy talk. "I don't suppose you ever dreamed of it, but you were a living example to me, when we boarded together. I had got into a bad habit of retiring into myself and giving short answers when I

came home tired and out of tune, and I was very apt to be that way. I couldn't see why I should make myself agreeable when I didn't feel like it, and I was determined not to be drawn out of my shell. In fact, I was fast becoming sour and crabbed when you came. Your bright way of speaking, and your pleasant smile for all, were a revelation to me. They made me ashamed of my selfishness, and I began to try to take an interest in other people. I soon found that I felt the better for it, and it wasn't such a task to be agreeable.

GOLDENROD

In the long October days,
When an amethystic haze
Steals across the upland meadows and
the rills;

When a wealth of beauty glints
In the rare autumnal tints,
Showing 'mong the tangled hedgerows
on the hills:

Queen of all the flower faces,
Dimpling with their own sweet graces,
Is the feathery, fringy flaunting golden-
rod.

When the crickets shrilly call,
From their lair in grasses tall,
And the leaves are gently falling all
day long;

When the bees go buzzing over
The late afternoons of clover,
And the brown thrush sings a mourn-
ful little song.

Dearest of all wildwood flowers
To these wearied hearts of ours,
Is the feathery, fringy, flaunting golden-
rod.

—Fannie Sprague Talbot.

So you see what an influence you had without knowing it."

"I am so glad to have you tell me that," said the other, with tears in her eyes. "That was such a hard trial time to me. I was under a terrible strain through my sister's long and painful sickness, and it was a constant effort for me to seem cheerful. I used often to feel afraid that I had been cross or impatient, or appeared indifferent to others. It is a relief to know that I did not make others unhappy through my distress and anxiety."

"We could have forgiven you if you had; but it was your brave cheerfulness that made me the more ashamed," returned her

friend. "And I am sure that others felt the same."—Publisher Unknown.

ARE THE BOYS AND GIRLS SAFE?

Those who are intimately associated with the boys and girls of this country in an intimate way in school life and other activities of American youth do not speak any too optimistically of their future, nor of the future of the country, dependent as the latter is upon the oncoming generation.

As a sample of what at least some of those who have special opportunities of knowing the present drift of matters are thinking, permit this quotation from an address by Dr. Philip Yarrow: "The amusement life of America reveals an age of general decadence. The stage, the moving pictures, the literature, the dance, reek with unclean conceptions of sex. Degenerate producers have thrust lustful thoughts into the minds of American youth in such a way that never before in the history of our country was there such a wild abandon of uncontrolled impulses as marks the life of this generation. The Japanese declare that the American dance is destroying their country. It is certainly undermining the very foundation of American civilization." And Mrs. Alfred J. Howell girls' counsellor of the New York Civic League, speaking under the same auspices in Chicago with Mr. Yarrow, agreed with him that moving pictures, immodesty in dress, modern novels, jazz dancing, bootleggers, corrupt politicians, and lackness in the home were some of the reasons why "immorality has been made popular."

That last phrase should challenge the attention of every parent and well wisher of his country. Immorality has been made too popular, by the agencies noted above, and other influences of American life, endangering the ideals which are molding the life and forming the character of the rising generation. To correct this condition the church should newly rally her forces and the parents of the land should use all of their tremendous influence and authority.

That the home is the most strategic place from which to fight the corrupting forces threatening young life has always been widely recognized by both church and state. Recently Mr. Edward W. Stitt, Associate Superintendent of schools, of New York, offered the following ten suggestions to parents which we regard as worthy of being passed on, not only because of the suggestions which have often

(Concluded on page 695)

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WHAT LOVE HAS DONE FOR ME

An Allegory

L. C. Miller

Hearken while I relate the oldest, the best, the most appreciated story of Earth. A story of love and what it has done for me. The story oftenest told; which in spite of it being so often repeated, nevertheless is always new. All that has made my "being," "a life," springs from this one source, "love." When my story is finished you will more fully appreciate the immensity of love and its labors for me.

The Princess People Beguiled

Iam - That - Iam, a mighty King, had in his realm a wondrous land, with running waters, flowers blooming, and trees of every fruitage. To rule over this land he placed a fair Princess — one after his own liking, most perfect in virtue and beauty. The name of his excellent Princess shall be called People. She was to have absolute power over her domain. In one respect only was she subject to the King Iam. She dare love no one above the great King and his only son, the Prince, Wonderful Counsellor.

Wonderful Counsellor, was an only son, most beloved and loving. All his fervent love he bestowed upon the Princess People. His ardent love was returned, but for a short time only; when another Prince presents himself. It is the Prince Ofair. Beautiful to look upon is he; very convincing and entertaining in conversation; very powerful; free with his promises, but at heart an arch-deceiver. By his ingenious deception he beguiles the artless Princess to give him first place in her heart.

Sinking in Sin's Mire

When the Princess yields herself to the words and wishes of the Evil Prince; the King, Iam, being very wise, at once discovers her inconstancy. Without disturbing Wonderful Counsellor from his labors, the

King himself, after rebuking the faithless Princess, drives her from her dominion; where she is compelled to begin a life of poverty, mixed with much and tedious toil. To make matters worse, her new admirer, Prince Ofair, proved treacherous. He promised everything in good and paid

his evil nature and degraded tendencies.

The influence of his degradation was dragging her ever downward toward his own level. She was no longer holy, pure, and beautiful. Neither were her garments white, of the finest quality and texture. Instead she had become vile, immoral, corrupt, fiendish, with garments moth-eaten, ragged and filthy.

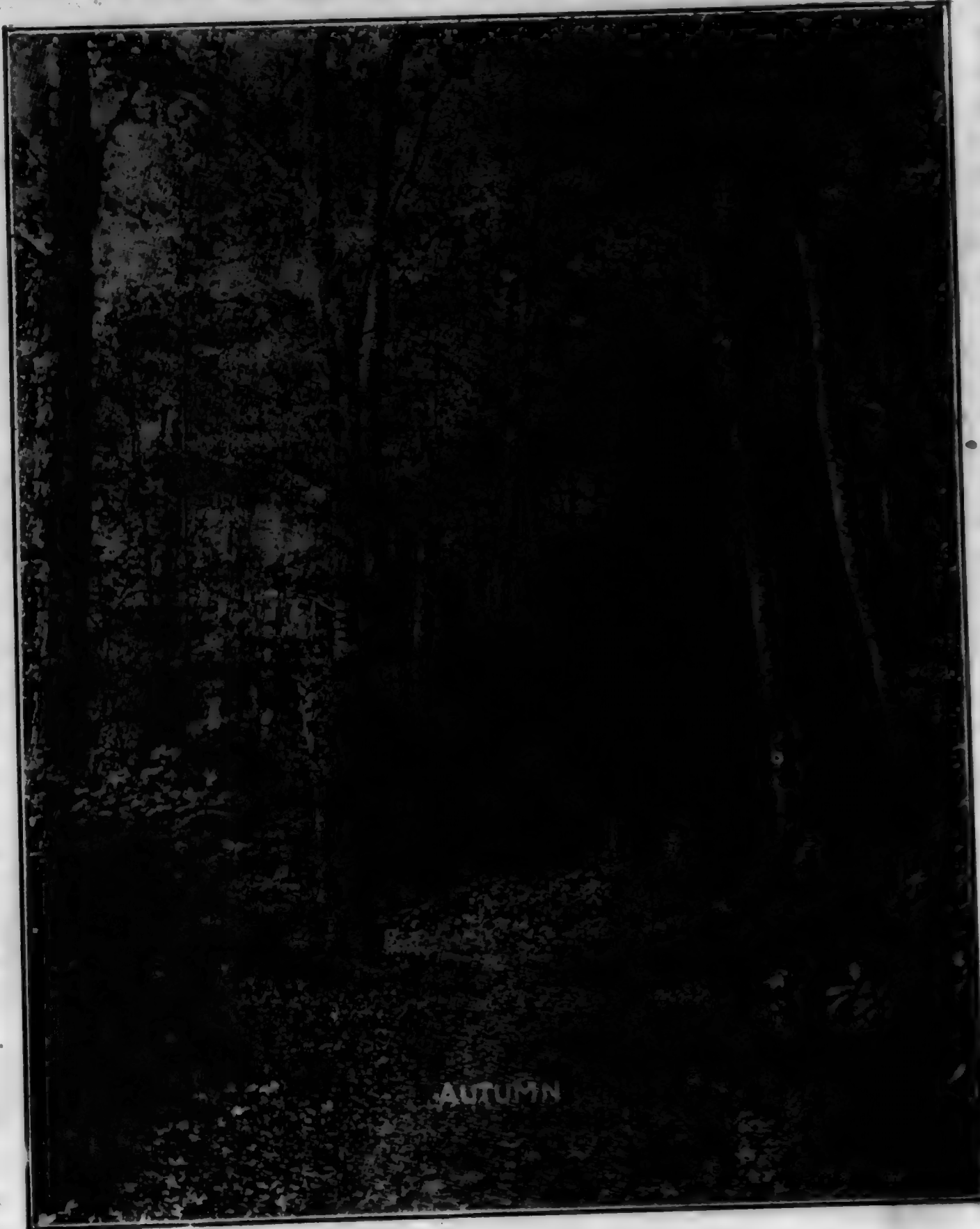
Her deceptive paramour, however, was rich, powerful, and often appeared beautiful as ever. The riches and power of his kingdom were in no sense bestowed upon the beggar Princess; but everything was carefully guarded for himself and a Black Horde of loathsome, demon appearing creatures who were his parliament. To these he gave power and freedom; and into their clutches the poor Princess often fell, descending from each debauch to a life more miserable. Often would she be glad to return to her former home and kingdom. Often had the fair Prince Wonderful besought her to return and become his bride, but she would not. In pride and stubbornness she had taken her own way and now a nameless dread, had fallen upon her. Fear gripped her heart and each throb returned an echo of fear. To look at the past meant fear; to think of the future caused fear; to live in the present was fear.

Deeper Darkness Ahead

This abiding fear was enlivened when she learned that a great battle was soon to occur between the forces of King Iam and Prince Ofair. The just King Iam, in wrath had declared war against Prince Ofair. Including in this declaration a statement to the effect:— That a Deep of Darkness, in which Death was lurking, should

be the future home of the Prince Ofair and all his followers, including the fallen Princess; That in this Deep they would be incarcerated after their capture; and it should be their abiding place forever.

This Deep of Darkness was not unknown to the wayward Princess; often, recently, had she wandered close to its brink.



"Heaped in the hollows of the grove, the autumn leaves lie dead."

in evil. The poor deceived Princess had yielded herself to his wishes, taking step after step away from the good King and his son who had loved her so; step after step away from the beautiful home in which she had been so happy; step after step into sin and shame, ever following the foul Prince Ofair, who had long since shown

From its recess had issued wailings, moanings, and an awful grinding. This hideous grinding, she had learned, was gnashing of teeth. This abyss was a place of continual Death.

Wonder not that she feared! No wonder, she dreaded the outcome of the great battle, which she never doubted. Neither did she doubt the consummation of the sentence passed upon her. Too soon her living would be dying. Too soon her voice would be moaning; her soul wailing and her teeth gnashing among the unearthly sounds of the Pit.

The Two Princes Meet In Deadly Combat

She shuddered. The great battle had begun! See the Prince Ofair lead his forces! She takes heart! How wonderful he appears! How like an angel of light! Alas! What a transformation! Now he gnashes and roars as a lion and becomes of all beings most hideous! Most repulsive! He has encountered the Prince Wonderful. Their swords clash! All participants of both sides watch the encounter! The Prince Ofair strikes once, twice, thrice. Each thrust is dexterously met by the glittering two-edged sword of the calm Prince Wonderful. The hilt only remains in the hands of Prince Ofair. He turns and flees, followed by his legionaries, leaving the despicable, debauched, degraded Princess in the hands of the King Iam. A more dejected, miserable, filthy being could scarcely be imagined. Her clothes were filthy rags; her body the essence of corruption; her expression one of envy, hatred and fear. A being altogether loathsome and repugnant. This Princess, once a favored subject of King Iam—now a captured traitress. The King's justice must be appeased. The sentence had been pronounced. The Princess must suffer the pangs of Death in the Deep of Darkness.

The execution was in progress of preparation when the Prince Wonderful presents himself. The drooping Princess is wailing incessantly in anticipation of her fate. The father and son, aside, are in consultation. Through the imploring efforts of the son, Prince Wonderful is accepted as a substitute in the Princess' stead. The father accepts the sacrifice of his own son, knowing the great love which he still harbors for the fallen Princess.

After spending some time in the Princess' present home and environment, there combating all the evil which was in force and establishing a form of government, the foundation of which was love for the Princess offspring, he is duly executed as a vile criminal on a hilltop without the gates of the city. He is cruelly crucified.

The Princess now truly repentant, as she sees her savior suffer untold agony in her stead, comes near the foot of the cross on which he hangs that she may but kiss his feet. As she lingers weeping—soldiers pierce his side with a sword. The blood and water flow freely from his side down over the repentant Princess, and as they flow her garments become white as snow;

her expression changes to one of purity, benevolence and love; her body and soul are cleansed and she is the beautiful Princess once more. As King, Iam-That-Iam, bestows upon her a smile of favor and leads her away the soul of her substitute with a cry of, "Father, Father, why hast thou forsaken me?" departing from the body, finds its way into the Deep of Darkness. A rich friend claims the body of Prince Wonderful and buries it in the Castle of Death within the wall of the Deep of Darkness.

The Re-Uniting Of Separated Lovers

The restored Princess is happy. But ten thousand times ten thousand times and thousands of thousands times happier is she to be rejoined within three days by the Good Prince, Wonderful Counselor.

Within the Deep of Darkness he had conquered the Black Horde of Demons, the hideous reaper Death, and so coming to where his body was stored, he donned

it and emerged triumphant, conqueror over all the forces of evil, death, hell and the grave.

The Princess People, was now much overjoyed to be with her lover and deliverer. The wedding of the happy, "Beings" followed soon. The event is one unrivaled. Never before had more glory rested upon Bride and Bridegroom; never before had more splendor been displayed; never before had more dominion been bestowed, and the beaming smile of King Iam lit up the scene far above the splendor of the shining sun, as his waiting blessing fell upon the union.

You ask me what love has done for me? It has made life, living not dying; it has made me a creature loved and loving; it has animated my being, permeated it, until I rejoice to live over the past; delight in the joys of the present and long for the boundless future.

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IF I WERE TWENTY-ONE AGAIN

James L. Gordon

Disraeli, in one of his books, places these strange words on the lips of a certain character. "Youth is a blunder, manhood is a struggle, and old age a regret." That is a falsehood. For those who live right and walk circumspectly, youth is opportunity, manhood is achievement, and old age is a holy memory.

Life has two ends a beginning and an ending. A certain old preacher once said: "At twenty we know everything; at seventy we know nothing." Matured wisdom, like old wine, has a peculiar quality. We know just a few things at seventy, but we know what we know.

The bread of wisdom cannot be baked in a quick oven. The sweetest cream comes of quiet browsing. Every silver hair which crowns the brow of knowledge cost a thought. Experience is a great teacher, but she asks a high price for every bit of knowledge she sees fit to impart. Therefore, the man of years has a wisdom which he may reveal without the impoverishment of himself, and it is to the enrichment of all those who will listen.

Happiness depends on health, health depends on digestion, digestion depends on the blood, the quality of the blood depends on the circulation, and the circulation of the blood depends on exercise. Health is life's first prize.

If I were twenty-one again, I would study and strive to be an original thinker. The only real difference between the stupid man and the man who is "original" is the vital fact that one man thinks, and the other does not. Do not "take things for granted"—take them for what they are worth. Think your way through prejudice, precedent, custom, convention, style, fashion, and all forms of modern folly, and get at the heart of things. Socrates' brain was

not a whit better than yours but he wore a thinking cap. Think your way in, and you will have little difficulty in thinking your way out. Apply your mental X-rays to every unanswered question and every unsolved problem. Have faith in your own conclusions when to the subject before you, you have applied every test known to reason, knowledge, and experience. Be original. You can if you will try.

If I were twenty-one again, I would steer my life by a few fundamental convictions. A man without conviction is as weak as a door hanging on its lower hinge. Luther was great because he crowned every great emergency with a great decision. In an age of uncertainty he knew what to do. When all others were in doubt, he was in full possession of himself. A clear conviction is as a searchlight shining through the mountains of mist on a stormy, starless night. A strong thought rooted in the soil of the brain lends fiber to the quality of a man's thinking. One great idea clearly defined and nobly enthroned, is as a blazing torch in the darkness. Have a conviction.

If I were twenty-one again, I would put quality into every thought, word, and deed. A Christian is a person who does ordinary things in an extraordinary way. One day, twenty centuries ago, a carpenter built a cross. That cross has been lifted into the sacred incandescence of spiritual glory. It stands to-day, and forever on the sky line of history. The horizon of our civilization, encircling the earth, begins and ends with the Cross of Calvary. Its four great arms like shafts of living gold have shed a halo over art, music, science, philosophy. It marks for us the most revered place on earth's geography. It stands for us as the most distinguishing landmark

on the wrinkled surface of our rolling planet. It marks the dividing line between things ancient and modern and stands exactly at the center of history. Little thought the humble carpenter when he was building the Cross, that its rough boards touched by the sacred form of the world's Redeemer would miraculously flame into sign and symbol for the sacramental hosts of a world-conquering religion.

"In the Cross of Christ I glory,
Towering o'er the wrecks of time;
All the light of sacred story
Gathers round its head sublime."

If I were twenty-one again, I would try to achieve one splendid success in some worthy realm of human effort. A taste of success in youth is as a taste of blood to a young lion. The man who has failed at everything is likely to be small, mean, bitter, quarrelsome, fussy, critical, over-sensitive, and generally lacking in faith in himself and every one else.

If I were twenty-one again, I would crowd at least one kind act into every twenty-four hours. Arthur C. Benson, looking back on a prolonged period of sickness, said, "I cared nothing for my personal success in that hour; nothing for any small position I had gained, nothing for the books I had written—what alone concerned me was the thought that I had helped some poor pilgrim and made his way straighter, easier, and smoother."

Kindness is the velvet of social intercourse. Kindness is the oil in the cogs of life's machinery. Kindness is the controlling spring which holds back the slamming door. Kindness is the burlap in the packing case of every day's merchandise. Kindness is the color in the cathedral window which, woven into beautiful characters, shuts out the hideous sights of the world which is all too practical. Kindness is the carpet on life's floor which deadens the sound of shuffling feet and adds warmth to silence. Kindness is the satin lining of the silver casket. Kindness is the plush on the chair. Kindness is the green grass near the hard pebbles of the road. Kindness is the touch of an angel's hand.

If I were twenty-one again, I would live in the light of every grand experience. Life has its sunbursts. There are moments which are sweet, and days which are Divine. There are events which crowd an eternity into an hour. There are experiences which cause the heavens to be opened, and grant to the weary pilgrim a vision of the rainbow round about the throne. There are evenings when the stars seem to be living diamonds, and there are nights when northern lights fling trembling vibrations like Divine reflections across the sky. Thank God for every experience rich and rare. Live in the light of your experience.

If I were twenty-one again, I would have two or three choice friends among the older people. They know the way. They have learned the meaning of life. They can be depended upon in the hour of

emergency. They have traveled over the same road. They yearn for the compliment of your confidence. They would like to be of service to you. They would like to count you among their few favorites. They would like to be of assistance to you in your success and boast among their friends of your achievements. Cultivate the friendship of the folks who are older.

If I were twenty-one again, I would read the Bible through once every twelve months, and I would read the four Gospels over and over again as often as possible.

The heart of the Bible is the life of Jesus. Everything in the Old Testament grows into, and everything between the Acts and the Revelation grows out of, the four Gospels. These sweet, quaint stories are written in a phraseology Oriental and richly colored. Broad reading will lead to a proper interpretation. The great thoughts of the Master's mind are set forth in incident, accident, event, conversation, and familiar dialogue.

If I were twenty-one again, I would identify with some great unpopular cause. Courage is the finest test of character. If you think you are right, have your say. Be downright, upright, and outright. Stand fast, stand firm, stand erect, stand alone. Stand with your face toward the unfolding of God's plan and purpose for humanity. Stand, and having done all, stand. Dare to differ. Dare to discuss. Dare to dispute. Dare to deny. Dare to defy. Be indifferent to the indifference of indifferent men. Remember the brave words of William Lloyd Garrison: "I will not excuse, I will not equivocate, I will not retreat an inch; I will be heard." To be first in advocating a noble cause is to be lonely, but to be thus lonely is to be lofty. I would rather stand alone, than creep and crawl with the crowd. I would rather stand alone for God, than, moping, move with the multitude.

If I were twenty-one again, I would spend a little time every day in the realm of the beautiful. Luther always placed a flower on his desk before he began to write. His stormy nature needed the soothing influence of beauty's touch. We all need it. A beautiful poem, a sweet song, a lovely picture, a rare literary gem—the touch of the beautiful—once a day. The nearest approach to this for the average person is in a well-ordered notebook, carefully coned and reviewed. Most great men have kept and carried a notebook. The things we "note," are the things which stay with us. Because the quotation is brief enough to be written in a notebook, it is, therefore, easy of mental absorption. A line or two read over every day for a month will commit itself to memory. Did you every try it?

Take a poem of three or four verses—read it over once a day with emphasis and fervor, and at the end of four or five weeks the poem is mentally yours. Try it. Crowd your brain with poems. Fill your soul with the beauty of a thousand

lovely thoughts. Let the walls of your imagination be all alive with the living jewels of well-selected ideas. And do it while you are young, when the passing moments are yours—"while the evil days come not"—when the duties and responsibilities of life press so thick and hard that there does not seem to be a moment for soul culture or spiritual brooding.

If I were twenty-one again, I would give the flower of my youth to Jesus Christ. I would begin life with Him. I would not wait until my hair had grown white in the service of sin, and then offer to the world's Redeemer the ashes of a misspent life—I would begin with Jesus. I would not try to understand all He said or all that has been said about Him. I would just surrender my life to Him. Just that. I would take Him for my Hero, my Ideal, my Peerless One, my soul's Partner, my secret Fellow, my heart's Joy—nothing less than that. And I would have hung on the walls of my room the wonderful face of Jesus. And I would have on my dressing table something which would bring to my mind and memory all the sweet hymns which I had ever heard sung about Jesus,—"My Jesus, as Thou Wilt," "Sun of My Soul, Thou Saviour Dear," "Jesus, the Very Thought of Thee," "Jesus, Thy Name I Love," "Jesus Shall Reign Wh'er the Sun," "Jesus, I My Cross Have Taken," "Jesus, Saviour, Pilot Me," and "Jesus Lover of My Soul,"—and in every hour of triumph, sorrow, or perplexity I would sing them over to myself. I would create a real Jesus in the hidden realm of thought.

—The Youth's Instructor.

THREE UNSHAKABLE PROOFS OF INSPIRATION

John Wesley gives one of the shortest arguments for the inspiration of the Scriptures and a good one, withal. His statement is original and strong and terse, like its great author. We give it here for the benefit of others:

"I beg leave to propose a short, clear and strong argument to prove the divine inspiration of the Holy Scriptures.

"The Bible must be the invention either of good men or angels, bad men or devils, or of God.

"1. It could not be the invention of good men or angels, for they either would not nor could make a book and tell lies all the time they were writing it, saying, 'Thus saith the Lord,' when it was their own invention.

"2. It could not be the invention of bad men or devils, for they could not make a book which commands all duty, forbids all sins, and condemns their own souls to hell for all eternity.

"Therefore, draw the conclusion that the Bible must be given by divine inspiration."

—Selected.

CHRISTIAN MONITOR PULPIT

PAUL'S MISSION AS A ROMAN PIONEER

Noah Mack

For as the heavens are higher than the earth, so are my ways higher than your ways, and my thoughts than your thoughts.—Isaiah 55:9.

The way in which God used the apostle Paul to spread the Gospel of Jesus Christ is certainly a marked example of God's wondrous power to use human instruments to accomplish His purposes on earth, even in the face of many great hindrances which Satan sets up against all that the Lord undertakes to do for the happiness of His creatures, in this world.

When the Lord has some special work to do, He not only chooses the man or woman for the work, but He also prepares them for the work to which He has called them. This is often accomplished in a most strange manner accompanied by great hardships, and sufferings. In the case of Moses, he was removed from his own people and the people the Lord would have him lead, and the Lord placed him in a position where he would least think of ever being called to lead his people out of their bondage. David likewise is an example of great suffering and multiplied trials in the days of this preparation for the special work his Lord assigned to him. The most marked and startling method of calling men is that of the apostle Paul, when the Lord Jesus called and smote him down on his way to Damascus, telling him what he must do, and at once he was sent on his way to find help and light. This he found by following heavenly directions.

When the Lord smote Paul he vanquished a giant mind and a man desperate to scatter and ruin the church of Jesus Christ. He was as bent upon capturing the innocent Christians as a lion is bent upon his prey. The Lord raised him up a changed being, a miracle of grace, a child of God, obeying the voice of Him who smote him and called him.

The Lord verily does smite down, that He may prepare and raise up those of His choice to send forth to the work according to His high and holy purpose.

After some meditations and further revelations given directly by the Lord who had called him (Gal. 1:12). Paul was found by Barnabas who called him and introduced him at Antioch to the actual service in the great mission field of the Gentile world, from which place he and Barnabas were sent forth as ordained missionaries; ordained and sent forth by the church at Antioch at the express direction of the Holy Ghost.

The Lord blessed the work of Paul and

his companions during all the time he was engaged in his labor. He made three great missionary journeys preaching the Gospel of the Lord Jesus Christ with power every where he went. He preached in nearly all the provinces of Asia minor, crossed over into Europe, preached in Macedonia and in Greece, finding the Gentiles ready to receive the Word. The unbelieving Jews everywhere stirred up the people against the apostles and their preaching so much so that in many places they met open persecution, and some real violence. At Lystra he was stoned, and they thought

TO A COUNTRY CHURCH

There thou dost stand, upon the choicest spot
The scattered hamlet owns—a sacred spot.
Defined long since, that noisy traffic ne'er
Across thy peace should cast her thoroughfare.
Dear little place! Men leagues and leagues away
Think of thy haunts of rest each Sabbath day.
Thither they came, holding a mother's hand,
These twice ten years within a sinless land;
And though they home in crowded cities now,
And in the silence of great temples bow,
Thou hast a place Affection's shrine within
No late discovered rival e'er may win—
Thou art a garden 'mid life's winter snows,
From which the rarest, sweetest fragrance grows.

—Alexander Louis Fraser,
in S. S. Times.

him dead but his work not being finished as yet the Lord revived him and he continued the work.

Rome's Bondman and the Lord's Freeman

The time came however that the Lord would necessarily have to take a different way to accomplish the work that must be done to take the Gospel to individuals and to multitudes that must yet hear the Word of God. Thus Paul could not much longer go forth as a free man, but he must go as the Lord's prisoner in the hands of the Roman government.

On his last journey to Jerusalem there

were some of the most touching experiences in the life of Paul, for everywhere the Spirit gave evidence that he would fall into the hands of the Jews at Jerusalem. This gave the great hearted apostle a wonderful inspiration, his admonitions became more touching and full of warnings, as he said that they would see his face no more, causing outbursts of tears on the part of those who heard him, and they falling on his neck pleaded that he should not go to Jerusalem. "Why weep ye and break mine heart for I am ready not only to be bound but to die at Jerusalem for the name of the Lord Jesus." was the outburst of the emotion of his full heart. The admonition to the Ephesian elders, is an overflow of deep concern, of warning, of reference to past experiences and of his own spirit which went bound by God's Spirit. In spite of all these touching and trying experiences he could not turn from the course in which the Spirit would lead him. There was something before him that was not yet revealed to him, which was his work as the Lord's prisoner, and was actually begun at Jerusalem.

The Marvelous Jail Experience

Tho Paul had locally some experiences as a prisoner as in the Philippian jail, his permanent work as a prisoner began at Jerusalem, when the Roman captain took him out of the hands of the mob. Heaven's response must have given Paul great encouragement in the Philippian jail, when with bleeding backs and feet in the stocks the heart of Paul and Silas were filled with joy to the extent that the prisoners heard their loud thanksgiving and praises ringing through the corridors of the jail where they were all imprisoned. Heaven responded with a mighty shake, doors opened and bands fell off, the jailor's heart was broken, he being in despair, when the message of God's mercy sounded through the prison halls, "do thyself no harm we are all here." Faith arose and hope revived and the jailor received pardon, rejoicing with Paul and Silas as brethren in the Lord.

Surely the Lord does break bars and bonds that He may open hearts to plant the Gospel of Life and Light. Thus the imprisonment of Paul led another Gentile to hear the Gospel and receive life. How many other prisoners were helped because of the manifested power of God through the earthquake, and by Paul's preaching may not be known, but it is more than likely that a number of them were helped, being drawn by the light of God.

Meeting the Wrath of Man

The bitterness of the Jews finally became so great that Paul could escape their

wrath no longer, they fell on him, dragged him out of the temple when he had entered there for special worship. They dragged him out into the streets of the city and were going to do him violence, when by the uproar that was made the Roman captain heard it, who at once sent a number of soldiers and rescued him from the violence of the mob, taking him prisoner. He now was a Roman prisoner and continued to be so till the end of his career.

He was thenceforth known as "Paul the prisoner," and in one instance he is called "a noted prisoner." Though now removed from brethren and from churches whose loving affections and tears were now a matter of the past, yet the Lord used him continuously to preach the Gospel, testifying of the Lord Jesus and His resurrection, without ceasing.

That immense mob in Jerusalem was his first audience as prisoner. His sermon was a clear ringing testimony for the Lord Jesus, and the mob in spite of all their bitterness had to hear the Gospel and a testimony that could not be forgotten, and that in the streets of Jerusalem.

The Lord's Cheer

When his lot seemed hard to bear, one night, the Lord appeared to him and said, "be of good cheer, Paul, for as thou hast testified of me in Jerusalem so must thou bear witness of me also at Rome." By this may all men know that the Lord was pleased with the work and the course that the apostle Paul took in going to Jerusalem, when so many desired that he should not go to Jerusalem. But he must do the Lord's bidding, and His work as a prisoner. At this point we would refer to the text, "as the heavens are higher than the earth, so are my ways higher than your ways and my thoughts than your thoughts."

Enroute to Rome

In spite of the conspiracy at Jerusalem, in spite of enemies lying in wait to do him harm, he was safely delivered at Caesarea, having made the first part of his journey towards Rome.

But why must he tarry two years at Caesarea when his work was of so much importance? Simply because he was in the hands of the Lord and the Roman officials were doing the Lord's bidding, carrying out the Lord's program, and there too he spoke to those who came to him and testified of the Lord. There he made rulers tremble, and almost persuaded Agrippa to be a Christian, the mighty power of God ever manifested wherever he was, in the presence of men or multitudes.

When the treacherous Jews desired him to be taken back to Jerusalem, to be tried, he appealed to Caesar's judgment seat, having had the word from the Lord that he must witness of Him at Rome. This was now his opportunity to be taken in that direction and he was at once granted his request by the ruler.

When he boarded the ship, he went as a prisoner, and was regarded as such,

for his words of advice to the captain were not heeded. Who would have thought that this man would be master of the whole crowd on ship at the end of the voyage, but "as the heavens are higher than the earth, so are my ways higher than your ways, and my thoughts than your thoughts," saith the Lord.

The Lord Appeared in a Vision

The multitude on that ship must know of the power of God as well as of the faith and power of the prisoner of the Lord, whom they carried with them. When those on the ship had gained their point against the advice of the man of God, there broke upon them the annual storm, which has blown true to the season of the year all through the history of man at this time. For God's purpose this storm blew with exceeding violence, so that there was not seen sun, moon or stars for fourteen days and nights, taking all courage out of every heart in that ship. All hope of being saved was taken away. At this point the Lord appeared to Paul in a night vision telling him that all these souls on the ship with him were now in his hands. There is no such a thing as getting away from God, but mankind is continually trying to do so, as did those people on that voyage, when the voice of God spoke thru the hand of His servant. Paul was giving them valuable instruction and warning, but to them he was only a prisoner and they paid no heed to him. Because of this they lost their ship and their all, barely escaping with their lives by the help and mercy of God, and the direction of Paul, who plainly testified to them that they should have given heed to his words, and escaped this suffering and loss. While despair had come upon them a promise was given, that all should be saved for Paul said, "the Lord whom I serve told me so, but you must all eat something now for this is needful for your health." When Paul had blessed the bread and began to eat, then were they all of good cheer and ate some. Their suffering and trials were not yet at an end, but when all made an effort, obeying the man of God they were finally saved. This certainly is a good picture of the deliverance of a convicted, lost soul.

When the ship had gone to pieces in the sea and all being delivered were safe on the island, the man of God was again busy helping to make the people comfortable.

In the midst of Paul's activities there leaped an adder out of the heat and fastened itself upon his arm, but he flung it into the fire, and there followed no harm, which made Paul still greater in the eyes of the people.

Telling the World

All these people by the hand of God again went on their way, returning to their various destinations, to many quarters of the world, every one telling about the experience they had while on the deep. How a man who was a prisoner and

who said he served the God of heaven, when all hope was lost of being saved from that storm and sea, he said, "my God told me that we all should escape from the sea, but the ship must be lost," and all came true just as he said.

No other missionary in his travels over land and sea made so great an impression upon the minds of his traveling companions, as did Paul the prisoner, on that occasion. Can we see God's way, and perceive how He used Paul to send the Gospel message, after he was deprived of his personal liberty? Yea, the Lord may deprive a man ever so much and in ways that we cannot understand, but when submissive God will use them to His honor and glory for much good which could not be accomplished were they altogether free.

At Rome the Lord so moved upon the authorities that they gave Paul, the prisoner, a house, where people could come and go at will, and where Paul could work with the people, and write unhindered, while the Lord delayed the trial until His servant's work was done. While in deep meditation in his home at Rome he gave the world and the church some of his richest epistles, laden with the best of doctrine and inspiring instruction along many lines. When we notice the epistles to Timothy and Titus we see him as one who is standing on the threshold of heaven, about to lay aside his armor, looking backward into the church where he had labored, and forward to the glory.

Enroute to His Eternal Home

He gives warning and fatherly instruction with the greatest of tenderness. As a father would speak to a loving son, so he speaks to his sons in the Lord, who were now representing the cause of Christ, in which he had labored so persistently and indefatigably. He must now leave all to those whom the Lord had raised to follow him in the work. When he gave prophetic warnings to his beloved Timothy, he broke forth with declarations of victory which thrill every child of God to the quick. "I am now ready to be offered up and the time of my departure is at hand. I have fought a good fight, I have finished my course, I have kept the faith: henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous judge, shall give at that day: and not to me only but unto all them also that love his appearing." Amen.

Life passes;

Riches fly away;

Popularity is fickle;

The senses decay;

The world changes;

Friends die;

One alone is true to us;

One alone can be true;

One alone can be all things to us;

One alone can supply our need.



EDITORIALS



Breaking Bread Together

In the history of mankind many difficulties have been settled when the men involved got together around a table. It seems that breaking bread together helps to smooth away many difficulties. Many feuds have ended when the parties dined together. Have you someone of whom you are not sure of their real friendship? Invite them for dinner. Have you had some difficulty that dulled the edge of friendship? Send an invitation for supper. The main help this eating together renders is the fact that it gets men face to face with each other. Distance often adds to misunderstanding; separation and space helps the enemy to sow the seeds of suspicion. The imagination often plays serious and sinful pranks when we don't rub elbows. Then, again, the tribe of loose-tongued men and women are always talking. So we say again, put your feet under each other's tables and enjoy hospitality, friendship, fellowship, true understanding and love. Even if it costs the head of several chickens yearly, some corned beef and cabbage, it pays to keep the ugly wrinkles of misunderstanding smoothed out as far as possible. Jesus Christ was a great diner. He constantly met men at a feast. He gave men truer visions while they were eating. He fed men's souls while they were feeding their bodies. In our work as an evangelist we have often seen men get an appetite for eternal things when they were finishing a good square meal of temporal food. Some of the most unpleasant difficulties we have been called upon to settle were partly paved for adjustment during a pleasant meal.

Gather the Family for a Song Feast

The Concord Monitor points out very well what we wish that we could make every American family hear, as well as all the families of every nation. We have been cradled and reared in a home where "the voice of singing men and singing women" was a constant joy. It has left memories and impressions that we trust time will not erase.

"Why," asked a contemporary writer, "do so few parents nowadays sing either to or with their children?" She goes on to urge a revival of this fine old custom.

"Perhaps, as she suggests, the phonograph with its music-making facilities, or the automobile and the movie, forever dragging people from their homes, or "jazz" with its exotic and difficult cadences, have driven the old sweet air and the habit of family singing from the American homes.

"Old hymns of noble verse and nobler music, beautiful old ballads in settings of simple but perfect melody, are a valuable part of the equipment of life and memory. Every little while new music of real merit is produced which should be added to the collection.

"Homes in which such songs are sung, homes in which fathers and mothers sing such songs first to and then with their children, are among the greatest influences of civilization. More important than the songs or the singing is the habit instilled in early life of finding pleasure in simple family association within the walls of home itself."

The Bible on Dancing

We are glad to say that as a denomination we have been spared much of the disastrous effects of the modern dance. This unchristian institution is sometimes defended from the standpoint that some men and women of God in past days danced, this record being found in the Bible. Dr. Patton has rendered acceptable service in pointing out very clearly nine points on the dance question as it is found in the Bible. He carefully examined every text of Scripture in which the word occurs, and reached these conclusions:

1. That dancing of old was a religious act among idolaters as well as worshipers of the true God.
2. That it was an expression of joy for victories and other mercies.
3. That dancing took place in the daytime.
4. That the women danced by themselves.
5. That the men seldom danced.
6. That men and women never danced together.
7. That dancing as an amusement was regarded as disreputable, fit only for the "vain fellows."
8. That the only instances recorded in the Bible of dancing for amusement are of the worldly families described by Job, the daughter of the murderess, Herodias, and the "vain fellows."
9. That the Bible nowhere sanctions such a thing as the modern dance.

Ty Cobb's Regret a Lesson to All

Ty Cobb is considered by many as one of the most successful ball players and managers in the world. It is worth while for every young person who stands at the threshold of life to ponder well the regret expressed at the close of a career that is counted honorable from the world's standpoint. Recreation and athletics is one thing, and the same thing pursued as a sport is another thing. It only adds emphasis to Solomon's conclusions. "All is vanity and vexation of spirit." Never have we heard a true follower of Jesus Christ utter such regret, and feeling such vexation of spirit as Ty Cobb manifests in this statement:

"If I had my time over again, I would probably be a surgeon instead of a baseball player. I have only one regret: I shall not have done any real good to humanity when I retire."

Four Thousand, Five Hundred and Twenty-three Miles of Missionary Touring

Our returned missionaries can hardly be accused of being idlers, even in their periods of furlough. We certainly wish them to have periods when they will relax entirely, for their work on the field is strenuous. This rest should not be overlooked. We likewise believe that they will be blessed in doing some of the work in which they are engaged. Rest is sweeter after toil. We append the following brief note describing the experience of one of our missionaries on furlough as given by the Weekly Mission News:

"Reached home safely after nine weeks and one day on the road with our family together the entire time. Traveled 4523 miles in the car. Held two series of meetings. Spoke in four missionary programs. Attended and spoke in fifty-one missionary services and visited forty-two different congregations.

Put Your Church on the Map

Occasionally we are asked, "Where are you going on your next evangelistic trip?" Usually we reply, "To....." Again they ask, "Well, where is that place? I never saw that place on the map." To this we have replied, "Well, let's hope the place is still on the map, as we are expecting to tarry on this earth a little while yet, if God wills."

Usually this is spoken of small towns or small congregations. Evangelists are sometimes blamed for not visiting small congregations as often as they ought. While this may be true in some cases, because small churches often will not send for a man from a long distance on account of the expense involved, unless they use his service in different congregations at the same time, and then too often the State gets the credit, and the mind turns to the larger and more widely known congregations. The writer was recently reminded of this matter, which caused us to think along this line. In looking over a list of ten years of evangelistic work, preaching more than once a day on an average, we found that we had assisted in more revivals in small congregations than in the larger ones. Then knowing all the evangelists in the Mennonite Church personally, I know of none who evades the small congregations.

This partly brought me to this conclusion: That the larger congregations are more highly organized, having correspondents who report all the main happenings of the church. Besides this there are usually more additions and confessions at these places, and this in itself challenges attention.

What we started out to say is this: Let the smaller congregations see that they have a live correspondent, who sees that their church stays on the map of publicity.

Athens—Rome—Jerusalem

The above names are symbols of three great things which constitute much that concerns the interests of mankind. Athens stood for education, culture and training. Rome stood for force and human government. Je-

rusalem stood for the seat of spirituality, and force of truth. Athens degenerated with all its culture, Rome crumbled and fell with all its display of law and human force, and Jerusalem sank into disgrace with all its remarkable spiritual privileges. The conclusion we have reached is this, that apart from Jesus Christ man is an utter failure, regardless of the situation in which he finds himself. It also disproves the upward climb of man. Eliminate Jesus Christ from any civilization, then decay, degeneracy and downfall will result as certainly as the night follows the day. Athens, Rome and Jerusalem indeed need Jesus.

7:00 P. M. is the Hour of Your Fate

No other period of the day is so fateful as 7:00 P. M., and the three hours following that time. A wise man has written: "Let every man be master of his time." The three hours can be used to forward one's usefulness, getting ready for the leadership, larger responsibility, and making life more interesting. This time can also be thrown away in idle dissipation of time and forces entrusted to every human being. In the average year of week-days there are 313 evenings—almost a thousand hours between the hours of seven and ten. From the age of ten to sixty this time amounts to 46,950 hours. What a responsibility as to its proper use if considered in its entirety! The long winter evenings are coming on apace. What are you planning to do with them? Use or misuse, save or squander these precious hours and they will spell the destiny of any life. It will seal the fate; either a life of success or an abject failure. 7:00 P. M. is a fateful hour.

Vacation Bible Schools

Throughout the length and breadth of this nation, Bible schools have sprung up. This has been largely brought about by the absence of Bible teaching in the public schools. In Marion county, Indiana, 3000 pupils attended such a school. The city of Chicago recorded 300 schools with about 50,000 in attendance.

These schools salvage the child's idle time, they give purpose to his recreational hours, they give Bible knowledge, they re-enforce the teachings of the Sunday school, enlist parents' interest in the church, train better teachers for the Sunday school, reach pupils that the Sunday school does not reach.

Wherever it is possible these schools ought to be started. Conferences should make every effort to be ready to sponsor and provide material and courses suitable for this worth while service.

"As a Man Thinketh in His Heart, so is He"

Finally, brethren, whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report; if there be any virtue, and if there be any praise, think on these things.—Philippians 4:8.

CHRISTIAN LIFE

BIBLE TEACHING ON THE DEVOTIONAL COVERING

In the Young People's Bible Meeting at the Science Ridge congregation, near Sterling, Illinois, the sisters gave expression to a Bible teaching that especially affects Christian life. They were not conscious that they were speaking farther than their own community, when they read these essays, which express noble, Christian sentiments on this perplexing problem. Their pastor, A. C. Good, kindly favored us with the copy, believing that it would help others to hear our sisters express themselves. May God bless these messages, as well as those that because of lack of space, cannot be printed.—Editor.

THE SIGNIFICANCE OF THE DEVOTIONAL COVERING

Mamie Good

We are this evening giving our attention to the study of one of the distinctive teachings of the Bible. It is significant because, it has a place in the inspired Word. We as Christian people believe in the inspiration of the Scriptures and all we find there is given for a purpose.

To reject a certain portion would give us an equal right to reject any or all that may not be according to our liking. Who would dare to say that the teachings of Paul on love, communion, marriage, selfdenial, idolatry, etc., were only for his day, and were not applicable or practical for our day? We have not yet found any one who was deeply spiritual, and longing to know the will of God more perfectly, that objected to this or any other doctrine of the Word.

Let us note what Paul says: "Be ye followers of me even as I also am of Christ." We notice the commendation of praise for obedience. "Now I praise you, brethren, that you remember me in all things and keep the ordinances as I delivered them unto you." We know that God is a God of order, and here we have an example of this order. God, Christ, man, woman. Would we say then that because woman is mentioned last that she is inferior to man, and beneath him? Not at all; no more than we would say that the Holy Spirit is inferior to Christ, because He is mentioned last in God's order of, God, Christ and Holy Spirit. But rather we think of it as, In Christ Jesus we are all one, only we have our God-given place.

Now let us see the beauty of God's order for worship, and that is particularly what He has in mind. "Every man pray-

ing or prophesying having his head covered, dishonoreth his head" (that is, Christ). "But every woman praying or prophesying with her head uncovered dishonoreth her head (man), for that is even all one as if she were shaven."

To-day we have a modern application of verse 6: "But if the woman be not covered, then let her be shorn," and we have the bobbed hair craze that is sweeping over our country. Is not this a mark of dishonor for her head, and do we not see the results of this departure from God's order in social, home, spiritual and national life of to-day? There can be no departure



A Group of Mennonite Sisters

from God's order without loss to the individual, home, church or nation.

But Paul says further: "If it be a shame (and he takes for granted that it is) for a woman to be shorn or shaven, then let her be covered." Surely there is a blessing in store for those who thus obediently follow the teachings of His Word, and especially so when there is a life of consistency also. Would it not be well to-day for Christian women professing godliness to follow the teachings of Paul on this point? Surely there would be no loss, and if there be no loss to our spiritual life and power, there would of necessity be a gain. Anything that adds power to our Christian lives

ought to be worth while. God places a premium on obedience, and a discount on disobedience. We are the judge as to which we want, when it comes to the observance of the doctrines of His Word.

May we gladly, joyfully and wholeheartedly enter into the spirit of this ordinance, believing that there is a blessing in store for those who will observe the same.

WHY IS A SPECIAL COVERING REASONABLE?

The devotional covering as taught in the Scriptures has a divine significance and purpose and unless it is of a character that shows forth that significance it is worthless. The Scriptural covering is a visible sign of humility and womanly subjection to the will of God. The Scriptures do not state what that covering should be, but surely the covering chosen by our Church fulfils the requirements for it is recognized everywhere as a

sign of humility and obedience, and that those who wear it do so because they are in submission to the will of God. The most fashionable things worn, signify obedience to carnal desires, pride, and a love for the world, which is opposed to Paul's teaching in I Cor. 11; obedience to God, humility, and love to Jesus.

The apostles recognized the necessity of something visible to show the relation between man and woman. "For I would have you know," he says, "that the head of

every man is Christ; and the head of the woman is the man, and the head of Christ is God;" so there should be something visible to show the relation between them. In I Cor. 11:5,6 we read: "But every woman that prayeth or prophesieth with her head uncovered, dishonoreth her head; for that is even all one as if she were shaven. For if the woman be not covered, let her also be shorn; but if it be a shame for a woman to be shorn, let her be covered."

The word "also" in verse 6 settles this matter. With remarkable force, the apostle argues that if the woman discards the covering which God through His ambassa-

dors, has ordained shall be worn, she might as well discard the covering which Nature gives. In verse 10 we read, "For this cause ought a woman to have power on her head because of the angels." Angels recognize their relation to God.

Nature has provided woman with a covering and it is a glory to her, but that this is not the covering which the apostle calls an "ordinance" is evident from the language of verses 5 and 6. A devotional covering is worn for that purpose and its presence means that it is a time of prayer or public devotions, or indicates a spirit of unceasing prayer.

WHAT DOES THE WEARER OF THE COVERING EXPRESS?

Mary Wade

In the Oriental countries the covering is a custom among the people in common. A woman being veiled or covered shows her chastity.

It appears that in the Corinthian Church there was disorder, one of the causes for which was the conduct of woman in religious assemblies, who in all probability carried their newly found Christian liberty a little too far, over-stepping the bounds of propriety in some matters as established by the custom of the times.

Paul takes up the subject and in his argument he shows that in such assemblies a woman has a visible superior, that she was created second to man, that she should consider the angels who are regarded as present at such gatherings, and that she should consider commonly understood propriety. Thus the wearer of the covering shows the right relationship between man and woman in the Lord. It also expresses a willingness to take her rightful place and labor for her Lord.

The covering is an emblem of purity, a sign of chastity. In keeping this ordinance we show our loyalty to the Church, and a worshipful spirit toward our God.

Therefore it behooves us to be careful as to our conduct, that the wearing of the prayer head covering may not become a mockery.

Having found our rightful place as Christian women, it will become easy for us to comply with this ordinance. In John 14 we gather this thought: "Faith makes all things possible; love makes all things easy."

WHEN, WHERE AND HOW SHOULD THE DEVOTIONAL COVERING BE WORN?

Jennie Kreider

"Be ye followers of me even as I also am of Christ. Now I praise you brethren, that you remember me in all things and keep the ordinances as I delivered them unto you." The apostle Paul desires to express his satisfaction in the brethren at Corinth in that they had adhered to the

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GRATITUDE—A CHRISTIAN GRACE

Nellie Frances Coffman

Gratitude is a very comprehensive word. One writer says it includes five things: "A deep and lively sense of benefits received, ardent love to and complacency in the benefactor, the immediate beginning to make all possible returns to the donor; a fixed purpose in heart to make better returns, and a determined resolution to retain gratitude for the benefit or favors to the end of life."

We are so slow to realize the continued favors that God so graciously bestows

Blessings that Ravel Out

Thomas Fuller writes, "Many favors which God giveth us ravel out for want of hemming through our own unthankfulness, for though prayer purchaseth blessings, giving praise doth keep the quiet possession of them." Gratitude flows from the grateful heart as naturally as water from a bubbling spring.

Whittier once said:

"Ingratitude is dark and sombre,
Praise is light and beautiful.
Follow with reverent steps the great example
Of Him whose holy work was 'doing good,'
So shall the wide earth seem our Father's temple,
Each loving life a psalm of gratitude."

Here we also see a contrast.

"Where Are the Nine?"

We read in the Bible that during Christ's ministry, He at one time healed ten lepers. Only one returned to give thanks. All will admit that was undeniably ungrateful conduct, yet are we not guilty of just as great neglect of duty in the same line? God so graciously sends us sunshine and rain yet how often do we hear people thanking the Lord for it? Too frequently we hear irreverent remarks about the weather man and frivolous complaints about conditions controlled by God's unerring hand.

The truly grateful soul will give thanks always. Not only when prosperity and happiness smile upon them but also when adversity stares them in the face. The following quotation from Orville Dewey so beautifully sets forth this thought. "Notwithstanding all that I have suffered, notwithstanding all the pain and weariness and anxiety and sorrow that necessarily enter into life, and the inward errings that are worse than all, I would end my record with a devout thanksgiving to the great Author of my being. For more and more am I unwilling to make my gratitude to him what is commonly called 'a thanksgiving for mercies'—for any benefits or blessings that are peculiar to myself, or my friends, or indeed to any man. Instead of this, I would have it to be gratitude for all that belongs to my life and being,—for joy and sorrow, for health and sickness, for success and disappointment, for virtue and temptation, for life and death; because I believe that all is meant for good." Paul also in his letter to the Ephesians recorded this fact in these words. "Giving thanks always for all things unto God and the Father in the name of our Lord Jesus Christ."

Thankful Always

In the above we also are given some idea as to when we should be grateful. "Giving thanks always."

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STIR ME

"Stir me, O stir me, Lord, I care not how;
But stir my heart in passion for the world;

Stir me to give, to go, but most to pray:

Stir, till the blood-red banner be unfurled

O'er lands that still in heathen darkness lie,

O'er deserts where no cross is lifted high.

"Stir me, O stir me, Lord, till all my heart

Is filled with strong compassion for these souls,

Till Thy compelling 'must' drives me to prayer;

Till Thy constraining love reach to the poles,

Far North and South, in burning deep desire;

Till East and West are caught in love's great fire.

"Stir me, O Lord! Thy heart was stirred

By love's intensest fire, till Thou did'st give

Thine only Son, Thy best-beloved One,

E'en to the dreadful Cross that I might live:

Stir me to give myself so back to Thee

That Thou can'st give Thyself again through me.

"Stir me, O stir me, Lord; for I can see

The glorious triumph day begin to break;

The dawn already gilds the eastern sky!

O Church of Christ, Awake!—Awake!

O, stir us, Lord, as heralds of that day!

The night is past, our King is on His way!" —Selected.

upon us and forget the feelings of gratitude, thanksgiving and praise we should constantly present to Him for His mercies. David in the Psalms repeatedly calls attention to His goodness in words like these: "Blessed be the Lord, who daily loadeth us with benefits." "Bless the Lord, O my soul, and forget not all his benefits." He also remembers his duty to his Creator and says: "What shall I render unto the Lord for all his benefits toward me?"

• MISSIONS •

A RURAL MISSION FIELD—SOME PROBLEMS AND METHODS

P. S. Martin

The author of this article combines business, farming and missions. O, that God would raise up more men of this type! He is alive to the interests of the King of kings as are also his co-workers. We especially appreciate the splendid work the school teacher renders her Lord. May God continue to bless His work and workers in this field.—Editor.

Nestled in a very narrow valley between the mountains west of Harrisonburg, Va., is located the Gospel Hill congregation of the Mennonite Church. The community comprises about 140 families and is blessed with a church house, a good one-room county school building, a post office and a small store. The total population is a little more than 200 souls.

Our church started work in this field many years ago. Preaching services were held at the old school house once each month. A few faithful members were secured. About fifteen years ago Sunday school was begun and preaching services were held twice a month.

The work prospered and a little later a church house was built. Evangelistic meetings were held from time to time and the congregation soon totaled more than one hundred members, representing nearly the entire adult population. But alas! in the course of a few years the number of the communicant members was reduced to less than half of the membership and many had back-slidden into the depths of sin.

As to the cause of this falling away it may be attributed in part to the shallowness of the soil in which the seed fell, and also possibly to a lack of sufficient "watering" and "cultivating." Many of these people seem to be inherently passive and about 40 per cent of the adult population is illiterate.

This will explain the unusual need of special shepherding and care. With preaching services twice a month and Sunday school only six months a year, it was not possible to supply many of the babes in Christ with a sufficient amount of care and spiritual food to keep them growing. Where spiritual growth ceases disease begins, and death may quickly follow.

Problems

Briefly stated then, the major problems now encountered in this field are back-sliding, illiteracy, and poverty. In these last days it is a problem to get men and women into the church, but it is a much greater problem to so conduct the work that the members secured will grow strong in the Christian life and be able to stand in spite of the unusual activity of the

Adversary. It is the writer's conviction that the tendency of the church today is to over-emphasize evangelistic effort and neglect the house to house teaching and personal work that was so prominent in the early church. Acts 5:42. Acts 20:20.

This is of particular importance where illiteracy so widely prevails and so many must depend largely on others for their spiritual food. Fortunately, the rising generation in this field has splendid school facilities which for the most part are being taken advantage of. We can therefore look to the future with hope.

It would be hard to convey to the reader the poverty of these people. They not only need soul food, but it is very hard for many to provide the bare necessities of life. The land is nearly all steep and stony, and not very fertile,—so that "raising a living" is hardly possible. Lumbering in its various phases has been the principal source of income for years. This work is growing less as the supply of timber diminishes, and furthermore it is work that only the more able-bodied can engage in. We are therefore hoping and praying that some industrial assistance may be given which will make it not only possible to earn a better living, but also enable fathers and brothers to be at home more of the time as life in lumber camps has not proved conducive to spiritual growth or morality.

Methods of Work

Seeing the pressing need of greater effort in order that the membership might be strengthened and those won back whom the enemy had stolen away, it was decided to have Sunday school during as much of the year as possible. (During the winter months the roads over the mountains are often almost impassable for autos). Sunday school is now conducted nine months by the regular workers and the remaining three months by native workers with the aid of the teacher in the public school. Preaching services are held each Sunday throughout the year.

Sister Teaches Public School

One of the greatest aids to the work in this field is the fact that a truly con-

secrated and devoted sister has taught the public school for the past several years. Her work among the children not only includes the usual school work, but also the teaching of Scripture verses, high standards of morality, and proper care of the body, so that body, soul and spirit are nourished, which is true education.

Many of the children are very bright and their ability to repeat from memory Scripture verses would put to shame many from well-to-do homes and stronger congregations. The possibilities of the Christian teacher in the public school as an aid in rural missions can hardly be estimated. It is to be hoped that many of our capable young brethren and sisters will take advantage of this opportunity for service. Not only in the training of the children, but also the opportunity for visitation work and helping in the Sunday school enables the teacher to be one of the most effective of rural mission workers.

Weekly Prayer Meeting

Realizing the need of spiritual growth and desiring more Holy Spirit power in the work, it was decided some eighteen months ago to have a weekly prayer meeting. This is held each Friday night in the school house because it is more favorably located than the church. Interest and attendance have been good and several confessions are among the visible results. These weekly meetings of Bible study and prayer are commended as an aid in rural mission work.

Jointly with the Prayer Meeting an effort is made to have each Christian pray definitely daily for at least one unsaved person in the community. The Lord is blessing the effort. A prayer League is contemplated to assist in this work. Oh, that this were not only an age in which electricity and steam are harnessed, but also the mighty power of prevailing intercessory prayer in mission work!

Pastoral and Personal Work

Of course, the ideal way to take care of the pastoral work of any congregation is to have the minister located in the community. These people have particular need of a daily example and adviser. So far this has not been done, but the field is assigned to a minister from the home congregation from the Shenandoah Valley. Visitation work is done by the minister and Sunday school workers. Increased effort along this line has been rewarded by a strengthening of the work and the saving of souls.

As a means of strengthening the young disciples and teaching older ones we have

arranged to have Sunday school lesson and other Scriptures if desired read in the homes of the illiterate each week by young brethren and sisters.

Conclusion

Dear Reader, we have tried to tell you something of our little rural field, some of the problems and how we are trying to solve them and advance the cause of Christ. We are encouraged by what our Lord has done for us and for what the future seems to promise. But as we compare our mission work today with the zeal and spiritual power of the early church, we realize the truth of the asser-

tion, "the Church to-day is only playing at missions."

The church was founded for the sole purpose of spreading the Gospel and the church that fails to do this has no longer a right to exist. If missionary effort is the supreme business of the church it also necessarily follows that this should be the chief concern of each member of the Church.

We beg an interest in your prayers in behalf of the work here, and also that you pray the Lord of Harvest to send forth more laborers. There is something for all to do.

Harrisonburg, Va.

ALLEY TO FARM

John L. Harnish

Some twenty miles separate the city and farm scenes on this page. What a difference that means in health, habits, and influences that carry for years into the future.

Life for a child in the city slums is a tragedy at its very best. To many, the street and the alley are the only playgrounds they know. Motor trucks rumble in front of them. Passersby jostle them. Yet here they are compelled to play from morning until night. And the moral atmosphere of the street is as polluted as the air they breathe. The scorching heat of

they do not compare with the beauties of nature! Even the sun, the moon, and the stars are dimmed by the smoke of the city.

Down on The Farm

On the other hand we must not forget that the city has beautiful parks to which the children may go. Some go frequently; others seldom. But even spending a few hours in the beautifully kept parks, is nothing like being privileged to spend a few weeks in the country. Everything is too artificial; the lagoons; the plant and flower houses; the bird and animal pens, etc.—



The City Child's Playground

the sun, as it beats upon the parched pavement, is unbroken by shade of tree or blade of grass. Many a city child never saw the beauty of the sunrise or the sunset. To them the horizon is the blackened roofs of dwellings and the tops of skyscrapers. The birds, the flowers, the green fields, the trees, and the domestic animals, with which the country children are all so familiar, are almost unknown. Wonderful achievements of man can be seen, but

what are all these compared with the country farmyard, with its spacious buildings, velvety lawn, and great trees. Then there is the meadow, the harvestfield, the orchard, and the creek—all so inviting. Where is the city boy or girl who does not enjoy the treat of bringing home the cows, driving horses, carrying water to the harvest field, hunting eggs, feeding the chickens and the like. Then, after a busy day of work and play to lie down to sleep

in a snowy white bed, and enjoy the fresh country air of a well ventilated room.

Then think of the orchards laden with fruit, the gallons of fresh milk, the real butter, the green vegetables from the garden, the heavily laden table of harvesting and threshing time. Do you wonder that the city child not accustomed to sitting up to a table with such a supply of fresh and nutritious food, and whose "cows" give no cream, should enjoy such a meal, and ask as one did, "May I eat all I want?"

"That Ain't Milk; Milk's Blue"

On one such farm, where a little city chap was taken in for a few weeks, the mother in the home noticed that the little fellow did not drink his milk, and she asked him why. And he said, "I ain't got no



Helping Dobbin Carry Water to the Harvesters

milk." "Why, yes," she said, "Johnny, that's your milk right by your plate." And the little fellow said, "That ain't milk; milk's blue." He had been living on watered milk in the city, and almost the hardest trial that ever came into his life was when he had to leave the fresh creamy drink at the farm and go back to the doctored milk of the city.

The Eternal Value of Fresh Air Work

Since regular attendance in Sunday school is one of the requirements made by the mission, which entitles the children to a vacation, the fresh air work is the means of gaining many for the Sunday school and keeping them in the Sunday school. Of course the most regular pupils get first chance to go to the country. In regard to this work, the superintendent of one of our missions, which has sent out children for a number of years, states, "This particular activity, in proportion to the time and money expended, has been

(Concluded on page 701)

PEN PICTURES OF AN ARGENTINE TOWN

Florence B. Lauver

The towns of the Argentine are quite different from those of North America, altho they also are laid off in squares. The houses are all much alike being built of stone, one story high with barred windows. There is no porch in front as in the States but the patio is in the center of the house, or rather the rooms are all built around an open court which seems much like a large room without a roof. All the rooms open into the patio. A beautiful zaguan or hall leads from the street to the patio. A high stone wall entirely surrounds the entire house with broken glass on top of the wall so that no one will try to enter to steal. There are many robbers in this country as there are in all lands which have not the Gospel.

Recently I read that all countries that have not the Gospel are extremely wicked in the four following sins:—theft, lying, vice and immorality, idol worship and superstition. We find this to be very true. Here no one trusts another because every one lies and thinks nothing of it. The article also stated that as soon as the Gospel enters with its cleansing Power that these evils are corrected to a large extent. How thankful we should be for the blessed Word and a country in which it is taught as in our native land.

We see square after square of houses as described above, also many fruit-stands, dry goods and grocery stores and a great many saloons and gambling houses. And oh! the souls that throng these places of wickedness which lead them to ruin and keep their families in want. They are all built up to the street. Some of the stores have their goods attractively arranged and are well kept. But here in Carlos Casares some of the stores are very dirty, more so than in many of the towns. The people usually say that it is because the Russian Jews have the business houses and are more dirty and careless than other tradesmen. There are also many Argentine stores and two of the largest are branches of a large firm who have fine stores in nearly all the large Argentina towns.

Along the edge or on the outskirts of Argentina towns are usually found a great many mud huts where the poor are huddled together in a small, one roomed house. These are the homes especially like to visit so as to speak to the women who daily toil away in their deplorable

condition, without Christ Who alone can give them salvation and eternal life. They are the most eager to hear and respond to the Gospel.

Here the main promenade leads to the station. The young people frequent this walk and there is always a large crowd of people at the station, even late at night.

We find that the wealthier people are harder to reach than the poorer ones. There is a greater difference here between the rich and poor than in the States, and the rich seem to think that our religion

SHALL WE EAT OUR MORSEL ALONE?

"If I have eaten my morsel alone"—

The patriarch spoke in scorn:

What would he think of the Church were he shown
Heathendom, huge, forlorn,
Godless, Christless, with soul unfed,
While the Church's ailment is fulness of bread,
Eating her morsel alone?

"We do not well with good tidings for all,"
Said the lepers four from the gate,

"To tell them not, lest mischief befall
If till morning light we wait."
Dare we lose time, ere we gladly spread
The tidings good of the Heavenly Bread?
Dare we eat our morsel alone?

"I am debtor alike to the Jew and the Greek,"
The mighty Apostle cried,
Traversing continents, souls to seek,
For the love of the Crucified.
Centuries, centuries since have sped;
Millions are perishing; we have Bread;
But we eat our morsel alone.

Ever, of them who have largest dower,
Shall heaven require the more;
Ours is affluence, knowledge, power,
Ocean from shore to shore;
And East and West in our ears have said,
"Give us, give us your living Bread;"
Yet we eat our morsel alone.

"Freely, as ye have received, so give,"
He bade, who hath given us all:
How shall the soul in us longer live,
Deaf to their starving call,
For whom the Blood of the Lord was shed,
And His Body broken to give them Bread,
If we eat our morsel alone?

—Christian Missionary Intelligencer.

is only for the poor. A North American representative of a farm machinery concern visited us one day and he said that he would like to throw some of these men into the ocean as they oppress the poor and keep them in such a pitiable condition. This was a strong statement but we pray that many of them may find Christ and own Him as their Savior and thus these industrial conditions will be much improved. We have one family here who are members of the church and are fairly well to do. Another couple quite advanced in years,

seem to be counting the cost. They first came with some visitors of theirs who were members in another town. The woman came to visit me last week and is seeking the Truth. We went to visit them, thinking we were going to a poor home and were surprised to find them in a very nice home. That they may find Christ is our prayer.

Another family who are seemingly interested are our next door neighbors and the owner of our house. They believe that the Catholics teach contrary to the Word and have shown their sympathy with our teaching. The mother and daughter are especially interested. I taught the daughter English for a short time and she likes to talk about our religion and read our books.

Two classes, the rich and the Jews are the hardest to reach, but with your prayers and the help of Him Who will never leave us nor forsake us, they too may be won. Pray with us, that more may be reached from these two class and that they may be a blessing to the South American church.

Carlos Casares, F. C. O.

Gratitude A Christian Grace
(Concluded from page 683)

"Count your blessings, neglect them not,
Lest your benefits be forgot.
Blessings forgotten soon grow old,
Hearts ungrateful soon become cold
So give some thanks and get some cheer,
Not one but every day in the year.

Some time each day in thankfulness spent,
Will give you a spirit of content;
Hearts not oft attuned to praise
Soon grow careless in their ways;
So give some thanks and get some cheer,
Not one but every day in the year."

Thru Christ, a Grateful Heart

But the crowning point in our gratitude should be reached when we can say in the words of Paul. "But thanks be to God who giveth us the victory thru our Lord Jesus Christ." For

all victory is thru Christ and a life of love and service for him show the truest evidence of gratitude.

In conclusion let us say with George Herbert.

"Thou hast given so much to me,
Give one thing more, a grateful heart.
Not thankful when it pleaseth me
As if thy blessings had spare days,
But such a heart whose pulse may be,
Thy Praise."

"We learn to do by doing."

BLESSINGS OF THE UNSELFISH LIFE

Ada Orendorf

If any man will come after me, let him deny himself, and take up his cross daily, and follow me. For whosoever will save his life shall lose it: but whosoever will lose his life for my sake, the same shall save it.—Luke 9:23, 24.

Does the unselfish life mean giving all and doing all for others? Some one has said, "Until we cease to live for self, we have not begun to live at all." Are we happy in the success of others or are we always asking blessings for ourselves? Can we forget ourselves in the welfare of others?

Wherever we may be, our lives are constantly coming in touch with other lives. We must be willing to give up our own way, our ease, our comfort, if we are going to live up to the principles of the law of Christian love. Selfishness is one of the characteristics of the last days. "For men shall be lovers of their own selves." II Tim. 2:3.

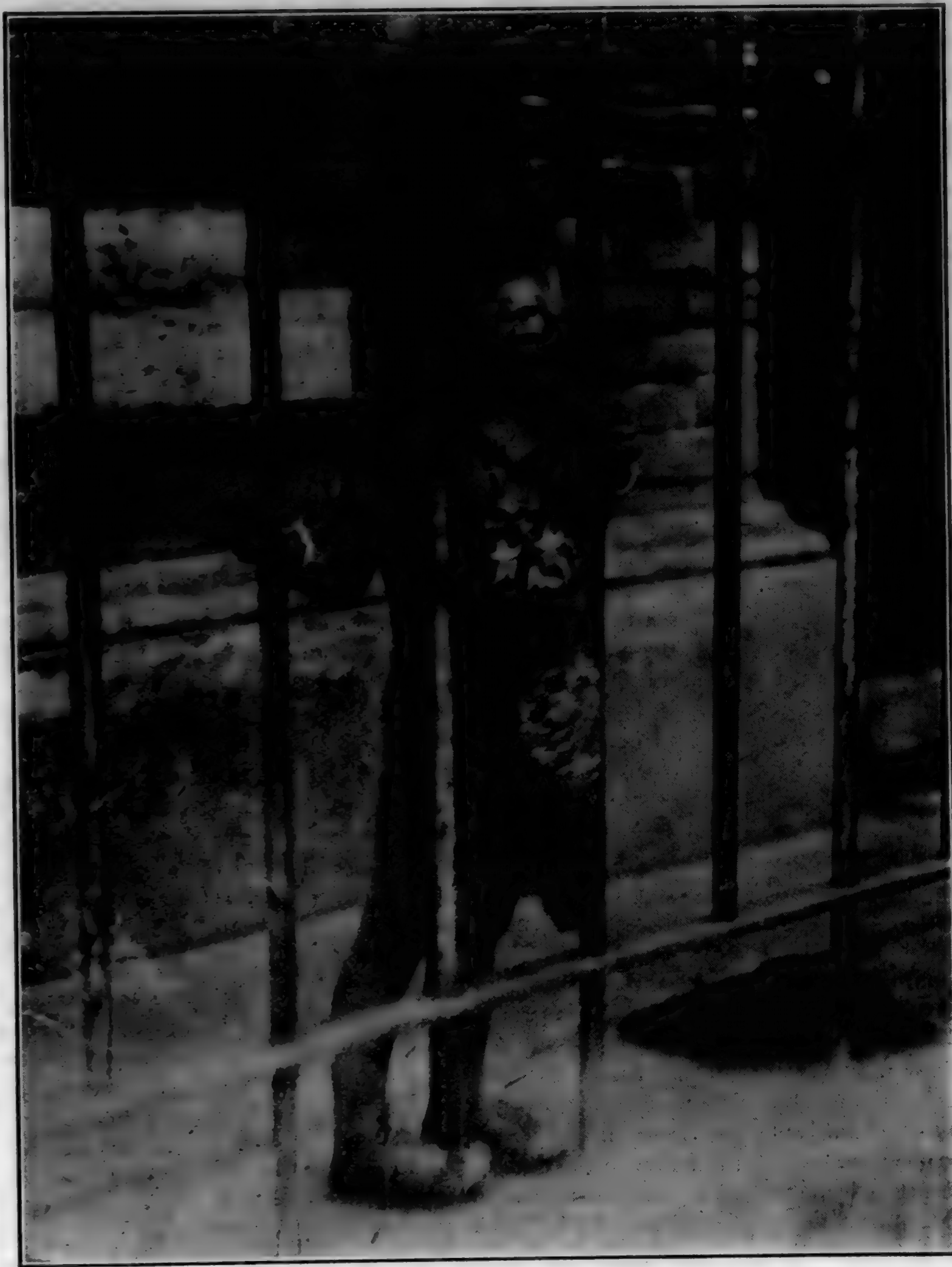
The Curse of Selfishness

In every walk of life and in so many different ways we can see the effect of selfishness; in the business world, in social life and sad to say, too often within the circle of the Church and Sunday school. Leaders and teachers should guard against any selfish motives. Children seem instinctively to detect selfishness and are repelled by it, even though it may be so easy for them to be selfish themselves.

If we show faithfulness and unselfishness, no matter how small the task may seem, we receive a blessing far greater than if we were doing some important work in a selfish spirit. Work willingly and unselfishly in the task given to you and there will always be a place for you to fill and real joy and satisfaction in doing your work as unto the Lord. Unselfishness is a great asset to Sunday school work. Can we be unselfish to the extent that we can lay aside our petty fears, dislikes or prejudices and devote ourselves wholly to the Lord's work? How often we fail to do it because it is of no special benefit to ourselves, forgetful of the blessing lost and the detriment to the cause.

There may be a tendency to selfishness

in our prayer life. Do we remember others for whom we are concerned or do we spend the most time asking for our own individual needs? The prayers of the unselfish life are wide-reaching and effective. Selfishness thinks if it does not look out for itself, no one else will, and that is where it is mistaken. The world loves the unselfish man and is glad to help him



It makes a great difference on which side of the fence one stands when on the other side is a Mission Playground
Courtesy of Record of Christian Work.

along as he has helped many others along. But the unselfish man is left to shift for himself.

Lot's Folly

When Abraham gave his nephew, Lot, his choice of all the lands of Canaan, Lot chose what he thought was the best and richest from the material side. But Abraham reaped the larger gains of unselfishness. His choice of Rocky Hebron proved

best for his soul, and in the end far better in a material way than Lot's choice.

No people are more sought after than those who are willing to give of their time, talent and love, to others. Just a kind word or smile, or a bit of sympathy given freely with a generous supply of love will bring a blessing never to be forgotten or regretted.

Auntie Found the Secret

A young woman once asked a dear old lady, who had passed the fourscore years, "What makes you always so cheerful and contented, Auntie? You never seem to mind what comes to you, you take it all as if it were just the thing you wanted whether it pleases you or not." The dear old lady smiled and said, "I never let myself get so used to anything that I cannot do without it. You know we can't always have the things we like best nor do the things that are the easiest, so it is a great deal better not to let yourself get so used to certain ways and certain things that it is hard to change. If I feel I always want the same chair I make myself get up and sit somewhere else, because I think it is better for me to be contented in one place just the same as in another."

The Lord's School

Our Lord and Teacher sometimes uses in our training those methods which we are not wise enough to use ourselves. By frequent changes in our lot He accustoms us to be content with such things as we have. He teaches us that "life is more than meat," and the true life does not consist in outward circumstances. As Christians we sometimes become depressed and discouraged. There is no better way to receive a blessing than to forget ourselves and our troubles and help some one else with their difficulty.

There is a blessing in giving and helping that can never be experienced in getting and taking. Some one has said that "the little lad" could have eaten his bit of lunch alone, but he did not. He gave it all, and fed five thousand others. When the church, for whom Christ gave all, give like that, the world will be evangelized and our Lord will come.

(Concluded on page 701)



BIBLE STUDY



FAITH AND PRACTICE — ACTS XXXIX

Paul's trial before Felix, at Ceasarea, took place five days after his arrival at that city.—Acts 24. It is evident from the account that is here given that Paul's trial before Felix was never completed. The accusers, led by Tertullus, appeared before the Governor and stated their case, it having been assented to by the Jews who had come also. Tertullus made a few charges against Paul. The Jews assented to what he had said, after which, Paul was allowed to make a defense. The court was then dismissed until such a time as the testimony of the Jews and Paul could be substantiated by the chief captain, Lysias. While Felix and Drusilla again heard Paul as he discoursed concerning the faith of the Gospel which he preached, there is no account given of a further trial under this Governor.

There is a distinct portrayal of human nature on the part of those persons who appeared before Felix to bring the charges against Paul. The same traits which Christ found there were still manifest. It was their desire to receive honor of men and to use that particular influence in order to gain an advantage for themselves. The flattering which was indulged in by Tertullus, as the spokesman of the Jews, was at once uncalled for and untrue as concerning his clients. The Jews had complained of the interference of the Roman government in their purpose to destroy the life of this man Paul,—vv 6,7, yet they professed that they had enjoyed great quietness and many favors from his hands. They had wished to set aside the Roman jurisdiction in preference to their own laws and the execution of them, but pretended to accept the Roman rule with all thankfulness.—v 3. Hypocrisy and flattery are two prevalent elements in the nature of man. They are both deceitful, and the source of both is in him who was a "liar from the beginning."

The real accusation made by the Jews against Paul was that of his going about to profane the temple. They gave no proofs of his having done such an indignity. The assertion was made, but not sustained. This plea would have won the sympathy of any Governor in those days, for, as little as they may have respected the individual preferences of religionists, it was considered a most ignoble offense to interfere with the holy places of the people of any religion. Felix was familiar with the

modes of Jewish worship, and he recognized the sacredness of the temple where the worship of Jehovah was carried on.—see v 10. Felix gave opportunity for Paul to answer the charges of the Jews.

As for Felix, he gave evidence of at least being an impartial Governor. He seemed to have been callous to the flattery of the Jewish lawyer, and to have sensed the insincerity of the Jewish accusers, who said that all the accusations set forth were true.—v 9. Felix beckoned to speak.

The first part of Paul's discourse was a denial of the assertions made by the Jews. He did not defile the temple, he had not disputed with any in the temple, he did not raise up the people, either in the synagogue or in any other place. Paul wisely left the matter to be proved by his accusers. As now, under the justice of law, the convicted man must be proved guilty. Suspicion has hanged many a man, guilty or not guilty. Suspicion has injured countless persons who were never guilty, and common justice requires that guilt be first proved before judgment is passed. Christian principle demands that evil shall not be suspected, and guilt be established only upon the witness of a number of persons. Paul requested the proper course of Roman justice, but he did not retaliate by exposing the treachery of the Jews against himself, and charging them with unfaithfulness to the Roman government. In this respect Paul sets a proper example of conduct for Christians under similar circumstances. It is not possible for us to escape the powers of the world at all times, but it is possible for us to place ourselves under the most favorable circumstances in order to secure justice and to do justice to all men. But, Christian principles demand that Christian charity seek the injury of none.

Paul continued his speech before Felix, giving an account of the reason for his being brought before this court. He acknowledged that a difference of opinion on religious matters was at the bottom of the trouble between himself and the Jews. It was a question of orthodoxy and heresy. The source of his belief and the belief of the Jews was the same. He believed all things that were written in the law and the prophets. There was at that time no collection of the writings of the apostles. Paul had written a number of epistles, the Gospel written by Matthew and Mark may

have been in existence, but the claim of orthodoxy lay in the belief in the law and the prophets. The Jews claimed that he was in the wrong. He claimed to exercise himself in the same writings and as having a conscience void of offense toward God, and toward men. The one matter of difference lay in the application of the doctrine of the resurrection of the dead.—vv 14 15.

Paul did not say in what particular he differed from the Jews, but it is evident to those who know his application of the doctrine of the resurrection that he referred to the resurrection of Christ, and the believers' hope of salvation and resurrection through Him. This was his particular heresy. The Pharisees believed in a resurrection but denied that Jesus rose from the dead. They would also deny that those who believed in Jesus would have a hope of resurrection. It was the one point of conflict between the Jews and Paul. Faith in Jesus was the great centre of this conflict and persecution. Paul was suffering for Jesus' sake.

In the further relation of the cause of his imprisonment and trial the apostle gave to Felix an account of his coming to Jerusalem and the events that led up to his arrest. There was nothing new given in this account. It was true to the facts as previously stated.

How well Paul was instructed in the processes of the law is noticeable. He noticed that the particular persons who had charged him with wrong were not present among the Jews who had come to accuse him.—v 19. He also called for testimony against him from those who were present, who evidently were of the Jewish council at Jerusalem, before whom he had given evidence previously. At the time of his first imprisonment in Philippi, when the governors sent word for him to be released, he refused to go until released by the authorities of the city themselves. He had a keen knowledge of the custom and methods of Roman and Jewish law. He revealed something of the training received from Gamaliel. While it may have stood him in good stead, as having been an acquirement before his calling to the ministry of Christ, it was not his chief concern in his ministry. His admonition is not, "Know the law of the land," it is, "Be submissive and respectful to the higher powers."

The defense which Paul made, the justice which he demanded, was sufficient for Felix to continue the case until further testi-

mony could be secured against Paul. The case was deferred.—v 22.

His address on the faith of Christ which Paul made before Felix and his Jewish wife Drusilla, will live long in the history of the Church. So long as the Scriptures are read, Paul's convicting sermon will be read and the effect on guilty consciences will continue. Many have said as Felix said, "Go thy way for this time." Many have said, "When I have a convenient season I will call for thee." Righteousness, temperance and judgment to come are the influences which lead men to turn to Christ. Righteousness, brings men face to face with God. Temperance brings men face to face with their moral obligations to men. Judgment brings man face to face with his own life and conscience. All bring men to the need of salvation. They make men tremble, but they never drive them from God. Felix failed by making a wrong decision. He failed to do justice to himself by a foolish delay. He failed to do justice to Paul by another delay.

The Workers' Column

Final Condition of the Lost—Revelation 21.

October 12

- I. The Final Judgment of the Beast and False Prophet.—Rev. 19:20.
 1. Their location.
 - a. They were taken, after the battle of the armies of heaven.—v 20.
 - b. They both were cast alive into the lake of fire burning with brimstone.—v 20.
 - c. Note, that they were not cast into the bottomless pit; cf. 20:1-3.
 - d. They continued to exist in the lake of fire after one thousand years. 20:10. The present tense indicates a continuance of the presence of the beast and false prophet in the lake of fire at the time that the devil was cast into it.
- II. The Final Judgment of the Devil.
 1. The dragon, who gave power to the beast and the false prophet was not at first cast into the lake of fire.—Rev. 13:2, 11, 12.
 2. The dragon, that old serpent, the devil and Satan,—(all names of the same being)—was bound by an angel from heaven for a thousand years.—20:2.
 3. The dragon was cast into the bottomless pit.—Rev. 9:1-2.—was shut up and sealed till the thousand years should be fulfilled.—Rev. 20:3.
 4. The dragon is loosed again from the bottomless pit, his prison, for a little season.—20:7.
 5. The dragon, or devil is finally cast into the lake of fire where the beast and the false prophet are.—20:10.
 6. The devil will be tormented day and night forever and ever.—v 10.
 7. Note,—the lake of fire was burning with brimstone at the time of the judgment of the beast and false prophet. They were in the same lake of fire at the time of the judg-

ment of the devil. The devil was condemned to torment day and night in the lake of fire forever and ever. If the fire and the torment of the lake of fire had not terminated during one thousand years, how long would it take to terminate a judgment, in the same fire and for the same or greater evils, which had been allotted by the same God, to continue forever and ever?

III. The Final Judgment of the Wicked.

1. By the word of Jesus, they are associated with and are of the devil.—Jn. 7:41, 44.
2. The judgment of Jesus for the ungodly is the same as that for the devil.—Matt. 25:41, 45.
3. The wicked shall be judged with fire that never shall be quenched.—Mark 9:43-48.
4. Their character.
 - a. They worship the dragon.—Rev. 13:4.
 - b. Their names are not written in the book of life of the Lamb.—Rev. 13:8; Rev. 20:15.
 - c. They are judged out of those things which are written in the books, according to their works.—Rev. 20:12.
5. Their judgment.
 - a. Their names were not found in the book of life.—20:15.
 - b. They were cast into the lake of fire, where are the beasts, false prophet, the devil, death and hell.—20:10, 14, 15; 21:8.

Loving under Difficulties.—Romans 12.

October 19

- I. Qualities to Be Possessed by the Believer.
 1. Submission to God.—A living sacrifice, holy to God.—Rom. 1:1.
 2. Self humiliation.—v 3.
 3. Consideration for others.—v 5.
 4. Love for others.—v 10.
 5. Respect for others.—Rom. 13:7.
 6. Seeking the happiness of others.—Rom. 13:10.
 7. Glorifying in the righteousness of Christ.—Rom. 13:13, 14.
- II. Conditions which Test Love.
 1. Filling one place among many.—12:4, 5.
 2. Trying to love where conditions are not lovely.—v 9.
 3. Loving the good under strong temptation from the evil.—v 9.
 4. Giving preference to others.—v 10.
 5. Not allowing business to interfere with love to God.—v 11.
 6. Keeping a loving spirit under tribulations.—v 12.
 7. Loving enemies.
 - a. When they persecute.—v 14.
 - b. When they do evil.—v 17.
 - c. When they are not peaceable.—v 18.
 - d. When they merit vengeance.—v 18.
- III. How Love Does the Hard Things.
 1. The grace that gives the victory.
 - a. Not being like the world.—v 2.
 - b. Transformed by the renewing of the mind.—v 2.
 2. The victory manifested.
 - a. Not recompensing evil.—v 17.
 - b. Doing all things honestly.—v 17.
 - c. Being at peace with all men.—v 18.
 - d. Leaving vengeance with God.—v 19.
 - e. Heaping coals of fire on the head of enemies, by
 - (1) giving the enemy food and drink.—v 20.
 - (2) overcoming evil with good.—v 21.
 - (3) showing love to all men at all times.—Rom. 13:8.

The Spiritual Growth of the Church.—I Peter 1, 2.

October 26

I. Maintaining the Salvation which Comes Through Christ.—I Pet. 1.

1. It is by regeneration.—1:3.
2. It is kept through faith.—1:5.
3. It is preserved by the power of God.—1:5.
4. It will be revealed in the last time.—1; 5, 9.
5. It is the object of the believer's hope.—1:13.
 - a. Not revealed to the prophets.—1:10-12.
 - b. Promised to this age.—v 12.
 - c. The wonder of angels.—v 12.
6. It is the inspiration of life.—1:13-25.
 - a. To be steadfast in hope.—v 13.
 - b. To holiness in life.—v 14-16.
 - c. To devotion to Christ.—vv 17-21.
 - d. To love and devotion to the brethren.—vv 22-25.

II. Means of Scriptural Growth.

1. Putting away all fleshly lusts.—2:1.
2. Giving attention and desire to the Word.—v 2.
3. Desiring an increased knowledge of Christ.—vv 3-8.
 - a. Knowledge of His grace.—v 3.
 - b. Recognition of his priesthood over the Church.—vv 4-8.
4. Aiming to magnify Christ and the spiritual life.
 - a. As a body of people magnifying the righteousness of Christ.—v 9.
 - b. Remembering the mercy of Christ to the unrighteous.—v 10.
 - c. Turning away from past sinfulness.—v 11.
 - d. Showing forth the virtues of the Lord before all men.—vv 13, 14.
5. Being faithful to Christ at the cost of suffering.—vv 15-25.

Abraham and the Promises of God.—Rom. 4.

November 2
(Junior)

I. How Abraham Was Like Ourselves.

1. He was in the flesh.—Rom. 4:1.
2. He might have depended on his own good works.—v 2.
3. He believed God, the things which God told him.—vv 3-8.
 - a. He was righteous because he believed God.—v 3.
 - b. David was also righteous because he believed the promises.—vv 6-8.

II. How Abraham Showed His Belief in God's Promises.

1. He obeyed God in the things which God commanded to him and his family.—vv 9-11.
2. He showed faith in the promises by his obeying God in other things.—vv 11-12.

III. The Promises Which Abraham Believed.

1. He would be heir of the world.—His Importunate prayer is a mighty key, son, Christ, would possess the world.—v 13.
2. He would be a father of many nations.—v 17.
3. He would have a son.—vv 19, 20.

IV. The Promises Which Abraham Received.

1. God gave him a son, Isaac.
2. God gave him back his son Isaac when he was about to offer him on the altar.—v 17.
3. God was able to perform every promise which He had made.—v 21.

EDUCATIONAL

THE GREAT SHADOWS THAT STREAM THROUGH OUR HEAVENS

L. J. Heatwole

Some Miraculous Events Mentioned in Scripture

The Scripture tell us of some events connected with human history in which the principles of astronomy and the laws that govern the natural world were miraculously broken and changed out of their regular order. In every such instance it is seen that He who used the power to construct the mighty clock-work of the sky, and put it in motion, also reserved unto Himself the power to somewhere touch a lever to cause the machinery either to slow down, or come to a stand-still for short periods, or even to so bend its apparently fixed and unalterable laws, that it should under every circumstance yield obedience to His will.

Along the trail of human history we have the recorded instances where such tremendous events happened in the past, and also where mention is made of such as are yet to be in the future. Among the first we have the account of a three day's period of total darkness that visited the land of Egypt shortly before the exodus of the Hebrews from that country. Ex. 10:22. Also the three hours of darkness that in the day-time enveloped the land of Palestine at the crucifixion of our Lord (Matt. 27:45), a time when a natural eclipse of the sun was impossible.

Future times are also mentioned when the earth shall quake,.....the heavens shall tremble, the sun and the moon shall be dark and the stars shall withdraw their shining. Joel 2:10. Also a time is mentioned, when the sun shall be darkened and the moon shall not give her light, the stars shall fall from heaven, and the powers of heaven shall be shaken. Matt. 24:29; Mark 13:24.

Shadows That Come to us According to the Laws of Nature

Total eclipses of the sun are among the most sublime phenomena that human eyes can look upon. So wonderful and impressive is the sight that people of every class give them attention when fortunate enough to be located on the part of our landscape over which the shadow of the moon travels. These celestial occurrences happen about seventy times to our world within the period of a century—that is forty times on the sun and thirty times on the moon. So

great are the opportunities for studying the various phenomena developing from such events, especially those of the sun that astronomers travel for thousands of miles to witness them. It does not often happen, even within the period of a lifetime, that the trailing shadow from a total eclipse of the sun crosses the more populous districts of the world, while their appearance at any one place a second or third time, is a rare occurrence.

That our readers may more clearly understand some of the methods and principles by which astronomers are able to work on the causes and circumstances as to time and place of eclipses, and their return for years in advance, the following notes and comments are offered.

How Eclipses May Be Foretold

The total eclipse of the sun that is scheduled for Jan. 24, 1925, like many others, has its own history for many generations in the past. It returns again at regular periods of eighteen years and eleven days. Since the middle of the eclipse falls precisely upon the moment of new moon in the month called for, these figures may vary slightly with the hour, but seldom as to the date. The path of shadow does not follow the track of the one previous, but usually begins several degrees farther west and also follows a path that is several hundred miles away from the former track.

Eighteen years ago this same eclipse was visible in Turkestan, Mongolia, and the Pacific Ocean, on Jan. 14, 1907. Future returns of this eclipse fall to Feb. 4, 1923, and again on Feb. 15, 1962. All other eclipses are known to yield obedience to the same law governing the time for their return, so long as the life history of each eclipse continues. The length of their cycles runs for nine hundred years for an eclipse of the moon, but for an eclipse of the sun the life history continues for twelve hundred years before it disappears entirely and a new one takes its place.

Direct Causes of an Eclipse

The sun and many of the fixed stars are the self-luminous bodies placed in our heavens by the Divine Architect to send their light far and wide through the re-

gions of space and to illuminate the surfaces of the many other bodies in space that are of themselves by nature, opaque and dark. Among these latter, are the earth, the moon and planets, and being spherical in form, only one side of their surfaces can be lighted at once. Their opposite sides continue in darkness and their shadows are constantly sent out into space; in short, the light that falls upon their surfaces though it be reflected into other regions of space, is cut off, and in the mean time there goes from their rear a stream of shadow that sweeps far away and sometimes eclipses the surfaces of other bodies that would otherwise be flooded with light.

Take our own world for example, the most wonderful of all things about it appears in this that one-half of its surface is all the time falling into its own shadow, alternating in comparatively equal periods of light and darkness every twenty-four hours. The two larger bodies as we see them in the sky, the sun and the moon, each cover about half a degree of sky-space. These by following their various pathway through the heavens once in about six months find their centres culminating in a straight line with each other and the centre of the earth. Though the sun never ceases to shine, or for a moment withholds its rays from entering into space, the body of the moon at such times covers the face of the sun, obstructs its light in such a way that the shadow of its dark, opaque mass, falls in a tapering stream upon our landscape.

Like any other opaque body in passing over our heads, such as a flock of birds, a balloon, an airship or cloud area, each sends forth a shadow that goes flitting over our landscape in the same direction and at the same rate of speed at which the body overhead is moving. So the moon, in drifting across the face of the sun in a direction from west to east, sends its shadow in a tapering stream toward us, and when reaching the earth, forms a rounded patch about us that is from ninety to one hundred miles in diameter.

The Tremendous Rate of Speed Made by an Eclipse Shadow

In obedience to the actual motion of the moon from west to east, this shadow patch sweeps eastwardly at the tremendous rate of nearly a mile a second, or not less than a thousand miles per hour. The sight of its approach and passage over a given point, becomes especially grand and impressive when seen from a high point

where one can look for many miles over an extended horizon. Within the hour after first contact, one sees nothing out of the ordinary except the gradual covering of the sun's disk, which in its latter stage, takes the form of a small crescent that continues to grow fainter and fainter. Looking in the direction from which the shadow is coming at cannon-ball speed, and at the moment the sun disappears, the darkness rushes upon the observer and quickly changes the aspect of nature from daylight to the gloom of twilight and everything around takes the appearance that night is come. For two minutes, and sometimes for seven minutes, the darkness lingers. At the same time when glancing upward toward the place where the sun should appear, one sees the black body of the moon, with numerous waves of the sun's corona streaming in all directions about its edges. This presents the sublime sight of a halo of glory similar to that shown by painters as adorning the heads of prophets of the olden time, or of the apostles and holy men of the early Christian Church.

Were it possible for one to travel on the earth or through the air at cannon-ball speed he might be able to keep up with the shadow as it races over nearly a hundred degrees of longitude, or the distance of about seven thousand miles, and in this way continue within the shadow of total eclipse for hours instead of for minutes only.

The earth being relatively much larger than the moon, and besides being a comparatively near neighbor to her, casts a broader and more extended shadow into space, and hence, the period of total eclipse upon her form is much longer and she continues for more than an hour within the earth's shadow. Because of the sun's rays bending around the earth through the refraction of its atmosphere, its shadow becomes in part so modified that the face of the moon is not made entirely dark and is seen giving forth a faint and reddish light.

Eclipses in the United States and Canada

Very rare instances are on record when the path of a total eclipse of the sun was visible to portions of both Canada and the United States. The total solar eclipse of Aug. 31, 1932, will cross the province of Quebec and the state of Maine. It is evident that many people of Canada and the northeastern part of the United States have gone through a lifetime without ever becoming eyewitness to such a celestial event.

Hence, the coming total solar eclipse of Jan. 24, 1925, visible to Manitoba and Ontario in Canada, in northern Minnesota, Michigan, southern New York, and small portions of Pennsylvania, New Jersey and Connecticut is being awaited with more than ordinary interest.

The writer, at the age of sixteen years, had the rare privilege of watching through a shaded glass the total eclipse of the

sun of August 7, 1869. The path of total eclipse at that time passed over the state of Virginia. This eclipse occurred again Aug. 18, 1887, this time being visible from Alaska to Norway. It appeared again, Aug. 29, 1905, the path of total eclipse, extending from Labrador to Spain.

This eclipse repeated itself on Sept. 10, 1923, and recurs Sep. 21, 1941, and again is due Oct. 1, 1959. With the use of a 150 power telescope the writer sketched the different phases and took the following notes on the total solar eclipse of May 28, 1900.

7 30 A. M. Moon at western edge of Sun's right hand quadrant.

8 20 A. M. Eastern edge of moon at Sun's center, sunlight fading.

8 40 A. M. Nature assuming a strangely dull and weird aspect.

8 50 A. M. The gloom deepens, eleven-twelfths of Sun's disk covered

9 00 A. M. Faint streaks of light creeping along Moon's edge.

9 10 A. M. Approaching storm beclouds scene—sight of eclipse disappears.

This eclipse was visible again June 8, 1918, visible from Oregon to Florida. It comes again June 19, 1936, and will be seen from central Asia and on the Pacific Ocean, and still later it is scheduled for June 30, 1954, its path stretching from Palestine to Hindustan and the East Indies.

Dale Enterprise, Va.

ON HOLY SOIL

"Woe Unto Thee, Capernaum"

Anis Ch. Haddad

On April 18th, 1923, we planned for a visit to Capernaum across the Lake by boat, a trip which proved highly interesting. First came the sail along the shore where wild oleanders lent a gentle touch to the bleak landscape. Kingfishers darted from rock to rock. High upon the bank the tents of the Armoured Car Company and the Palestine Gendarmerie showed the constant preparation made to protect the land from the marauding Bedouins. We rowed past Magdala and Bethsaida and finally made a landing at a clump of en-

We reached Tel Hum which is the present name given to Capernaum, situated on a slight promontory in the middle of the northside of the Lake. It is of all places in Galilee the one which I wanted to see the most, and I was very glad to find it particularly unspoilt. A crushing sense of desolation came down over me, as I walked on this lonely shore of the Sea of Galilee where once had been such life and brightness. Here we did not see a dozen souls outside our party and those in the convents. Yet the very ground



The Ruins of Capernaum

calyptus trees, where little birds twittered joyously in the branches.

Our Lord's City

Between Bethsaida and Capernaum there must have been perpetual "going and coming" by our Lord and His disciples. Evidently the home at Nazareth was left for a while and a house taken at Capernaum, henceforth known as our Lord's City.

whereon we stood was one of the busiest centers of Galilee in our Lord's day.

It now seems to be generally agreed that this is Capernaum, in Arabic Kafer-na-hum. The word 'Kafer' means a village, and is still used in names of villages. The word 'Tel' is extremely common and represents a heap of ruins, where there has been a village or town. It is the same in Hebrew, and is used several times. So when

"Kafer-na-hum" became a Tel or ruin, it was naturally called "Tel-Hum." The ruins of an old town still lie around; behind are the same hills where the sower still goes forth to sow; in front, the same lake still rippling on the shore, and in the distance are the same mountains. It is good to have seen this spot, before it is covered with new buildings.

The Town "Exalted to Heaven"

It is about our Lord's life in Capernaum, that most is known, and at the time of His sojourn there it had become a notable city, civil representatives of the Roman Power being stationed there, and its position at the junction of the great road from Arabia, Egypt, Tyre, and Damascus made it an important center of travel and commerce. Our Lord spoke of this town as "exalted to heaven," and although this may have had mainly a spiritual significance, it is not improbable that the height and magnificence of architecture displayed in many of its public buildings may have suggested the exaltation to which our Lord referred. But one cannot help feeling that He spoke in a spiritual sense referring to Capernaum's exaltation in unprecedented and unparalleled privileges.

It is striking, when you remember the denunciations against the places where Christ spent so much time in preaching, to find them just heaps of ruins all level with the ground—Capernaum, Bethsaida, and Magdala. In John 6 we read Christ's sermon on the manna, which was delivered here.

Of all cities in the Holy Land, none had so great opportunities as Capernaum and Bethsaida. Bethsaida was indeed exalted as the scene of His birth, Nazareth, was exalted as the home of His youth, and Jerusalem was exalted as the scene of thrilling events, and as the witness of the great dawn of the Passion and Resurrection. But the manifestation of the life of Christ is to be found in Capernaum, however. Every path and slope of the mountains, every street around that once busy lake is saturated with His presence, His teaching, His miracles. Further, whereas He was driven from Bethlehem, assaulted in Nazareth and persecuted in Jerusalem, there is no such record of Capernaum; on the contrary, His influence was great, He seems to have been honored and respected, all came to listen to His words, publicans from the several custom houses, fishermen from their nets, elders from the synagogues, officers of the Roman army, and the common people "who heard Him gladly." They heard His words, but the influence of the royal court in the neighboring city of Tiberias, with its appalling vices and irreligion, was too great for them, and so the vast multitude heard Him with indifference, and though they were proud of Him they neglected any attempt to follow His teachings. To-day nothing is more striking than the contrast between these shores in the time

of Our Lord, with busy scenes of traffic and life, and what they are now, a spectacle of loneliness and desolation.

Who can ever forget the story of Levi, the Republican, that story at once romantic and pathetic? He was a revenue officer, a Jew in the employ of the Roman Government. His office was in the custom house close to the landing stage. Here he collected the harbor dues from the boats coming in, and probably levied duty on the exports and imports as they went or came across the lake. The Gospels give us the story in simple form without any comment whatever. Luke 5:27-29.

Notable Characters of Capernaum

Before leaving this spot of holy memories, one may well count up those who lived at Magdala, Bethsaida, and Capernaum, or near those places: our Lord and His mother, James, John and Zebedee, Salome, Peter, his wife and his mother, Andrew, Philip, Nathanael, James the less, Simon, Jude, Cleopas and Mary—his wife, Matthew and Thomas, the centurion and his servant, Chuza and Joanna and their son, Mary Magdalene, Jairus with his wife and daughter, the men who followed Him, the man with an unclean spirit, the sick of the palsy, the widow of Nain and her son, the man with a withered hand, the young man who said: "Master I will follow thee, whithersoever thou goest," the woman with the issue of blood; and the two blind men who cried out, "Thou Son of David, have mercy upon us." Beyond all these there were crowds who thronged the synagogue to hear Him, and the multitude who followed Him and desired to crown Him as their earthly King. Perhaps the greatest scene of all was that which occurred towards the end of our Lord's residence at Capernaum. It was after the miracle of the feeding of the five thousand, and it marked a parting of the ways foretold of His betrayal and Passion. The dramatic event happened at the conclusion of the Eucharistic discourse. The synagogue was thronged, for it was Sabbath morning, and the elders murmuring in anger said, "Is not this Jesus, the Son of Joseph, whose father we know? How is it then that he saith, I come down from heaven?" But Christ replied, "Except ye eat the flesh of the Son of man, and drink his blood, ye have no life in you." Here was indeed the parting of the ways. "How can this man give us His flesh to eat?" And then one by one they leave Him. Picture Jesus standing on the steps of the synagogue, the service being over. "From that time many of His disciples went back and walked no more with Him." The apostles alone remained. "Will ye also go away?" He asked them, and Peter replied, "Lord to whom shall we go? Thou hast the words of eternal life. And we believe and are sure that Thou art that Christ, the Son of the Living God."

"He Loveth our Nation"

Let us now visit the ruins of the synagogue accompanied by our Franciscan monk. This is without doubt the synagogue built by the Roman centurion, it being the type constructed under Roman rules. This was the centurion whose servant was healed by the Savior and of whom it was said, "He loveth our nation and hath built us a synagogue." It is therefore one of the most sacred places on earth. It was in this building that our Lord gave the well-known discourse in John 6 on the "Bread of Life." "These things said he in the synagogue, as he taught in Capernaum," and it was not without a certain strange feeling that on turning over a large block we found the "Pot of Manna" engraved on its face, and remembered the words "I am the Bread of Life. Your fathers did eat manna in the wilderness and are dead."

The interior shows the remains of what might be called a central nave, 62 feet long and 20 feet wide, and in the corners of the gallery are to be seen two square pillars, each flanked by half columns. The pedestals, united as one piece with the bases of the columns, are for the most part still in their places. Shafts over nine feet in length carry superb Corinthian capitals with deeply cut foliage, and the friezes which may still be seen, are profusely ornamented with sculpture, palms, foliage, fruits and figures. One walks on ruins, blocks of stone or stumps of broken columns, which are half concealed by the growth of thistles and grass. I was much struck by the immense size of this magnificent ruin, from all accounts unequaled in size and splendor by any other synagogue. As we wander in places where heaps of rubbish and broken columns and fragments of old walls, mark the spots where cities once stood, which witnessed His mighty works and were exalted to heaven, we seem to hear the wail of the "Burden of Galilee" "Woe unto thee, Capernaum; woe unto thee, Bethsaida; and, woe unto thee, Chorazin." As the priest walked with us among the ruins, his roses and Pride of India trees, he showed himself a learned and accomplished man.

"It Is Literally Fulfilled"

To most travellers to the Holy Land the work which has been proceeding for some years near the head of the Lake at Capernaum under the control and direction of the Latin "Custode of the Holy Land," (ancient title descended from the Crusaders) is that which appeals as of special interest and charm, alike from its character and associations and from the picturesque beauty of the scenes and surroundings. For this is the site, as said, which corresponds most nearly to that of ancient Capernaum, and here are the tumbled and ruined remains of an early

synagogue elaborately conceived on a classical plan. The ruins in this case, however, will be more aptly assigned to the second or third century.

However that may be they are of profound interest and well preserved, and here the enthusiastic monks have been for years and are still at work uncovering and disentangling the architectural fragments with a view of reconstructing a portion.

A few cattle grazed on the lake side or stood contemplatively in the water. Two

or three Bedoin shepherds gazed listlessly over the Lake.

Of all the splendor of that proud city of the Lake, once spreading along a mile on the shore, nothing remained, but those tumbled ruins in a lonely, fragrant garden, where the patient father was digging with some natives.

"Woe unto thee Capernaum," I said. The priest nodded his head gravely "Yes, yes," said he, "it is literally fulfilled."

Near Syrian Orphanage, Jerusalem, (Palestine).

THE CASE AGAINST WAR

Seven Reasons Why War is Wrong and Should Be Abolished

E. F. Adcock

It is only natural that there should be a reaction against war after such a disastrous struggle as that through which we have just passed. It has been so of other wars. War's policy is fight in haste and then think it over at leisure. After the heat and passion of the fray have subsided and the "glory" of it all ceases to be uppermost in our minds, in saner moods we begin to question. What, after all, were we fighting for? Were the gains worth the terrible loss to life and property? The mothers have their questions; in this age of enlightenment it is hard to be Spartan-like. After all, did they 'raise their boys to be soldiers?' And the soldiers themselves consider that it is theirs to reason why. After these young men have fought to "end war" may they not rightly call in question not only the older heads who have sat in council to formulate and promote peace, but the war system itself, when now after several years of watchful waiting they see no fruits of their great sacrifices?

But there is a still greater question in the minds and hearts of the people today, and that is the attitude of the churches toward war. The attitude taken in the past is only too well known, but has that attitude been a consistent one? Religious leaders and ethical thinkers of national and international prominence declare it has not been consistent and are urging definite action against war. This sentiment is voiced in public assemblies, in pulpit and in press, in organizations founded to combat war. In the recent Student Volunteer Convention in Indianapolis one of the main issues was the war question, and over 200 representative students pledged to eschew war entirely. The Federal Council of Churches has come out with a statement calling war the "world's chief collective sin" and declaring a ten years' crusade against it.

A Pertinent Issue

And such a rising of sentiment is germane to the needs of today. There are those who would rest assured now that

this war — that is, the fighting — is over. But men of heart and vision believe that it is all right to 'cry war, war, when there is no war' — to the end that wars may cease. We have no assurance that the next war is to be postponed indefinitely. Indeed causes for war are many times more rife and aggravated than just prior to 1914. To wait supinely for the next war to break before taking action against it is too much like waiting until fire breaks out before providing equipment for combating fire; it does not appeal to sane minds. If governments will not outlaw war and abandon its use, then is it not time for the professed Christians of the world to take action — indeed should they not long before have taken action on such a great moral issue? We do not want to be caught as we were in the recent outbreak. It is time for all professed followers of the Prince of peace to show their true colors and declare boldly and frankly their attitude toward this great evil.

Let us consider some of the charges brought against this time-favored system of settling international disputes and ask ourselves whether in the light of such a consideration we can longer lend any sanction to war whatever.

1. War Is War Wherever You Find It.—Prior to the World War we heard much of civilized warfare. International law sought to put a ban on the more hideous methods of conflict and thus bring fighting within the pale of "decency." To what success the recent war was only too horrible a witness. Yet the very purpose of war condemns it to civilization. The purpose of war is to kill; who ever heard of a war with any other purpose? In the recent conflict life-blood was of no more value than to redden the vile mud of the trenches. There may be a difference in the end sought, but in no case does the end justify the means, and war is war wherever you find it. During his memorable march to the sea, Sherman devastated the heart of the State of Georgia. When some remonstrated because of

the hardships this entailed upon the inhabitants, Sherman remarked,—"War is cruelty, and you can not refine it." What could better describe the realities of modern warfare than the following quotation from Kirby Page's excellent little book, *The Sword or The Cross?* These are the words of a young officer of the World War: "It is hideously exasperating to hear people talking the glib commonplaces about the war and distributing cheap sympathy to its victims. Perhaps you are tempted to give them a picture of a leprous earth, scattered with the swollen and blackening corpses of hundreds of young men. The appalling stench of rotten carrion, mingled with the sickening smell of exploded lyddite and ammonal. Mud like porridge, trenches like shallow and sloping cracks in the porridge—porridge that stinks in the sun. Swarms of flies and blue-bottles clustering on pits of offal. Wounded men lying in the shell-holes among the decaying corpses, helpless under the scorching sun and bitter nights, under repeated shelling. Men with bowels dropping out, lungs shot away, with blinded, smashed faces, or limbs blown into space. Men screaming and gibbering. Wounded men hanging in agony on the barbed wire, until a friendly spout of liquid fire shrivels them up like a fly in the candle."

2. War Is Founded on a Wrong Principle.—There have been race wars, religious wars, etc.; that is, the incitement of these wars was due to prejudice, religious intolerance, or some other like cause. But back of these there is the fundamental principle that "might makes right." According to this principle a nation's chief virtue is physical strength. Leading nations are those with a strong arm to lord it over other nations. It will immediately be seen that this is the ground for the feverish race of the nations to excel in armaments.

Then too, back of every war will be found greed, hatred, revenge, prejudice, fear, and all kindred evils in various proportions. One writer has declared that the two great fundamental causes of war are capitalism and nationalism, with perhaps a third, imperialism, which is an outgrowth of the other two.

3. It Is a Relic of Barbarism.—I say "relic" because war has no place in modern civilization. It is an anachronism. What though war has played an important part in bringing about some worthy ends? we might argue the same for slavery. The very civilization of Greece was founded on the system of slavery. How much Greek culture had been developed had the Greeks always been obliged to work for their own sustenance? Yet where is the man who to-day will uphold slavery as an institution?

Furthermore, war will destroy civilization if it is allowed to take its course. Modern warfare is not child's play by any means. Even now the world is reeling from the shock of the recent struggle.

Edison tells us that London can be wiped out in three hours and that there is no way of preventing it. The ingenuity and skill of modern science is taxed to the limit to provide more potent means of destruction. It is indeed a serious question with many whether civilization could survive the shock of such a war as the next one would certainly be.

4. War Is Self-defeating.—It professes to right wrongs, but only on the principle that "might makes right." The late war was said to be waged against the despotism of a militaristic oligarchy, but it created a despotism over the minds and consciences of thousands ten times worse than the despotism of the German war lords. It was also claimed that the recent war championed the cause of the common people, but it has left them so impoverished and so overwhelmed with debt that for many generations their condition will be little better than that of serfs. Then too, it was said that the recent world was a "war to end war." Nothing could have been more false. The fact is it has spawned a new horde of hatreds, fears, prejudices, and suspicions that will provide incitements for dozens of wars in the future. War will never end war; the sooner the world learns that the better.

5. War Is Wasteful.—It wastes the talents, the property, the money, the manhood that the world needs so much. Think of how much more good science could be to the world were its powers always expended in the right direction. Think of the houses that might shelter the thousand of homeless had they not been destroyed by armies and hostile planes. Think of the famine that has come as a result of devastating fields. Think of the schools, the hospitals, the good roads, the merchant vessels, etc., that those 337 billion dollars, the total cost of the War, would have provided if expended on peaceful projects. Here again we quote from Mr. Page's book: "Here also we are dealing with figures whose magnitude surpasses our ability to comprehend. The total cost of the war is equivalent to \$20,000 for every hour since Christ was born. The average daily cost of the war was more than 125 millions of dollars, or 9 millions per hour. That is to say, one hour's cost of the war exceeded the amount expended on the public schools of Detroit or Cleveland during an entire year, and is equal to the endowment of a great university like the University of California. The total amount raised by all the churches in the United States last year is less than three days' cost of the war. The total amount contributed by Americans and Canadians to foreign missions last year is less than five hours' cost of the war." But nothing can compare in irretrievable loss with the waste of young manhood that was the toll of the late war. Those young men were needed to be the men, fathers, etc., of the future. And what has war given us in return for

the 26 million lives that were claimed during the recent struggle?

6. War Is Unnecessary.—Such cases as have been settled by arbitration prove that nations do not have to resort to fighting to settle their disputes. The only disputes that arbitration has been unable to settle are those between nations that would not submit their claims for settlement. Fighting has become such a strong precedent among the nations as a method of settling disputes that it is hard to come to a realization that it is unnecessary. But if laws can bind cities and states into a common union to promote the general good why can not international law work a similar righteous end for the nations of the world? It is only an accommodation of the world mind to the fuller working of a principle already in use among civilized peoples.

7. War Is Antichristian.—And this is the strongest indictment against it. What would matter should all the other arguments fail if it can be proved that the war system is contrary to the spirit and teaching of Christ? After all, sound as we believe the other arguments are, we are willing to stake our all and stand or fall on this one issue. What then was Christ's attitude toward war?

There are those who contend that Christ did not face a war situation but what can be their answer to these questions? Did not Christ's ministry come at the time when the Jews were chafing under a foreign yoke that daily became more odious? Did they not daily pray for the promised Messiah, whom they expected to restore the throne of David and rule over the surrounding nations? Did not Satan's last and, doubtless, greatest temptation invite to a career as a conqueror, and did not the moral and physical decay of the nations about that time offer a chance for such a career?

Then in the Sermon on the Mount Christ brought forth the principle that we should love our enemies. It was he who commanded Peter to put up the sword, declaring that they who take the sword shall perish by the sword. It was he who in all his ministry taught love rather than hate, peace rather than conflict, suffering rather than revenge. Since war, then, is not only unchristian, but so utterly antichristian, how can people who profess the name of Christ have any part or lot in it? Verily the time has come for all Christian people to take a stand against the monster of iniquity and put it from us.

Why War Is Not Abolished

In the first place, I would say that the reason war is not abolished is because it has ever been held up as something venerable and holy. It is a new vision to regard war as a crime. True, even military men have spoken of it in rather disparaging terms, but even then it seemed to be a kind of a sacred and necessary evil. Whenever a nation declared war the churches have always hastened to lend sanction, and physical aid. And then they have audacity to

ask God to make them victorious and to damn the enemy. Is God a mere tribal or nationalistic deity? If two Gentile nations are at war is it Dagon of the Philistines against Baal of the Phoenicians? Or if one may represent Jehovah's chosen people, which shall it be? War will never be abolished until it is made a crime. How that is to be done is now the one great question before antiwar propagandists.

—Gospel Trumpet.

BIBLE TEACHING ON THE DEVOTIONAL COVERING

(Concluded from page 683)

instructions given them and he admonished them to keep the ordinances. Then in the verses following he speaks of the devotional covering. "Every man praying or prophesying having his head covered dishonoureth his head. But every woman that prayeth or prophesieth with her head uncovered dishonoureth her head." Christ, her divine Head, is dishonored by her disobedience to the divine plan. Christian man (her human head) is dishonored when the woman refuses to cover her head while praying or prophesying.

The ordinances that the apostle Paul gave were not merely his own opinions for in I Cor. 11:23 we read: "For I have received of the Lord that which I also delivered unto you."

Hence we see that the wearing of the devotional covering is an ordinance. This covering should be worn in all times of devotion. In the public service, in the family devotions, at the table, during times of Bible reading, in all times of devotion that "sign" or "power" should be in evidence, nothing that is not worn as that sign and recognized for that purpose will not answer to Paul's teaching on this subject.

This devotional covering should be worn with the spirit of submission to God's Word and not merely because it is a church rule, for where there is no rule like that in churches the Word of God still stands. This Scripture is so very plain that no one should think of disobeying it.

A conscientious and prayerful observance of this ordinance will bring many blessings that would otherwise be missed.

May the Lord help us to be obedient in all things.

WHY DO WE RECOGNIZE A DISTINCTION IN APPAREL?

Anna Mellinger

There is no question as to whether there should be a distinction in apparel between a Christian and a worldling or not, but some stress this phase of religion, while others entirely discard it, saying that if the heart is right it makes no difference about the outside. The result is, we are confused along this line many times.

I do not think it is a hard matter to decide how we should dress to be a real follower of Christ, if we want to be true to God's Word and are sincere. If we did not have God's Word to go by, to decide

every question, every detail in our Christian living, then it would be hard; but can we not be honest and sincere enough to ask God to help us to decide according to His Word on this question, as well as on any other subject. In business, honesty is the essential rule to go by; in society, purity; so in apparel, cleanliness, neatness and modesty are essentials and, more than that, obedience to God's Word should be our chief aim in all we do.

In I Tim. 2:10 we read, "In like manner also, that women adorn themselves in modest apparel with shamefacedness and sobriety, not with broidered hair or gold or pearls or costly array, but (which becometh women professing godliness) with good works." It is true, and we sometimes have evidence that a proud spirit may wear a sign of modesty, humility and submission, but a true, submissive spirit will not wish to appear outwardly different from the inward characteristics. Paul wrote these letters to the churches and undoubtedly they were out of order on the particular points which he mentions. In Peter 3:7 man and woman are placed on the same level in being accepted into the family of God in the spiritual sense, and these he exhorts and teaches about the order in which God places woman in subjection to man, both being in subjection to our Master and both heirs together in the grace of God. Then since we believe that "all scripture is given by inspiration of God, is profitable for doctrine, for reproof, for correction, for instruction in righteousness, that the man of God may be thoroughly furnished unto every good work," we can not pass by this subject without due consideration. Even under the old law this subject was mentioned and censured quite severely for both the man and the woman. Listen to Deut. 22:5: "The woman shall not wear that which pertaineth to the man, neither shall a man put on a woman's garment, for all that do so are an abomination unto the Lord our God." Do we have an occasion to see this manifested to-day and is not the penalty just as great as it was then? The children of Israel had to learn the lesson of obedience at their own expense by the displeasure of God, so we must also suffer the penalty of disobedience to God.

Then again we often hear one say, "My conscience would not allow me to wear this or that," while another will say, "I can wear anything and my conscience does not bother me;" and then we hear Paul say to Timothy, "Now the spirit speaketh expressly that in the latter times some shall depart from the faith, having their conscience seared with a hot iron," and to Titus he says, "Unto the pure, all things are pure, but unto them that are defiled and unbelieving is nothing pure, even their mind and conscience are defiled." So we see conscience is not always a safe guide either, in our decisions.

Then for an answer to this question, "Why do we recognize a distinction in apparel?" Since God's Word is given for our

guide through life, let us study the Word, find out God's will concerning our outward appearance and we will find this distinction as one of the many things Paul refers to when he says, "Wherefore come out from among them and be ye separate."

ARE THE BOYS AND GIRLS SAFE?

(Concluded from page 674)

before in effect been declared, but as expressive of the views of at least many who are connected with our educational institutions. He says:

1. Set proper standards for your children to follow.
2. Be friends with your children, walk and play with them occasionally. We must not live above our children but with them.
3. Do not scold too much. Encourage them to do their best. Let us remember what Phillips Brooks said: "Children are white, spotted black; not black, spotted white."
4. See that they select proper friends and associates.
5. Make "home" as comfortable and happy as your means permit.
6. Give your children at least a high school education.
7. Train them in the habit of regular attendance at church and Sunday school.
8. See that they avoid all games of chance. A gambler never can be a success in life.
9. See that your children take plenty of physical training in the open air. It is better exercise to walk than to ride in a limousine.
10. Let your children feel that any honor which they win in school, or any act of courage or unselfishness they may perform, will bring great happiness to father and mother and put the family name on a higher plane of honor. Do not forget that the future of America depends upon how your boys and girls are trained today, not on how you were trained when you were children.

Let us hope that the proper celebration of "Parents' day" may lead to better homes, more regular attendance at religious services, and finer type of citizenship, all of which will combine to make our nation the best in the world. Let us all work to make our United States a Republic of Homes.

Ah, if parents but realized the tremendous influence they are having upon the children, for either good or evil, and how they are leaving indelible impressions upon their souls which time will never erase! And if only more of them could realize that there is no work that can compare in importance to the rearing of a child in righteousness and nobility of character. But to all too many this work is looked upon as a task of drudgery, and they become impatient with its strictures upon their time and opportunity for other activities and interests.

There has come to our attention a fresh illustration of the powerful influence of a parent upon his child in the story brought out by the death of the son of President Coolidge. As it came to us in the public press it is as follows:

Sixteen-year-old Calvin Coolidge adored his father and made him his model in all boyish perplexities. It was since the Coolidge boys came to the White House that the problem of dancing school arose. Mrs. Coolidge thought the boys should take some dancing lessons, but they revolted at the idea with all the scorn of sturdy boyhood. Finally their mother exacted a promise that they would attend the dancing school for a few lessons, at the end of which time they were to decide for themselves whether or not they should continue.

On the appointed day John, the elder boy, rendered his decision that dancing school was not so bad and he would continue the lessons. But young Calvin had a question.

"Did my father ever take dancing lessons?" he asked.

Mrs. Coolidge admitted the President never had.

"Well, if my father never did, I don't need to," said his father's namesake.

President Coolidge has been often eulogized and will continue to be, but we doubt if a finer tribute ever has been paid him or will be laid at his feet than that, or one that will sink more deeply into his heart.

To have a determining influence for good, for the highest and best things of life, upon one's own children should be the chief ambition of parents, and in this lies the chief hope of the youth of today and the citizenship of tomorrow.—Evangelical Messenger.

ABOUT THE UNITED STATES

The United States has only six per cent of the population of the world, and only seven per cent of the land, and yet we produce:

- 20 per cent of world's gold,
- 25 per cent of world's wheat,
- 40 per cent of world's iron,
- 40 per cent of world's lead,
- 40 per cent of world's silver,
- 50 per cent of world's zinc,
- 52 per cent of world's coal,
- 60 per cent of world's cotton,
- 60 per cent of world's copper,
- 60 per cent of world's aluminum,
- 66 per cent of world's oil,
- 75 per cent of world's corn,
- 85 per cent of world's autos.

We also refine 80 per cent of the copper and operate 40 per cent of the world's railroads.

Before the war, we owed nations \$5,000,000,000. We have not only paid this debt, but foreign nations owe us \$10,000,000,000. We now hold the largest gold reserve of any nation in the world.—Publisher Unknown.

THE SUNDAY SCHOOL

THE SUCCESSFUL SUNDAY SCHOOL

Emma Smucker

That the Sunday school may be successful it is necessary to have true devoted Christian workers, consecrated to the cause of Christ, who can say with Paul, "It is no longer I, but Christ liveth in me." Various tasks confront the Christian of today, but we realize there is none more important than the work of the Sunday school. We well realize that it is a soul winning institution.

Someone has said that the teacher is the hinge upon which the Sunday school swings. This shows the importance of his work. In the sermon on the Mount, we have Christ as the Teacher. He taught God's Word with authority by precept and example. When He said, "Let your light shine," He did not only mean other people, but He let His own light shine. His life corresponded with His teaching.

To be an example, the Christ-life must be lived daily as well as taught in the class. A teacher often teaches more by what He does than by what he says. In a few minutes it is possible to tear down that which it has taken the Sunday school a long while to build up. Our profession and conduct must both point the same way. There is something in the expression of the face, the tone of the voice, the sparkle of the eye that speaks. Soul communicates with soul, and just as much virtue as we have, so much are we able to influence those about us for good.

Great stress is now laid upon the mechanical parts of the Sunday school such as officials, course of study, program, the building, equipment, as well as the teacher's knowledge of the Bible, lesson plan, method of teaching, and pupil's cooperation. Not for a moment should we underestimate the value of these great assets to the Sunday school. We need the right officials, we need a systematic program to go by, and we need buildings which have the proper equipment, so we may present truths in the best possible way. But it is of primary importance that the teacher knows his Bible, and knows how to prepare a lesson in the best possible way. With all these in store, we are brought face to face with our own in-

sufficiency, our own nothingness, and we see as perhaps never before, the need of laying hold of a divine power through prayer.

This brings us to a need that is essential to a successful Sunday school. How much do we stop to think of the prayer life of our Master? What examples has He left

how much more for us? May we cultivate a more devoted attitude of mind, so that God may open to us a door of utterance so that we can speak the mystery of God.

For a successful Sunday school there should be unity and love among the brethren. We must watch ourselves that we put all selfishness and jealousy aside. Above all may we live that which we profess so that we may adore the name of Him who in loving kindness has called us to the service of God. Goshen, Indiana.

AIMING HIGH

By George W. Tuttle

True class spirit will aim high; it will never allow that which is simply good to be a usurper, taking the place of the best. No shallow aims, no low ideals, will satisfy. The burning question will be, "What will best please our Great Leader, Jesus Christ?"

The Attendance Target.—Why should any class rest satisfied with average attendance? Simple, unadulterated indolence will account for four-fifths of the absentees. If attendance were rewarded with five-dollar gold-pieces, heat or cold, sun or storm, blizzards or gentle zephyrs, the attendance would fail not. Now, suppose that every member had five dollars' worth of true-blue class spirit, is it not logical to infer that the same result would follow?

The On-Time Target.—First the class gets the habit, then the habit gets them. If the class members are wise they will aim a little high to allow for unforeseen delays. What an inspiring sight to look at a row of bright eager faces, to see every eye flash out; "Here I am, right on the dot!" Let the class keep everlastingly at it until a habit draws the bow to just the right notch to hit the "on-time" bull's-eye every Sunday morning. Time is of the essence of

Sunday school and class success.

The Target of Christian Courtesy.—Aim high with the new member of the class. Universal friendliness and good will are among the earmarks of a successful class. No place for cliques, social distinctions, or racial distinctions in the Sunday school class! The true class spirit eliminates them. A friend of mine, who had had considerable means, lost all his property. He joined a Church some of whose mem-

THE SUNDAY SCHOOL

John Grant Newman

"This world is lost without Christ's touch,"
I hear one say. He told us much;
But not one word spake He to show
How this blind world its Christ might know.
God's Word is strong, it sets men free,
Its fruit we need. Then plant the tree!
And for this planting there's a tool:
The true, bright-shining Sunday school.

Use that! Nor seek "short cuts" to truth;
Can infants take "short cuts" to youth?
Watch bees; they gather sweets by drops!
And farmers toil, then wait for crops;
All faithful students keep at work;
While drones, alas! still try to shirk.
Why quit ye, then, the Sunday school?
If God's lamp dies, man lives a fool.

Come then! And sing God's praise aloud;
Learn prayer, where humble men have bowed;
The Bible points the higher way;
It giveth light, as sun gives day;
It wakens thought, it quickens deeds,
As yon round orb doth quicken seeds.
Truth's fount flows clear at Sunday school,
Drink there life's waters, fresh and cool.

For helping men the Christ to find—
For building brotherhood that's kind,
For kindling hope in languid eyes,
For aiding all to seize life's prize—
No earthly place hath angel found
So like God's bush on holy ground
As is the sacred Sunday school,
Where shineth yet Christ's Golden Rule.

—S. S. Times.

us? All through the Gospels, records show us how prayer filled His life. "He withdrew himself in the wilderness and prayed." "He went into the mountains apart to pray." "And in the morning, rising up a great while before day, he went out and departed into a solitary place, and there prayed." "He went out into a mountain to pray and continued all night in prayer to God." Prayer was the secret of His success. If this was necessary for Him

bers were wealthy. He said to me, "If I had been worth a million dollars, I could not have been received in a more kindly, brotherly fashion." A great leveler, the Gospel of our Lord Jesus Christ! A great leveler, true class spirit, because it must have in it something of the spirit of the Master!

The Church-Attendance Target. Joy leaps high in the heart of a consecrated pastor when loyal hearts respond to the *Comel* of

the church. Country roads may wind like fairy ribbons over hill and dale, pines may whisper, "Welcome," the laughing brooks may seem to hold out open arms while the still pools wait to mirror your smiling face; but all joys fail when an active conscience says, "You should love your Father's house above all these." Peculiar blessings, rich portions, new visions of His Word and of Himself has our God for those who forget not the assembling of themselves together.—Exchange.

WHOLESONE RECREATION

Ralph Hunsberger

Recreation may be defined as refreshment after toil. Work is a binding obligation upon everyone but until we have learned to rest in a truly enjoyable and recreative way we are not able to do our work most efficiently.

Our first Scripture selection takes us back to the early days of Israel's history and pictures to us a great out-of-door feast and a Community gathering that had a celebration yearly thru centuries of the nation's life. "Also in the fifteenth day of the seventh month, when ye have gathered in the fruit of the land, ye shall keep a feast unto the Lord seven days: on the first day shall be a sabbath, and on the eighth day shall be a sabbath. And ye shall take you on the first day the boughs of goodly trees, branches of palm trees, and the boughs of thick trees, and willows of the brook; and ye shall rejoice before the Lord your God seven days. And ye shall keep it a feast unto the Lord seven days in the year. It shall be a statute forever in your generations: ye shall celebrate it in the seventh month, Ye shall dwell in booths seven days; all that are Israelites born shall dwell in booths." Lev. 23:39-42. It was a feast that celebrated an important chapter in the history of the nation, and the event that it celebrated decided to some extent the form of the celebration. The feast took the people out of doors for a week, back to simple, recreative living, and it was an occasion marked by the truest kind of joy and unaffected happiness. Even though it was a feast in honor of an event and experience, it might have taken another form, but in taking this form it has real significance. These people had an appreciation of the great value of their coming to-gether in a kindly, friendly way, and for recreation, rest, and joyous celebration. And that appreciation had a very far-reaching influence in the history of the nation.

Religious and Enjoyable

It is to be noted that this celebration was held under religious auspices. Apparently it was not expected to be any the less thoroughly enjoyable for that reason. The religious leaders, in the interests of the well-being, social development, and thorough enjoyment of the people, were

the leaders in the program. The social enjoyment and development of the people was a matter of deep concern to them.

And this surely, was as it ought to have been, and, indeed, as it ought to be to-day. Much of the difficulty that the Church has experienced in these later days touching the whole question of amusements has grown out of the fact that some have failed to realize the need for recreation, and consequently have not included that need in their own thought and program.

The negative attitude touching this whole question has not been effective. Because the church was so busy reminding people of what they should not do, and gave the impression of being interested only from that viewpoint, it has not been able to exercise the steadying and directing influences touching pleasures and amusements that it ought to have done. The church can lead and influence very much in these matters only as it is actively and intelligently interested.

There is great hope and encouragement in the fact that the church is adopting a changed attitude in this matter and is accepting its due responsibility in regard to recreation. Already much is being done to make diversions and recreations wholesome, healthful, and recreative.

Worship and Rest

Our second Scripture selection introduces the subject of Sabbath observance. In coming to this question we cannot but notice that the emphasis is placed entirely on the thought of rest. And surely that is the great fundamental claim that is made for Sunday in the name of a common humanity, that it should be a day of real rest to the people. It is because Sunday is a great bulwark of personal liberty granting to every man, the right to step from under the burdens of daily work and responsibility, that we insist on its maintenance and are zealous to guard it against all the foes that would undermine its sanctity. Dan. 5:12, "Keep the Sabbath day to sanctify it as the Lord thy God hath commanded thee."

It cannot be a day of worship after the most helpful fashion unless it continues to be a day of rest; but it is not merely an ecclesiastical interest that gives em-

phasis to the claim that we should maintain it but the argument for a day of rest for every one appeals to all right thinking people as sane and convincing.

Nature and Communion with God

Our first passage suggests the question of holidays and the need that everyone has for the refreshment that comes through change of scene, interest, and occupation. If experience has proved anything it has proved this, that every man or woman, no matter what his or her occupation may be, absolutely requires periodic changes and times of refreshment, if the best work of life is to be accomplished, but no one ought ever to be so foolish as to allow anyone to persuade him that this is not so or that he is an exception to this rule.

We also have the suggestion that these times of rest and recreation may and ought to contain rich spiritual values and produce lasting spiritual results. Jesus mingled prayer with His resting, and rested all the sweeter for it, and He received from His communion, and contact with nature all the more vigor and exhilaration because at the same time He had contact and communion with His Father. John 8:29, "And he that sent me is with me, the Father hath not left me alone, for I do always those things that please Him." To take one's religion with him on his holidays never spoiled a holiday for any man, but to try to leave it at home certainly has.

Christianity and Real Men

Paul preached the all round life, body, mind and soul. He declared for a religion which makes men—manly men, "quit ye like men," not weaklings, abnormalities, but men with red blood and bright eyes, sane in mind, and pure in heart. Many instincts of desire spring out of an essential need and if properly satisfied will help in the making of proper men and women. The desire for physical exercise is instinctive and essential. Young people want to play and should want to play. God has so arranged it that proper play shall not only be healthful but delightful.

Recreation vs. Sport

I have written about recreation because play is so important a factor in youth. But better recreation means something other than sport. It may mean better rest—physical and mental. Jesus knew the need of change and quietness. Mark 6:31. "Come ye yourselves apart into the desert place, and rest awhile." Nervous wrecks are everywhere. Doctors often send them to the hospital. Better send them to the woods, and lakes, and hills amidst the healing silences of nature, the smell of the pines and spruces, the gleam of the water through the fringe of white birches, the smoke of the campfire, the keen appetite, and sleep without the twitch of a muscle. God did not make the big outdoors for nothing. Go apart for a while and let nature do her recreative work.

(Concluded on page 703)

THE YOUNG PEOPLE'S MEETING

NOTES AND SUGGESTIONS

Y. P. M. Editor

As the evenings daily lengthen for study and meditation, it will afford more time to study the Scriptures. This ought to mean that our Young People's Meetings will be better and richer in Scripture truth as well as in well attended meetings.

One on her bed of affliction has been privileged to see the light and salvation of the Lord. Her only desire to live is that she might do something for her Saviour by helping to win other souls for Him. Brother, sister, do we use our days of health to improve our opportunities for serving the Master in winning the lost and building up the saved? One purpose of the Young People's Meeting is to give opportunity to the young people to do something worth while for the Master, something that will help others on the heavenly way and will increase the powers of those who serve, to serve better. Do we grasp our opportunities with a holy eagerness?

The study of "The Destiny of the Lost" ought to stir us to more earnest endeavor to arouse the sleeping ones to action and warn the careless ones of the reality of their danger.

Love is the greatest blessing the world ever knew. And not half of the world knows the love which is called Christian because they do not know Jesus and the Spirit which comes into our lives through His atonement. As we consider the subject, "Christian Love in the Midst of Strife," we may see how much more of that love can be made known.

What subject do you choose for October 26th? Will it be a theme really vital to the truth of God, or will it be a popular fad of the day? It should be one that deepens the spiritual life. It should be on the Bible foundation.

While the boys and girls study the promises of God, the older ones may very profitably study the same and derive a blessing. Life and its real enjoyment is based upon promises. It is unfaithfulness that gets the whole world out of harmony. Our God is faithful. Consider how much even the wicked depend on that faithfulness day by day.

THE DESTINY OF THE LOST Rev. 20:11-15; Matt. 25:41-46

Topic for October 12.

MOTTO

"Prepare to meet thy God"

MEDITATIONS ON THE TOPIC

I. The Unsaved People's Final End.—

Every path leads somewhere. Every act produces a certain effect. Not even a sound or vibration upon the air is without a certain effect upon the great universe in which we live. Every thought, every word and every deed are of a kind that make for truth and righteousness of character or for falsehood and unrighteousness. Every false and evil way leads to a bad end. Truth and righteousness are sure to stand and bring forth good. No soul can get out of peace and harmony with God and expect to end well unless that

peace and harmony is somehow restored. When I see the "wandering star" in the sky, which has lost its balance by getting out of its orbit and has begun its independent career of aimless and disorganized wandering, I think of it being hopelessly bound to a law of destruction that is fast taking it onward to its final doom of darkness and ruin. Just so the soul away from God's love and fellowship is in danger of reaching that stage in its career when, having come to the turning point of destiny when all the influences for salvation and rescue from eternal destruction have been passed, it plunges headlong into that eternal despair and anguish from whence there is no deliverance.

The Bible description of the destiny of the lost seems to me as reasonable a thing as all the universe of God. The terms, "everlasting destruction," "eternal torment," "eternal fire," "blackness of dark-

ness forever," "lake which burneth with fire and brimstone," etc., if rightly pondered will not express too severely or too strongly the terrible end to which the lost must surely come, when we compare the nature of the soul with all else of God's universe. That which is created for the highest and most glorious cannot but fall to the lowest and most ignoble and terrible if lost.

II. The Text. Rev. 20:11-15.—The dead are not past the stage of existence. They stand before the throne of judgment. They are judged for things done before death, or things done in the body. Only that class of dead who have been saved by the plan of salvation will escape the terrible doom of the lake of fire, the second death. As the first death did not mean a cessation of existence, but only a separation of the soul and body, so neither is the second death a passing out of existence, but only the separation of the soul from God and all good into that torment which it must suffer forever.

Matt. 25:41-46. This passage shows how those who have rejected salvation in Christ and have taken an adverse attitude toward His saints on earth, must of necessity be cast out of the bliss of heaven into the torment due those who refused the offers of salvation.

OUTLINE STUDY

I. Who are the Lost?

1. Those who seek only the earthly good.—Lk. 16:25; Matt. 6:19.
2. Those upon whom wickedness still continues uncleansed and unpardoned.—Rev. 21:8, 27.
3. Worshipers of Satan and his dignitaries.—Rev. 14:9, 10.
4. Those who know not God and obey not the Gospel.—II Thes. 1:8.
5. Those who reject the truth.—II Thes. 2:9-12; Jno. 3:19, 20.

II. Their Destiny.

1. They shall not see life but continue under wrath.—Jno. 3:36.
2. They shall receive terrible troubles.—Rom. 2:8, 9; Lk. 13:27, 28.
3. They shall not inherit the kingdom of God.—Gal. 5:19-21; I Cor. 6:9, 10.
4. They shall receive for their wrong doing.—Col. 3:25.
5. They shall be raised to damnation.—Jno. 5:29.
6. They shall go away into everlasting punishment.—Matt. 25:41, 46.
7. They shall be punished with everlasting destruction from the presence of God.—II Thess. 1:7-9.
8. They have a darkness reserved for them forever.—II Pet. 2:17.
9. They will be tormented with fire and brimstone forever.—Rev. 14:9-11.
10. Their worm shall not die.—Mk. 9:43, 44.

11. They will be cast into the lake of fire to burn forever.—Rev. 20:10, 15; 21:8, 7.

SUGGESTIVE ASSIGNMENTS

For Children

1. Text-word, "Wicked."
2. The End of the Wicked.

For Young People

1. How God Measures the Sinfulness of Sin.
2. In What Does Being Lost Consist?
3. Describe the Terrible Condition of the Doomed Soul.

For Older People

1. The Benefit of Studying the Destiny of the Lost.
2. God's Love in Redeeming Us that We May Escape Eternal Damnation.

PERSONAL THOUGHT

In view of the terrible end of the lost, how earnest we should be to rescue not only our own soul, but the souls of all within our power to reach.

SEED THOUGHTS

1. Because of conflicting views being propounded on the subject of future punishment our safety lies in clinging fast to the Scriptures. "To the law and to the testimony; if they speak not according to this Word, it is because there is no light in them" (Isa. 8:20).
2. God created man in innocency, but he sinned and fell.
3. All have sinned, and all merit sin's penalty.
4. God has provided salvation for all at the cost of the sacrificial death of His beloved Son.
5. Forgiveness is obtained through faith in the "finished" work of the Lord Jesus Christ.
6. God, who alone can properly estimate the exceeding evil of sin, has declared that those who despise or neglect His pardoning mercy will suffer eternal punishment.
7. Neither the theory of annihilation nor universalism is taught in God's Word.
8. Punishment must follow sin. The impenitent do not become holy after death, but continue to sin, and will continue to be punished.—(Selected from writing of A. Marshall).

CHRISTIAN LOVE IN THE MIDST OF STRIFE — Phil. 2:14, 15;

Matt. 5:38-48

Topic for October 19

MOTTO

"Not rendering evil for evil, or railing for railing, but, contrariwise, blessing."

MEDITATIONS ON THE TOPIC

I. LOVE AT ITS BEST. — Anything is at its best when it has the opportunity to express all that is in it. The strength of the oak tree and the depth of its rooting is only known when the storm comes

and tests it. The value of a friend is known at the time when one is otherwise forsaken and in need. Strength of character is best seen in times of temptation when one must withstand and say "No" to the allurements of evil. So the power and service of love is best comprehended and demonstrated when it meets with its opposite and comes out conqueror through its own nature of true kindness and unselfishness.

Strife is from the root of selfishness. It is a state of contention against another who stands in the way of what the other wants. Its motto is to destroy its opponent by force and violence and to return evil for evil. The moving power of strife is hatred. Hatred knows no mercy and is not satisfied without the destruction of all the objects of its opposition. With such a spirit in human beings there is sure to be much trouble unless some power can be found that is able to stand in the midst of it and overcome the spirit that promotes the strife.

Love is the only power known that can overcome strife successfully. Fear and terror through force and violence do for a time bring the outward struggles of strife to a halt. But fear has no lasting power over the principle of hatred in the heart. As soon as the outward force is weakened and taken away, hatred springs to her advantage and strife is as fierce as ever. But love overcomes evil with good. Its law of kindness strikes at the root principle of strife and turns hatred into love, through the power of God in Christ Jesus.

II. The Text.—Phil. 2:14, 15.—This command gives a glimpse into the plan of God for His Spirit-filled children. As children of peace and love they become a light to the world in which the nature of the people is crooked and perverse.

Matt. 5:38-48. — This gives the commandment of Christ with reference to evil treatment which we receive from the hands of enemies. Only those who are filled with the same love that God has can understand the meaning or fulfill the requirement of this command.

OUTLINE STUDY

I. Love and Hate Opposites.

1. Cannot dwell together in the same heart.—I Jno. 3:14, 15.
2. Love is of God.—I Jno. 4:7; Jas. 3:17, 18.
3. Strife is of Satan.—I Jno. 3:12; Jas. 3:14-16.

II. Love Gives Light to Souls Filled with Strife.

1. By living among them without strife.—Phil. 2:14, 15.
2. By showing the works of love in opposition.—Matt. 5:9-16.
 - a. Joy in persecution.—Matt. 5:12.
 - b. Blessing for cursing.—I Pet. 3:9; Rom. 12:14.
 - c. Submission for force and violence.—Matt. 5:39-41.
 - d. Good for evil.—Matt. 5:44-48; Rom. 12:20, 21.

3. By following the things that make for peace.
 - a. In self-denial for others.—Rom. 14:15-19.
 - b. In considering others.—Phil. 2:1-4.
 - c. In suffering wrong.—I Cor. 6:1-6.
- III. Love-filled Life is a Spiritual Power.
 1. Such do not war after the flesh.—Eph. 6:12; II Cor. 10:5, 6.
 2. Carnal weapons are not used in the fight.—II Cor. 10:3, 4; Eph. 6:13-18.
 3. All vengeance is left to God.—Rom. 12:17-19.
 4. Hates only sin but loves the souls for whom Christ died.—Rom. 12:9; I Tim. 2:1-6.

SUGGESTIVE ASSIGNMENTS

For Children

1. Text-word, "Love."
2. How Jesus Loved the Sinner.

For Young People

1. The Victory of Love over Strife.
2. How We Get the Love of God in Our Hearts.
3. The Methods of Love's Warfare.

For Older People

1. Love the Remedy for Strife in the World.
2. Contrasts in Weapons of Love and Hatred.

PERSONAL THOUGHT

Do we know the love of God? Do we have that love within ourselves? Is that love at work in the midst of a strife torn world? Does it express itself according to the example and commandment of Jesus Christ?

SEED THOUGHTS

"Joy is love exulting; peace is love in repose; longsuffering is love on trial; gentleness is love in society; goodness is love in action; faith is love on the battlefield; meekness is love at school; temperance is love in training." — Sel.

Learn the new commandment of the Son of God. Not to love merely, but to love as He loved. Go forth in this spirit to your life duties; go forth, — children of the cross, to carry everything before you, and win victories for God by the conquering power of love like His.

A more glorious victory cannot be gained over a man than this, that when injury began on his part, kindness should begin on ours. — Tillotson.

Bold affronts and indignities which the world thinks it right never to pardon, the Son of God endures with a divine meekness! Let us cast at the feet of Jesus that false honor, that quick sense of affronts, which exaggerates everything, and pardons nothing, and, above all, that devilish determination in resenting injuries. — Quensel.

(TOPIC TO BE SUPPLIED BY THE LOCAL COMMITTEE)

Topic for October 26
(Concluded on page 703)

CURRENT EVENTS

Great Britain Makes Treaties with Russia.

After four months of negotiations at London the British and Russian governments agreed on a general and a commercial treaty. The commercial treaty accords to Great Britain the "unconditional most favored nation treatment," and in turn admits Russia to Britain's export credit scheme. The general treaty provides for the definition of "territorial waters," but this, it was stated, must await international agreement. The final success came just after the announcement that representatives of the two countries had failed to agree, mainly through the failure of Russia to make satisfactory pledges for the payment of her pre-war debts. The treaties agreed to were not signed by the king because the Russians have no titular head of their government. Opponents criticizing the treaties claimed this omission—the first time ever made—invalidates them, and M. Joffe, chief negotiator for the soviets, was accused of being the man who surrendered Russia to Germany at Brest-Litovsk.

War With Bulgaria Threatened. On account of the raids in Macedonia by Bulgarian comitadji, where they have been fought by both Greeks and Jugo-Slavs, the situation in the Balkans has become tense. Jugo-slavian troops first came into conflict with a band of 15 comitadji and killed six of them. Later a detachment of Greek soldiers conducting several Macedonian prisoners was attacked by comitadji on the Greek frontier. Seven Greeks were killed and the prisoners set free. Teodor Alevandroff, leader of the comitadji in the design to recover Macedonia from Greece and Jugoslavia, was reported to have 75,000 men mobilized. The Bulgarian government fearing a move against the capital put strong guards around the public buildings. Both Greece and Jugoslavia concentrated large forces on the Bulgarian frontier and they threatened to occupy Sofia. Rumania, too, strengthened her forces on the Bulgarian border, and the Turks were urged to make common cause against the comitadji in Macedonia. In the meantime the Russian bolsheviks appeared to be prepared for an invasion of Rumania.

Great Floods Drown Many. Floods in the provinces of Chihli and Hunan, China, and later in Kwangsi and Sinkiang, submerged thousands of villages and drowned 14,000 persons. Millions were rendered homeless, and thousands of refugees have been pouring into Peking. U. S. Minister Schurman reported that the China International Re-

lief commission had estimated that \$10,000,000 would be needed for relief work among the flood sufferers. The American Red Cross cabled \$100,000 toward relief.

Many Poison Gases Ready. The total number of poisonous gases used in the World War was about thirty, but an army starting a campaign now would if fully equipped, have more than 1,000 different kinds of poison gas at its disposal, according to a report which experts have prepared for submission to the League of Nations Assembly. Some of the gases are much more deadly than those used in the World War, and the report sees in the development of chemical warfare a peril to the entire race. What an argument for peace!

World Flyers Reach Greenland. A hop of 825 miles across the North Atlantic Ocean from Iceland brought the two American Army air cruisers to Frederiksdal, on the southwestern coast of Greenland, the longest single hop of their round-the-world flight. They accomplished the flight easily, despite a dangerous fog, but Lieutenant Locatelli, an Italian aviator who set out with them from Iceland, was less fortunate and was afloat at sea for four days, 125 miles from Cape Farewell, before he was picked up by an American warship. He had forged ahead of the Americans early in the flight, but engine trouble forced him down.

\$100,000 Oil Prosecution Fund Spent. The \$100,000 fund appropriated by Congress for legal expenses in connection with prosecutions growing out of the naval oil lease investigation has been virtually exhausted, though Owen J. Roberts and Atlee Pomerene, the special counsel, have not yet received any pay for their services. A further appropriation will be asked at the next session of Congress.

Woman to be Governor of Texas. The Democratic run-off primary in the state of Texas, where a Democratic nomination is regarded as equivalent to election, attracted nation-wide interest because the big issue of the campaign was the Ku Klux Klan, and the fight was intense. Then, too, one of the two candidates for the Governorship was a woman and a victory for her, barring a political earthquake, would mean that she would be the first woman Governor of any State in the Union. Mrs. Miriam A. Ferguson, of Temple, whose husband had been barred from the race because of impeachment proceedings against

him as Governor, was the anti-Klan candidate, and she won over Judge Felix Robertson of Dallas by a majority estimated at 100,000 out of a total vote of about 850,000, the heaviest vote ever cast in a Texas State election. With 725,000 ballots counted, she had a lead of 77,801. The nomination for Attorney-General also went to an enemy of the Klan, "Dan" Moody, who as District Attorney of Williamson County waged a hard fight against it.

Huge Railroad Merger Planned. Plans have been announced in a semi-official way for the consolidation of the Nickle Plate, the Erie, the Chesapeake & Ohio, the Hocking Valley and the Pere Marquette lines into a single railroad system with total assets of about \$1,500,000,000 and 14,000 miles of track. The merger is being engineered by the Van Sweringen interests of Cleveland, supported by big New York banks, and if successful will create a system ranking fourth in size among the trunk line systems east of the Mississippi.

Coolidge Plans Arms Conference. President has taken occasion to make it known that he still desires to summon a conference for the further limitation of armaments, and is merely waiting for the opportune time. He believes, however, that until Europe has settled her affairs and reparations are being paid under the Dawes plan, it would not be wise to call such a conference. He holds that the present situation should not be complicated by injecting into it a discussion of inter-Allied war debts, and will not press for early settlements.

Briton Abandons World Flight. Major A. Stuart MacLaren, who started from England in an attempt to fly around the world at about the same time the American fliers were taking off, has abandoned his venture after reaching the Komandorski Islands in the Bering Sea, because he was unable to obtain parts to repair his airplane. The British flight had been marked by mishaps and he would have been forced to quit in India if the American flier had not sent a new plane to him.

Negro to Run for Congress. Republican leaders in New York City have designated for their candidate for Congress in the Twenty-first District, Dr. Charles Roberts, a negro dentist. This district, which includes much of the Harlem "black belt," elected a Republican to Congress by nearly 20,000 four years ago and went

Democratic two years ago only by a narrow margin, so that the negro candidate will not be leading a forlorn hope. It has been many years since a man of his race has had a seat in Congress.

Primary Election Results. J. C. Walton, who was ousted as governor of Oklahoma, has won the Democratic nomination for United States Senator by a plurality of 12,000 over E. B. Howard, who was classed as a Klan candidate and ran second in a five-cornered race. In Kansas Lieut.-Gov. Ben S. Paulen, listed as the Klan aspirant, won the Republican nomination for Governor, while Gov. Jonathan M. Davis was renominated by the Democrats. Senator Arthur Capper, who faced a fight because many thought he had not supported President Coolidge loyally enough, overwhelmingly won a renomination in the Kansas Republican primaries. Missouri Democrats nominated Arthur W. Nelson for Governor, and the Republicans named Sam A. Baker.

Earnings of Farms Small

The Department of Agriculture has found, in an investigation covering several years, that the American farmer is not getting an adequate return on his investment or his personal labor. An official summary of the report says in part:

"Interest paid on total farm indebtedness consumed all capital earnings in the crop years 1920-21 and 1921-22. In the next two years there was a return of 3.1 per cent. on the total capital invested in agriculture, including rewards of management. This investment, however, was written down from \$79,607,000,000 in 1920 to \$59,409,000,000. Land and buildings by themselves were written down from \$66,316,000,000 to \$48,300,000,000.

"The department has estimated for the five-year period the return on all the capital invested in agriculture. It puts this rate at 6.2 per cent. for 1919-20; 0.6 per cent. for 1920-21; 1.4 per cent. for 1921-22; 3.1 per cent. for 1922-23; and 3.1 per cent. for 1923-24. Even the meager showing was only made by valuing the labor of farm operators and their families at no more than the current rate for common labor. While agricultural capital as a whole had only the small returns above mentioned, it was paying an average of more than 6.7 per cent on mortgage and other indebtedness.

"Some other figures compiled by the department in its study are interesting. It puts the gross income of American agriculture (that is the value of its production less feed and seed), at \$15,830,000,000 for 1919-20; at \$12,782,000,000 for 1920-21; at \$9,552,000,000 for 1921-22; at \$10,592,000,000 for 1922-23; and at \$11,467,000,000 for 1923-24."

It is encouraging, however, that the present crop year promises much better returns for the farmers.

BLESSINGS OF THE UNSELFISH LIFE

(Concluded from page 687)

We have a beautiful example in the life of queen Esther, who was willing to take the chance of losing her life in order to save her people. Through her act of self-sacrifice both the queen and the people were saved. If we seek our own lives (that which we naturally love and desire) we shall lose it, but if we for Christ's sake deny ourselves of that which is earthly, we shall find real life that does not end with time.

The Heathen Man's Wisdom

The story is told of a poor heathen man who learned the true secret of a life of self-denial for the Lord Jesus Christ. He heard a missionary speak of the "wrath to come." He did not understand the meaning of the words but he was troubled at the saying. He came to the colony and explained to the missionary his anguish of heart and asked what he must do. The missionary preached Christ to him, he listened eagerly and stood trembling. Finally he said, "Sir, I am old and stupid, tell me again." This poor man resolved to come and live near the missionary that he might hear again and again the wonderful news of the Saviour of sinners. But the little space in the village was already occupied. He had cattle and there would be no room for them to graze. He told his difficulty to the missionary and added, "I am a poor man and love my cattle but I will part with the last one I have if it stands in the way of my coming to hear the Word." Wonderful surrender of a poor, ignorant soul who had merely a glimpse of the eternal, yet was willing to give up anything that would hinder him from receiving that which his heart longed after.

It sometimes seems that unselfishness is unrewarded, but God sees in the human heart that which is invisible to us here. Some time it will all be explained and understood.

In the Lighthouse

A visitor to a lighthouse once said to the keeper, "Are you not afraid to live here? It is a dreadful place to be all the time." "No," replied the keeper; "I am not afraid. We never think of ourselves." "You never think of yourselves! How is that?" "We know that we are perfectly safe," was the answer, "and we think only of having our lamps brightly burning, so that those in danger may be saved." Is your life a brightly shining light, showing those in danger the way to safety?

When we suspect selfishness in our lives we should hasten to spend time and money and thought for others. No matter if at first we do not want to, "helping others will cause us to love them and unselfishness from a sense of duty will soon become unselfishness from the motive of sacrificial love, the motive of Christ himself." In heart and spirit we must offer ourselves

a living sacrifice and only then can our lives be used to the fullest extent in becoming a blessing to others.

The secret of the whole matter is to get the mind of Christ. "Let this mind be in you which was also in Christ Jesus." Christ is the world's supreme example of self-giving. He lived a life of true unselfishness and then gave His life for others that they might be saved. The more we read His Word and the more we hold true communion with Christ in prayer, the more we shall receive His Spirit and follow His example — Jesus went about doing good. That is the best description of Christian service, and as we grow in grace and knowledge we shall come to see that the one great and satisfying joy of life is to spend and be spent for others.

"Others, Lord, yes, others,
Let this my motto be,
Help me to live for others,
That I may live like thee."

Peoria, Ill.

ALLEY TO FARM

(Concluded from page 685)

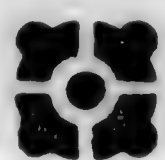
more fruitful in adding and holding to the Sunday school, than any other single activity in the mission." A worker in another mission says, "I am sure a number of our members are in the church today either as a direct or indirect result of fresh air work."

One of the most important, if not the most important factor in the fresh air work, is the Christian influence going out from the country homes and communities, which makes lasting impressions upon the children. The true Christian living, pure speech and habits, Christian tidiness, the family altar, saying of grace at meals, the church services and the Sunday school, all form a part of their vacation which is not soon forgotten. Those who have opened their homes to the children will perhaps never know how much it has meant to the mission, and how much it has been appreciated by both workers and children.

The Lord's Lambs Oft Are City Waifs

Then too this opportunity of Christian service brings great joy and blessing to those who can open their homes for a few weeks to the city child. Jesus said: "It is more blessed to give, than to receive." One can scarcely conceive of a more important, and more thoroughly Christian service than that of insuring an abundant life to the children who, at our very doors, are deprived of that boon. Truly every service rendered by the followers of Jesus Christ, which tends to build up the life or spiritual well-being of the city boy or girl, will be blessed of Him who said, "Lovest thou me?.....Feed my lambs."

Peoria, Ill.



MISCELLANEOUS



STYLE IN WRITING OR SPEAKING

Edward Yoder

A man's characteristic mode of expressing thot in language, either oral or written, is called his style. No two persons have exactly the same style and their individuality can be traced in everything they say or write. Thus the English student easily appreciates the difference of style between Lord Bacon's Essays and Ruskin's "Sesame and Lilies," or Bryce's "American Commonwealth." It is true each author varies his style in the treatment of different subjects but fundamentally his forms of expression and individual style are the same thruout all his writings. One of the best definitions that has been given is "The style is the man." Every author's writings reflect his own personality and hence no two writers or speakers have the same style.

Very often we do not realize how clearly and unmistakably we reveal our characteristics by the manner in which we express our thots. An elaboration of the above definition for style is given by William Dean Howells; "The style is the man and he cannot hide himself in any garb of words so that we shall not know somehow what manner of man he is within it; his speech betrayeth him, not only as to his country and his race, but more subtly yet as to his heart, and the loves and hates of his heart." Not only the words we say but the way we say them are said to reveal our subjective self. Sloveness of speech, carelessness in the use of language, poor choice of words, the use of slang and colloquialisms, running words and syllables together in speech, all these marks show not only defects of training, but of character.

Never try to imitate someone else in style, in tone of voice, or in gesture. This is hypocrisy. Think your own thots and express them in your own way. If your style in writing and speaking has faults, then look to your thot life or to your heart for the causes. Here is where comes in the value of extensive reading of great authors who were masters of style in English. You read them not that you may somehow acquire their style, but that your heart, mind and soul may imbibe some of the truth which they say and inwardly felt, so that you may see and feel something to express, for remember, the style is the man, and unless there is some nobility, loftiness of purpose, and vision in your soul, you can never

have a style that attracts others. In the making of style the mechanics of English composition are relatively of small importance compared with the man himself who uses the English. A heart filled with love and good will, a mind that is scrupulously sincere and honest, and a soul that is noble, unselfish, and passionately in love with truth, these together with such knowledge of rhetoric and grammar as is acquired in school will give to anyone a style that is clear, expressive and and effective. Such a style of speaking, or writing, will reach the hearts of your fellowmen, and will enrich and bless their lives. The man with a message from the heart will have no difficulty in making himself understood, in expressing his thots in language that is clear,

IN SEPTEMBER

When the leaves begin to speak,
Very brown and very red,
Whispering, whispering, cheek to cheek,
It's the same as if they said:

"Summer's over—gone the clover,
Flowers are fading, nights are cool;
Birds are going, frost is showing—
Time for school!"

And a chorus answers clear,
Very gay and very steady,
"Autumn leaves, we hear, we hear,
"And we're ready!"

—Nancy Byrd Turner.

forceful, and effective, in other words, the style is the man.

—Hesston College Journal.

WALK FOR HEALTH!

Do you know that walking will do more to keep you in good health than any other known exercise?

Do you know that you can literally walk yourself out of the shadows of illness and back to health?

Do you know that walking will cure practically every known disease that is due to lowered vitality?

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And the above statements are not built upon theory but are based upon the actual results of many years of experi-

ments in the cure of different diseases thru walking.

Walking will—

Increase strength of the arches and cure flat foot.

Strengthen the legs, make them more symmetrical, and help to bring varicose veins back to normal.

Almost invariably cure constipation.

Rid you of nervous troubles of all kinds.

Develop your chest and lungs to an amazing degree.

Help you reduce if you are over weight.

Build up if you are under weight.

Better your heart action, your digestion, and give you a real appetite.

Rid you of a pimply skin, put color in your cheeks, and strengthen your eyesight especially if you use your eyes at close range during the day.

Walking will open for you the gateway to glorious, radiant health. It will give you a new interest in life and a new zest for living. Walking will lengthen your span of existence by many years. It is the most complete body-building exercise in the world and it costs you absolutely nothing to take it.—B. MacFadden.

KEEPING YOUNG

Most people want to grow. They would like to advance in their work, earn more, have greater influence, do bigger things. Yet, strange to say, the world is full of people who do not "grow up." They have lost the secret of their youthful days. They come to a halt in self-development, and folks say they are getting "old." But a person is never old until he quits growing; and he need not quit growing until the end of his years. The most conspicuous fact about men—men who do big things, and keep on doing them—is that they never cease growing. They are perpetually young. They have the real thing, of which Ponce de Leon's "Fountain of Youth" was only an imitation. If a man sets his heart upon growing he has but three things to do: First, he must be a learner all this life. Then, he must be a thinker—and must think hard. Finally, he must be a doer. Some people are long on thinking but short on doing. They are dreamers. Success and rewards always come to the person who continues to grow, but the greatest reward consists in having found the secret that makes life continuously interesting.—Selected.

Y. P. M. TOPICS

(Concluded from page 699)

GOD'S PROMISES — (Jr.)

II Pet. 1:1-4; I Kings 8:54-61

Topic for November 2

MOTTO

"He is faithful that promised"

MEDITATIONS ON THE TOPIC

I. The Promises God Has Made. — God's promises are more than mere talk. How often we have seen people who make many fair promises so that we would think that they are going to be the best kind of people, but lo, when the time comes, and we find them out, they have either forgotten that such promises were made or they never expected to try to fulfill them when they made them. But such unfaithfulness has never yet been known of God and His promises. They are surer than the best promises any of the best men have ever made for to God belongs the power and wisdom of the universe and He simply cannot fail because He is so true and faithful and strong and good.

God's promises are righteous and loving. He does what He does because He is good to all. He does what He does because it is right. Those who are true to God are sure to have a faithful helper who will make all His promises to His children good. He is not partial toward any one. But "whosoever" is written in all His promises so that any one who is willing to take God's plan may inherit the promises. The only reason any one fails to receive the blessing of the promises, is because they will not trust God and take His way.

God's promises cover every need of the human heart and life. There is no trouble or sorrow or trial, or perplexity, but that God has provided a promise that is sufficient to meet it in every particular. The sinner who needs salvation; the tempted who need help; the sick who need a comforter; the lonely, the sad, the poor, the helpless — all find help.

II. The Text. — II Pet. 1:1-4. — This passage of Scripture speaks of the "exceeding great and precious promises" which God has given to us by His divine power. We are sure that these promises can be made good. We should become better acquainted with all that He has prepared for us that we may receive every promise and its blessings.

I Kings 8:54-61. — This was the blessing of Solomon which he gave at the time of the dedication of the Temple at Jerusalem after he had prayed. In this he remembers how God had fulfilled every word of His good promises to the children of Israel.

OUTLINE STUDY

I. How to Describe God's Promises.

1. They are good.—I Kings 8:56.
2. They are holy.—Ps. 105:42.

3. They are exceeding great and precious.—II Pet. 1:4.
4. They are sure.—Heb. 10:23.

II. What Some of Them Were.

1. The gift of a Savior.—Acts 13:23.
2. The gift of the Holy Spirit.—Acts 2:33; Eph. 1:13.
3. The gift of eternal life.—I Jno. 2:25.
4. Forgiveness of sins.—Heb. 8:12; Isa. 1:18.
5. Help in trouble.—Ps. 91:14-16.
6. To be with His people.—Heb. 13:5; 6; Matt. 28:20.

III. Promises to Find in the Bible.

1. For the sinner seeking salvation.
2. For the tempted and tried.
3. For the sick and afflicted.
4. For the fatherless.
5. For the widow.
6. For children.
7. For the persecuted.
8. For the obedient and righteous.

SUGGESTIVE ASSIGNMENTS

For Children

1. Text-word, "Promise."
2. Find as many promises as you can for the last division of the above outline.
3. Commit to memory the promise or promises which have been most precious to you.

For Others

1. The Faithfulness of God in Keeping His Promises.

PERSONAL THOUGHT

We should be faithful to God and we may be assured that He will be faithful to His Word.

SEED THOUGHTS

The Promises of God

So I pave the way before me with the promises of God;
The have brightened every step my feet have trod.
And this shining happy way
Brightens into perfect day,
Through the never failing promises of God.

L. W. Smith.

Standing on the promises that cannot fail,
When the howling storms of doubt and fear assail,
By the living word of God I shall prevail,
Standing on the promises of God.

—R. K. Carter.

When through the deep waters I call thee to go,
The rivers of sorrow shall not overflow;
For I will be with thee thy troubles to bless,
And sanctify to thee thy deepest distress.

—G. Keene.

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WHOLESOME RECREATION

(Concluded from page 697)

Wholesome Avenues of Recreation

Better recreation may be a change in mental activity. Let me suggest music, or anything which combines pleasure with change. Take up a course of reading outside the usual line of work. The reading of books, if they be in any sense worthy, can scarcely fail to be a most fruitful and wholesome recreation. If a book only succeeds in taking a man out of himself for a time it at least does that much good. But if in doing that it takes him into a place of clearer thought or truer feelings, or higher impulse then it surely performs a service past all estimating; and it will do some one, or all, of these things if it is a good book. Now if good books were with us more than they are we would be better men and women. Good books are all about us and it is our privilege to know and use them, as we have time to give them. We could all give enough time that we might read at least one good book every month. The sum of our intelligence, happiness, and usefulness would be very greatly increased by devoting more time to the study of the Bible.

Strength for Each Tomorrow

Better recreation means better work. Recreation as a business is criminal, as a means to an end it is essential. It is relaxing the bow that afterwards it may speed a swifter and larger arrow. And it appears sensible that periods of extreme exhaustion should not precede periods of intensive recreation, but rather such a balance of work and rest that each day would take care of itself. It ought to be possible, and I am sure it is, that life can be lived without worry and haste, without destruction and waste, so that each day finished will not leave us bankrupt for the enlarging task. If "sufficient unto the day is the evil thereof," so also in God's good plan is the grace thereof.

Vineland, Ont.

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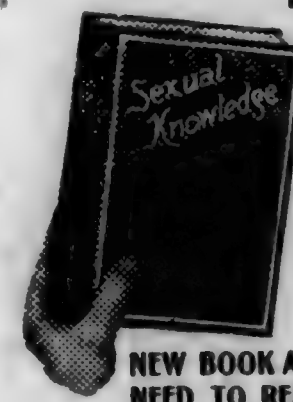
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THE LANDING OF THE PILGRIMS

*The breaking waves dashed high
On a stern and rock-bound coast,
And the trees against a stormy sky,
Their giant branches tossed.*

*Amidst the storm they sang,
And the stars heard, and the sea;
And the sounding aisles of the dim woods rang
To the anthem of the free!*

*The ocean eagle soared
From his nest by the white waves foam:
And the rocking pines of the forest roared—
This was their welcome home!*

—Felicia Hemans.



SELECT READING

THE DISPLACING OF MOLLIE

Charles Loran Mason

Quite often we as young people are over-zealous for advancement. While the goal of success is a legitimate thing to strive for, it must be reached lawfully. There are no short-cuts to success; usually the road to the top is not easy and is paved with hard work, perseverance, patience and reliability. The following "Thanksgiving Message" should be read by all our young people. Success in this case came as failure seemed in sight. It is better to be at the bottom rung and true to God, than to stand on the top rung of the ladder of worldly success without the favor of God. The beloved song writer expressed this thought thus: "Without Thee I cannot live, and without Thee I dare not die."—Editor.

Mollie Mulford glanced across the room to where, at an old table which had formerly stood in the record-room, a young woman was steadily fingering the keys of a typewriter. Mollie made this look her first act each morning nowadays. It opened with a curl of the lip and ended with a quivering chin and two moist eyes. Between the emotions indicated were variations of sneer, scorn and hatred.

"Miss Mulford, show Miss Ames what you know as to our system of filing—forms of letters, bills, etc."

Mr. Chalmers, proprietor of the business—a jobbing business in comparative infancy—was noted for brevity. On the morning he introduced Miss Ames, following the introduction with the statement just quoted, even his brevity seemed briefer than usual. Mr. Chalmers wasn't sour and cross, but he was as near absolutely non-committal with his clerks as it was possible to be, and yet meet with success in his business.

Mollie was utterly bewildered, but gathered enough of her senses to carry out the command, and merely replied, "All right, Mr. Chalmers."

Off in a corner she inquired of Miss Ames: "Have you been employed as stenographer by Mr. Chalmers?"

"Yes." Evidently the new girl had imbibed some of the proprietor's brevity.

By night-study and hard work Mollie had so fitted herself that when a vacancy in the position of stenographer had occurred in the office some months since,

she had been promoted to the place from wrapper-girl in the shipping department. The first few months in this new position had tested Mollie's ability almost to the breaking-point. However, by the aid of sympathetic clerks and by working after hours and before hours she had gradually become acquainted with the work expected of her. Bare ability to accomplish

offered for a word with Dick Hall, the bookkeeper.

"What's up, Mollie?" he asked, in an undertone.

Mollie had come into the office as a mere child, and the other employees had called her Mollie from the first.

"It looks like I'm to lose my job, Mr. Hall."

"Has the boss decided he wants you for a wrapper?"

"Maybe not even that. I hope, though, with employment so hard to find, he won't turn me out entirely just now. There's twenty-two dollars due yet on Willie's doctor bill."

"Miss Ames is speedy, isn't she?" continued the bookkeeper.

"Writes fairly well. I can beat her, though."

"But you are familiar with the work," Mr. Hall rejoined.

As, day after day, Mollie heard the click of the other girl's machine, and saw the neatly typewritten sheets taken dexterously therefrom, she battled with a storm within. Then, as a final thrust, she overheard a conversation between Mr. Hall and the shipping clerk.

"Have you seen the new girl operate the machine?" Mr. Hall inquired.

"No, I have not; how does she do?"

"About as speedy as I have ever seen. I used to think our Mollie could keep the typewriter humping, but Miss Ames can put it over her."

"Mollie's a good girl, anyway."

"Oh, sure!" agreed Mr. Hall. "From long experience she has made herself valuable around the office. I don't know what the boss has up his sleeve, but I guess the correspondence is getting so heavy he just had to have a more rapid stenographer. You ought to see that Ames girl run the machine. Never looks at the keys—touch system, you know."

(Continued on page 715)

As Fer Me, I Like The Fall-Time

Alice G. Warden

There are folks that like the spring-time
With its many things that cheer;
As fer me, I like the fall-time,
It's the best time of the year.

Give me the days when leaves are turnin'
From a golden brown to red,
An' the squirrels are at me scoldin'
From a limb above my head.

When the punkins are a shinin'
Big and yellow in the field,
An' they set a feller thinkin'
Of the pies they're gonta yield.

Days when milkweed pods are burstin'
An' their downy contents float
Through the air, an' are found
clingin'
Here and there upon my coat.

When the golden-rod is noddin'
In the breeze its yellow head,
An' the ripened seeds are fallin',
Huntin' each an earthy bed.

Davs when chestnut burrs are crackin'
Showin' all the wealth they hold
An' the brown nuts come a bouncin'
From within their cozy fold.

When the smoke from bonfires burnin'
Is a curlin' to'ards the sky,
An' the squirrels are busy gath'rin'
Nuts in bountiful supply.

When the dry leaves are a rustlin'
In the breezes as they blow,
An' it seems they are a whisp'rin'
Farewells to me as they go.

When the apple butter's boilin'
There's a tang upon the air
Makes a feller feel like whistlin',
It's so spicy ev'rywhere.

Yes, there's folks that like the spring-time,
An' perhaps they'll think I'm queer;
As fer me, I like the fall-time;
It's the best time of the year.

—The Watchword.

had, with experience, developed into great facility.

Mollie's cheeks were flushed as she explained to the newcomer the intricacies of the office system, and one thought burned in her brain: "Have I been found incompetent to handle the work, and am I to be returned to the wrapping-desk?"

During that afternoon opportunity was

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THE FOREFATHERS' THANKSGIVING

William E. Barton

It is both customary and popular to deride the Puritans. They are declared to have been narrow, bigoted, and constitutionally hostile to normal human joy. It is to be remembered, however, that we owe our annual Thanksgiving festival to the Puritans. This is our one happy holiday that has grown on the soil of America. We inherited Christmas and New Year's but Thanksgiving Day is native to America. It comes to us directly out of the heart of Puritan life.

It is sometimes assumed, and incorrectly, that Thanksgiving Day as the Puritans established it was solely a day of worship; that on that day people repaired to unheated churches and listened to wearisome sermons, and while they did, indeed, eat a good dinner, the remainder of the day was merely a Sabbath ordained by secular authority. The truth is almost directly contrary to the impression. Thanksgiving as originally established in Puritan New England was a feast. It lasted more than a day. Worship was not lacking; but in the accounts which we have of it worship is not the feature emphasized; it is rather taken for granted. This is the way Thanksgiving Day began, as we are told in a letter written from Plymouth by Edward Winslow to a friend in England:

"Our harvest being gotten in, our governor sent four men on fowling that so we might after a more special manner rejoice together after we had gathered the fruit of our labors. They four, in one day killed as much fowl as with a little help beside served the company almost a week, at which time amongst other recreations we exercised our arms, many of the Indians coming amongst us, and amongst the rest their greatest king, Massasoit,

with some ninety men, whom for three days we entertained and feasted. And they went out and killed five deer, which they brought to the plantation and bestowed on our governor, and upon the captain and others."

The festivities occupied a week; they included, of course, the daily worship, and the Sabbath which the week included was doubtless observed as other Sabbaths were, though with somewhat more of festive cheer. But it was a week of royal festivity. There was venison in plenty and abundance of wild turkey. Captain Myles Standish displayed the prowess of his lit-

us out of atheism, pessimism, cynicism, or the mockery of modern frivolity. No one could hope to establish a holiday that would last for a hundred years based on the expectation of a permanent love of jazz. The abiding joy of the Puritan Thanksgiving grows out of its normality and its relation to the permanent things of life.

The habit of thankfulness is one to be cultivated. Few traits are so unlovely as ingratitude. Life becomes unendurable when it is contemplated as an effort to get all we can and give as little as possible, and never say, "Thank you." The habit of gratitude is one well deserving of cultivation. All things considered, there is none too much of it.

The Puritans have been wrongly accused of establishing a joyless Thanksgiving; their descendants are in some danger of taking a day which they have inherited as one of joy balanced with appropriate recognition of divine goodness and giving it wholly over to a merry-making in which there is no element of real gratitude. Such a use of the day would be more unfortunate than anything of which the Puritans have ever been accustomed. They at least had no thought of a Thanksgiving without giving



The May Flower

tle army, and the Indians demonstrated their characteristic sports. What games were played by the two participating races we do not know; but it was not at all impossible that there was wrestling and playing at "pitch ye ball" and "stool-bar." Very likely there was a tug o' war. What would not one give for a kodak picture of that event, with little Captain Myles Standish yelling to Elder Brewster and Governor Bradford to hold tight while Massasoit and his men dug their moccasined heels into the turf near Plymouth Rock and pulled at a rope that had been a part of the cordage of the Mayflower?

No festive day of memory has come to

thanks. They cared for all of life's normal joys. They were stalwart, rugged men and women; and their young people were rosy-cheeked and full of the spirit of adventure. They knew how to have a real Thanksgiving. Mrs. Brewster, the minister's wife, superintended the feasting. The four maidens, Priscilla Mullins, Desire Minter, Mary Chilton, and Elizabeth Tilley, waited on the well-laden table. We may be sure that the parson himself was a participant in the life of that occasion. But in their Thanksgiving the Pilgrims did not forget to give thanks.

—Christian Endeavor World.

CHRISTIAN ATTIRE AND ITS INFLUENCE

In our conflict with the powers of darkness we are in every way confronted by Satan with the things that appeal. In the dress question it is the appeal to personal pride, as well as to the eye of others. Someone has well said, "If everybody were blind, how differently people would dress and how much money and time could be saved!" Unfortunately there have been in the past and are at present those among us who make it hard to resist successfully the inroads of the world on this point. We like to believe them sincere, but certainly feel that they are helping many who are already under the power and heel of a Christ-rejecting and fashion-loving world system. When ministers (who have on bended knee promised God and the Church to be faithful) help to lead the flock of God nearer the perilous brink of world-conformity, it is high time to call a halt in following such leaders. It is as the apostle Peter said, "They promise them liberty." We thank God for this testimony from another group of people who believe the Church ought to have something to say as to the dress of its communicant members. We need men to-day who will seek to keep themselves and others from world-conformity, rather than assist them into this whirlpool of fashion slavery. Thank God for those who are not bowing their knees to this modern Baal. The cry for the plain hat of to-day is usually followed by the cry for a fashionable one to-morrow. The church that has not stemmed the tide by some direct action has never for many years kept its flock in Gospel order. Of this fact the Methodist Church is an outstanding illustration.—Editor.

This subject which was assigned me, was not a choice of my own. When I made my consecration, I considered my all, my voice, my hands, and my feet, and if He can use my voice in this way to bring glory to Him, or if I can say anything that will be a help or an uplift to any one here, I am willing to do it, but in doing it my prayer is, that my only motive may be for the advancement of the Kingdom of our Christ. I have asked God to direct my thoughts and my writing, and I believe He has done so.

My subject: Christian Attire and Its Influence, is easy to understand. By attire we mean that which clothes the bodies of Christian men and women.

The clothes we wear are not simply a protection against the weather, but also largely a suggestive expression of the inner life.

We will turn to God's Word, I say, which Word is to be our guide and our counsel, or in other words, the life-giving Word; the precious Book that is left on record, so we may know God's will concerning the things that the world has so much trouble about.

We are living in an age when everything we do needs to be proved by the Word, and well for that Christian man or woman who does as Jesus did, meets these questions with, "It is written."

"It is Written"

Does God care how or wherewithal we dress? Let us see. We will quote from I Peter 3:3: "Whose adorning," etc.

We hear it said many times, "Oh, for the faith of our Father," and also we sing so heartily, "Oh give me the old-time religion." This Scripture says: "In the old time the holy women also, who trusted God, adorned themselves" in modest apparel.

The importance of this question is seen in dress, being a factor in forming, and expressing character. Do

we really want to know what God's Word says? Here is another, I Timothy 2:9, 10. Is not the extravagance, and needless expense of wearing jewelry the reason the Scripture forbids the wearing of gold as an ornament? Moreover it fosters the native pride, and is antagonistic to an humble and contrite spirit.

Another reason why professing Christians are required not to conform to the world, is the great influence their disregarding fashion has on the world. If Christians would show their contempt for these things, and not pretend to follow or to regard them, how it would shame the



Mennonite Young People

world and also convince the world that they are living for another object—for God and for eternity.

How irresistible it would be, what an overwhelming testimony in favor of our Christ and religion. Even the apparent renunciation of the world by many orders of monks has doubtless done more than anything else to put down the opposition to their religion and given it influence in the world.

It has been said that Satan himself would be puzzled to invent devices more deadly than many of the popular fashions of the present day. Let a man dress as do some of our women, and our morning papers would promptly and justly denounce it as simply outrageous. The distinguished J. H. Kellogg has declared, that

wealthy women could do more to our social evil by adopting plain attire than all the civil authorities by passing license laws or regulating ordinances. Why is it that so many of our young girls are taken captive? In the "Purity Journal" of June, 1910, it says that dress causes the downfall of the majority of girls who go astray. It stated that one hundred and sixty-eight girls have been taken captive in this state (Pennsylvania) this year.

Can we as Christians help to fight this great evil? Many, perhaps all of these girls, go out with the same desire that many so-called Christians have, to appear well and receive the praise of men. They little think of the evil influence they are throwing out to the public and how these ungodly fashions drag men and women into sin.

Our Influence

Do we want our influence to count? Are we really anxious that God's Kingdom may come to other hearts? or do we think our influence does not count? How sad to see many times, even those who in a manner have the modest apparel, put on those things that only satisfy the pride of the heart; to the world they are a stumbling block instead of a blessing. When they see the professed children of God just as prompt and as eager to follow the changing fashions as themselves, they say, "What does their profession amount to when they follow the fashions as we do?" or certainly it is right to follow the fashions, for see the professing Christians do it too." I believe God deals definitely with every individual, but what else can we expect if we, who have been longer in the service, set the example?

Ready for the Lord's Coming

This story was told me by one who at one time went into the low place called Little Kiby in Kansas City, where sin was abounding on every hand and where it was hardly safe for decent people to go, but these went to tell the story of Jesus and His power to save. As the sister who had on plain attire stepped out to speak, there was a silence among that rough crowd and they did not dare to touch her. What was the influence? She had not told them before that she was a Christian, but they could tell by her outward appearance that she was a Christian. Do we believe that God takes care of His own, when we are in dangerous places and know we are in the order of God? Yes, I certainly believe He does. The Psalmist in speaking of God's care for
(Concluded on page 727)

WHEN THE LIGHT DAWNED ON A JEWESS

Helen W. Schaffer

Ruth Antin swept up to her own room with a bitter look on her handsome face. Slamming shut the door and giving her wraps, gloves and purse a hasty fling onto the dresser, she threw herself down upon the bed in an attitude which denoted utter fatigue of body and of mind.

"Talk about the Jewish race being the favored race of God," she fumed, her eyes stormy with suppressed feeling. "That's all right for anyone to say if he doesn't happen to be a Jew himself; but if there's any sign of special favor coming around our way I'd like to know where it is, that's all."

Springing to her feet, she paced back and forth across the room like a caged animal. "It's one constant slight here among all the girls with whom I come into contact. I dress as well as the most of them do; I am as good looking as the average, and certainly have as good a mind as the most of them—if I didn't I would surely be ashamed of myself; I think I know how to act civilized enough not to disgrace anybody. But nevertheless I am a Jewess, and as such, I am supposed to move in a place of my own."

Just then there came a gentle tap on the door. Ruth crossed the room reluctantly and opened the door. A sweet-faced woman with soft white hair stood in the doorway.

"I didn't hear you come in tonight, Ruthie," she said softly. "But when I heard you moving about I thought I would come up to ask you how the day has gone."

"You don't really mean when you heard me moving about, Miss Morgat. What you meant, only you were too polite to say so, was when you heard me raging about," retorted Ruth, an unwilling smile hovering on her lips, and an affectionate look in the black eyes resting on her friend.

"Was it really so bad as all that, dear?" asked Miss Morgat, sympathetically, coming into the room and taking the chair which Ruth drew up for her.

"Fighting Mad"

"Oh, yes, it's about as bad as it can be so far as I am concerned; that is, when it comes to snubbings and things like that. But the thing that really hurts me worse, Miss Morgat, is the fact that these same girls all call themselves Christians. Oh, it makes me fighting mad," and Ruth began again her angry pacing, "when I think that these people can calmly appropriate all the revelations which God gave my own people and base their religion which they think so wonderful upon the faith of my people, and yet treat us as though we were the very scum of the earth. Is that fair, I ask you, Miss Morgat? Is that the best that their religion teaches of justice and fair play? If they believe in the Word which God spoke through my people, and if they read the promises which God has

made to the Jew, I say, if they believe these things, then why in the world don't they honor the Jew instead of considering him the lowest of the low? Maybe we are a peculiar people, but who is to blame for that?"

"Hush, Ruth," interposed Miss Morgat gently.

"No, please let me talk. I think I will do something desperate if I cannot talk to someone," cried Ruth, in a desperate eagerness, and her friend, seeing the girl's need, said no more in dissent.

"We are queer because those who call themselves Christian have persecuted us, have tormented us, have dogged our steps, have denied us the right to even a decent existence. Why wouldn't it make us different when we were compelled to fight for every breath we drew, when the women of my people have seen their own children torn from their arms and murdered mercilessly, cruelly, before their very eyes? There are mothers among my people whose minds are gone, crushed into mental ruins

The Puritans

"I own I reverence that peculiar race
Who valued steeples less than Christian grace!
Preferred a hut where frost and freedom reigned,
To sumptuous halls at freedom's cost obtained.
And proudly scorning all that royal knaves
For bartered conscience gave to cunning slaves,
Gave up their homes for rights respected more
Than all the allurements of their native shore;
In stranger lands their tattered flag unfurled,
And taught this doctrine to a startled world—
Mithers and thrones are man-created things,
We own no master but the King of kings."

—John G. Saxe.

by the awful things they have been compelled to witness. The Jewish father has been compelled to cheat and deceive in order to keep from seeing his wife and children starve to death before his eyes. And when such a struggle has left its mark on his very soul, has it made those ashamed who have been responsible for it all? You know it has only made them more vindictive, more cruel than ever."

"Not in America, but"

"But, Ruth," remonstrated Miss Morgat, "not in America, dear. These things have never happened here."

"No, I know that," answered Ruth. "But whether you know it or not, the same undercurrent of feeling is here. The Jew is an object of suspicion everywhere he goes. He is in a class by himself."

"Yes, Ruth, that is the truest thing of all the true things you have said. But, after all, dear, Who was the first to put him in a class by himself, as you say?"

Then, as Ruth made no answer, Miss Morgat rose and came over to her side. "You will have to admit that God was the

first to separate your people from all other nations, dear."

But Ruth turned furiously upon the friend whom really she deeply loved. "Then why does He allow other people to treat us as they do?" she cried. "Oh, don't talk to me about God. Do you know what I have seen times without number in my own home? Listen, every year when we drink the Passover cup, we have an extra one for Elijah, who is to be sent before to herald the coming Messiah. The youngest member of the family goes softly to open the door to let in the Prophet. Oh, I well remember the awe which always fell upon us at that time, and the eager expectation in our hearts. But, of course, you know what always happened. To be exact, nothing at all. It seems to me that is a picture of my poor people, always waiting, always expecting—always disappointed. I am fast coming to believe that it will always continue to be their history. I am beginning to wonder if after all those who say that only a great power without heart or mercy governs this world may not be more nearly right than those who believe in a God of love."

"He Was a Jew"

"Ruth, my dear child, I am more sorry for you than I can say. I wish I might help you," cried Miss Morgat, with swift tears of pity springing to her eyes. "You will bear with me, will you not, when I tell you that my people believe the Messiah has already come, and that according to the flesh He was a Jew?"

"Then why do you people kill the Jew and steal his goods in the name of Him Whom you say is your Messiah, when He Himself was a Jew?" Did He tell you to do that? Is your Messiah a Messiah of hatred, of cruelty, of war and blood?"

"Ruth, it isn't fair for you to judge all Christians by those who may call themselves by that name. Those who

really love the Christ love also the people from whom in the flesh He came. And we believe that God is yet going to regather the Jewish people and make of them a great nation. We are praying for your people, dear, and sending money to do them good."

"If all Christians were like you, dear Miss Morgat, we Jews would not feel so bitter as we do," said Ruth. And then she added proudly, "Please don't think I am ashamed of being a Jew, for I am not. I love my people and I am proud of the stock from which I have sprung. It is the injustice done them that stings me to the soul."

"Ruth," said Miss Morgat, suddenly, after a silent prayer for wisdom, "on what do your people base their hope of sins forgiven today? In the olden times, was it not on the shed blood of the sacrifice? But what is it today?"

"We have no temple today, and so can have no altars of sacrifice. That is another thing of which we have been de-

(Concluded on page 715)

CHRISTIAN MONITOR PULPIT

THANKSGIVING SERMON

Allen H. Erb

Offer unto God thanksgiving and pay thy vows unto the Most High.—Psalm 50:14.

It was according to the law of God under the covenant of Moses for the worshiper to come to God with sacrifices such as a heifer, a lamb, a turtledove. These all had their spiritual significance in Christ. We now come to God with Christ as our sacrifice. He is our offering. Thru Him these animal sacrifices are done away. But in our text we have one offering that is common to both covenants. "Offer unto God thanksgiving."

Coming to God with thanksgiving eliminates some attitudes and substitutes others. We cannot offer thanksgiving and feel God to be unjust; we cannot breathe a complaint of our circumstances and thank Him who permitted them; we cannot regard Him as faithless and express gratitude toward Him; we cannot feel worthy of more than we receive of Him and feel worthy of Him. We can offer to God thanksgiving when we feel Him to be just; we can breathe a prayer of contentment when we are satisfied with our circumstances and know that they are of Him, we can praise Him when we regard Him as faithful to the last, we can thank Him when we are filled with a sense of unworthiness for all that He has done for us.

One of the familiar phrases of our lips is "all things." Our text states a positive command. How many of us may have thought we were observing the "all things" of Scripture and yet we were guilty of violating the command, "Offer unto God thanksgiving." This has been restated in the New Testament. "Rejoice in the Lord always, and again I say rejoice." It is impossible to rejoice in the Lord and be thankless toward Him. Oh, how many times we violate this command. God forgive us!

Why does God command thanksgiving? It is an essential attitude in worship for it cultivates an appreciation of God, it suggests an attitude of dependence and worthlessness, it leads to confidence and trust, it inspires godly fear in the use of blessings bestowed. A blessing is better appreciated as it is better known. Might it not then be true that blessings unappreciated are unknown.

"Count your blessings
Name them one by one
And it will surprise you
What the Lord hath done."

Professed gratitude is ingratitude until the worshiper feels unworthy of the blessings. Christmas time has come. You prepare with a great deal of care and work and

expense a gift for your five year old child. The child responds with a thank you but says, "Mamma I have helped you so much with the dishes that I earned this did I not." This is ingratitude. You know too well the actual value of the child's work. But when the child says, "Mamma, you are so good to me. I have done so little for you and you have done so much for me," he has a prime essential of gratitude. The more we think of the blessings of the Lord the more we think of Him. Our confidence in Him rises. As we recognize with gratitude the source of blessings we are reverent and faithful in the use of them.

Churlishness is one of the most unpleasant sins. Thanklessness may make a churl. David met such a man, Nabal by name, in Maon. Nabal was very rich and had great flocks of sheep. Samuel had just died and David in his exile must have felt doubly sad and in need. He sent ten young men to Nabal who reminded him of all the kindness they had shown to his shepherds in caring for the flocks and they asked for a gift. Nabal responded in an unthankful and ungracious manner, saying, "There be many servants nowadays who break away every man from his master. Shall I then take my bread and my water and my flesh that I have killed for my shearers, and give it unto men whom I know not whence they be." This is the only picture we have of this man and what an unenviable record it is. Thanklessness will develop the rich, selfish fool who said, "I will say to my soul, eat, drink and be merry."

Have you ever noticed the phrase in Phil. 4:6 "with thanksgiving." Have you ever thought what an essential part of prayer thanksgiving is? When we begin to

pray our faith may be weak. We begin to thank God for the answers He has already given. One blessing suggests another and we go on and on and on till our faith rises and we take told of God for the immediate need for which we are now praying. "Offer unto God thanksgiving" is a great faith stimulant.

When we view national and world conditions can we "offer unto God thanksgiving?" A great Peace Conference was held in Geneva Switzerland. Plans were made by the nations to eliminate war. Arbitration, security and disarmament are supposed to accomplish this. To illusioned Pacifist (the one who believes in the cessation of war between nations before the Prince of Peace returns to the earth) this is a great reason for thankfulness; to the follower of the KING of Kings and LORD of Lords it is also a great reason for thankfulness. But the Pacifist sees in the Geneva Conference the dawning of the Day of Peace, the follower of the King of Kings sees the dawning of the greatest world war. But we will offer thanksgiving nevertheless for Jesus says "When all these things begin to come to pass then look for your redemption draweth nigh". Above the war cloud is the King. He shall arise with healing in His wings. He shall bring the forge by which He shall beat the swords of the nations into plowshares and their spears into pruning hooks. "For unto us a child is born, unto us a son is given: and the government shall be upon his shoulder: and his name shall be called Wonderful, Counsellor, the mighty God, the everlasting Father, The Prince of Peace. Of the increase of His government. And peace there shall be no end, upon the throne of David, and upon his kingdom to order it, and to establish it with judgment and with justice from henceforth even forever. The zeal of the Lord of Hosts will perform this." Hallelujah! Praise His Name! "Offer unto God thanksgiving."
La Junta, Colo.

WHEN I GIVE THANKS

J. C. Massee

A personal testimony of thanksgiving brought me a serious hour of introspection. Why should I give thanks at all?

A real giving of thanks presupposes a beneficent Giver and a benefited recipient. Considering this fact, my next question was, Am I most grateful for His gifts or for the Giver? This was, and is, not difficult to answer, since I am "In Him of every good possessed." Christ is Himself the supreme good. Since God gave us Christ He cannot, and does not, withhold

any good thing from those who love the Lord. In the light of this fact I am unable to consider seriously or extensively any other cause for thanksgiving than the Master, Christ Jesus, Himself.

The Personal Reason

Christ is all in all to me. I have a great enthusiasm for Him. He has been my Master and my companion for forty years, and after all these years both His service and His fellowship seem more desirable

than when they began in my experiences. It seems all but incredible; Christ fills and satisfies the whole inner range and realm of my life.

In Christ I have the settled sense of sins forgiven. Their burden is lifted; their guilt is removed; and their dominion is broken. How great a thing this is! It takes a lifetime of daily experiences to realize the full significance of it. He gives an abiding peace with God. Indeed, Christ makes both the fact and the person of God concrete to me. In Him God is no longer afar off, but He is my God, brought very really and understandingly near. He is within reach. When I consider that I have in Him, the blessed Christ, continuous, cleansing, abiding peace, and an established sense of security for all time and for eternity, I cannot but

"Give thanks with all my flaming heart,
And claim anew to have in Him a part."

There is an unspeakable gladness and gratitude that my Lord is mine and I am His.

The Social Reason

Christ makes all my social contacts. I haven't a friend who is not His friend, and He has given me all the friends I have. All my fellowship with my fellows grows directly out of my relation to Jesus Christ the Lord. And what a fellowship it is—gracious, gentle, genuine! All my friendships are clean friendships. All my friends are chaste, wholesome, and beautiful. Their kindly affection is sanctified by our mutual relation to Him. It is a fellowship which assures me counsel in perplexity, some true yoke-fellows in the bearing of life's load, comfort within reach in every sorrowful experience, sympathy in every loss, support in every struggle, companionship for every hour of loneliness, and a great chorus to swell my every psalm of praise.

He sets the solitary in families, breaks down every barrier of caste, lifts friendship to a higher plane than self-interest, bridges the chasm between the rich and the poor, and establishes communion upon the only possible permanent and desirable basis—that of a mutual love for His own holy person. And in the realm of the social communion He creates He makes love the sole and the all-sufficient law of life.

The Institutional Reason

The only institutions with which my life has vital connection are the two in which He is supreme, my church and my home. Both of these are contributors to the life and integrity of every civil or social organized institution. The state itself without these two would fall. It is not too much to say that the social integrity of the nation,

its ethical ideals, and its political standards wherein they are virtuous, all receive from the home and the church the inspiration which makes them possible and the quality which makes them permanent. And Christ is the fountain from which they both draw their life. So when I think of social, domestic, or political integrity, of the blessings and sincerity of residence in this land of peace and plenty, I think in terms of Christ; and I think always with a grateful heart that He has cast my lines in so pleasant places.

The Financial Reason

There is a money madness in America from which Christ has delivered me. He sanctifies my money and all material pos-

educate teachers and to train workers. I may feed the hungry, clothe the naked, warm and shelter the needy, and comfort and bless the poor. My money may be used for Christ in drying the orphan's tears and driving the wolf from the widow's door.

Thus He transmutes my money from the baser coin of earth into the golden exchange of the kingdom of heaven. And He tells me that I may so use my money as to make friends to receive me into heaven when I come.

Again I say Christ is all the world to me. He supplies all life's yearnings, and sanctifies all life's relations. What more could one ask? What more receive?

"Bless the Lord, O my soul, and all that is within me, bless His holy name."—Selected.

Thanksgiving

By Violet Alleyn Storey

As we have gathered in rich harvest from Thy fields,
As we have taken lovely fruits from bending trees,
So gather Thou, O God, Thanksgiving from our hearts,
So take Thou gratitude from those on bended knees.

We sowed Thy ground with humble seeds, but Thou hast sown
Our minds with wisdom and our hearts with faith and love;
And if, from such a source, our harvest was so fair,
Oh, how much fairer should Thy harvest be above!

We've seen our tiny beds yield flower and fruit and grain—
A myriad of blossoms in each garden bed;
Frail petals formed into the apple, pear, and plum;
And sun-filled wheat from which we'll bake our winter's bread.

So mayst Thou see Thy seeds have borne Thee beauty, too—
Delightful songs and poems, pictures like glad flowers;
And kindly thoughts become great deeds, like ripened fruit;
And thankfulness to give Thee cheer in quiet hours.

As we have gathered in rich harvest from Thy fields,
As we have taken lovely fruits from bending trees,
So gather Thou, O God, Thanksgiving from our hearts;
So take Thou gratitude from those on bended knees.

—Good Housekeeping.

SUGGESTIVE RURAL SUBJECTS

Every community, if not every congregation, should some time during the year have a missionary program. No missionary meeting is fully balanced without recognition of some phase of the rural Church problem. The rural Church is the foundation of our activities. Very often suggestions are wanted for such programs. With a view of furnishing some suggestions along this line, we publish the following list of subjects which by no means exhausts the material along this line. In fact, we do not advise a wholesale use of these subjects but hope they may serve as a stimulus to help you think of others. The list follows:

Mennonites and the Rural Church Problem

The Call of the Country Church
Agriculture and the Rural Church
The Rural Church and its Community
The Rural Church Our Challenge
Education and the Rural Church
Leadership of the Country Church
The Immigrant and the Country Church
Rural Evangelism
The Rural Church Program
Rural Church and the Young People
Place of Missions in the Rural Church
The Rural Pastor
Mission Sunday Schools in Rural Communities
Community Leaders
Effect of Spiritual Decline in Rural Districts
Decline of the Rural Church
Function of the Rural Church
Opening of New Fields
The Rural Workers Moral Support
The Rural Worker's Financial Support
Rural Morals
Rural Social Problems
Rural Bible Classes

—Mennonite Rural Evangel.

sessions. He does this by two means.

First, He denies me the right to call it my own at all. I am made by Him a steward of the manifold mercies of God. What I have I hold in stewardship for the Giver. I cannot even live unto myself. The life I now live in the flesh, I live by faith in the Son of God. I am not my own; I have been bought with a price, and no bond-servant can be a property-owner. When He taught me His ownership, my stewardship, He delivered me from the love of money, that root of all evils, and set me free from the mad scramble for possessions.

And He provides me means for the worthy use of what He trusts to my keeping. What a wealth of opportunity for self-expression through money He gives me! I am withholden from participation in no good thing. I may have partnership in every worthy enterprise. I may build churches, colleges, hospitals, asylums, and a great variety of charitable institutions. I may support ministers, missionaries, and teachers. He permits me to



EDITORIALS



Fourth Centennial Anniversary of the Rise of the Mennonite Church

The month of January of the coming year will mark the beginning of the fifth century of our history as a church. This should give us occasion for a revival of interest in the question of the why and wherefore of the existence of the Mennonite brotherhood. Since we deplore sectarianism and there is in our day a manifest tendency toward a general union of the Christian denominations, it behooves us afresh to see whether there is sufficient cause for our separate existence as a church, or not. The editor firmly believes that there is in our time the same need for the distinctive testimony upheld by the fathers of the Church, as there was four hundred years ago. For an intelligent appreciation of the faith for which so many martyrs have laid down their lives (on which account a certain historian refers to the early Mennonite Church as "a church of martyrs") we believe that we need a better acquaintance with our history, particularly of the "inner history" or the philosophy of the history of the Mennonite Church. Brother John Horsch, who has already rendered valuable service as a historian, has consented to give us a "bird's eye view" of Mennonite history in a series of articles to be continued indefinitely. We bespeak a careful reading for the entire series.

This is a good time for friends of the Christian Monitor to get busy. The best record for getting new subscribers goes to an Eastern Pennsylvania brother who has already about 100 to his credit, who remarked, "I shall soon be ready to go after some more." That son, daughter, neighbor or friend of yours who does not understand the "why" of the Mennonite Church should receive the paper. If you will pay it for them, it will be sent for the small sum of fifty cents. Send in the names of those who do not get it, and we shall send them a sample copy free. Thank you heartily for your service.

The Soul's Thanksgiving Carols

There is a music of the heart which the Lord appreciates; that is, the fruit of the lips are His delight. Thanksgiving day, as well as every other day, should be a day of joy and song. It should be a day in which we take time to recount the blessings that the Lord brought our way during the year. The thanksgiving carols of the lips coming from the heart are certainly called for when we consider that during the past year our lines have again fallen unto us "in pleasant places." God has certainly blessed us here in America above that experienced in many other countries. This we hardly deserve. We thank Him for these blessings.

We should praise God for the privilege of having

known Him, for the fellowship of His Son Jesus Christ, for the indwelling of His Holy Spirit. This has made our lives richer.

We should thank God for the victories of the year; the things which enabled us to overcome, for the opportunity of associations in the great work of the Church, for the fellowship with other Christians, for the friends that are ours. We likewise thank Him for our critics. They have spoken things that may help us in the long run, and we pray that the Lord may bless them.

We thank God for the things which we have learned during the year, for our educational facilities. May God bless every educator—to help those who are on the wrong path into the right way, and to lead the others on in the path of true knowledge.

We thank God for our homes, our parents, our children, for the joy of beholding the faces of new-born babes. God bless the family hearths of the world in the coming year and years. We thank Him for the recurring seasons, for the refreshing showers, the flowers, the green gardens, the fields of grain, the buzzing bees, the new mown hay, the lowing cattle; for the faithfulness of the beasts of burden. Lord, help mankind to see that these products from Thy hands may be so distributed that no child need to go to bed hungry or cold or out on the streets in rags. Give us hearts that beat true to Thee, and in love for fellow men. We thank Thee for men whom Thou hast moved to open their pocket-books to give of their means to the glory of Thy name and welfare of humanity.

We thank God for the ability to enjoy things, for health, for His presence in the sick-room, for His healing power, and for satisfying our mouths with good things, so that our youth is renewed like the eagles. We thank Him for the joy of service and for the use of our minds; for the help of the ministry of song and the music that cheers us along the way.

We thank God for the work of the inventor, for what true science has given us, for the blessings of government, and for countless other things which have made life happier. We thank Him for those who are out on the front line of conquest, the missionaries of the cross. May they lift the nations, so that all may rise together. May they herald the light of the Gospel till the Thanksgiving carols are sung by every lip, in every clime.

If one goes through the length and breadth of our nation with his eyes and ears open he may hear enough complaining to believe that things are in bad shape, and that the note of thanksgiving should not be heard; but if he go through the land seeing only with the eyes he would have reasons to be thankful for abounding prosperity. "In everything give thanks; for this is the will of God in Christ Jesus concerning you."

Somebody Murdered Every Hour, All Day And All Night

In 1923 the United States eclipsed all previous records—every hour, day and night, throughout the whole year, on an average, some one was murdered. This is something that should cause every person to sit up and take notice. In a few cities murders have become less, but in most places there has been an increase. The champion city for killing was Memphis, Tenn., where twelve times as many people were killed in proportion to the population as in wicked New York. A procession of hearses carrying America's murder victims for 1923 to their graves would stretch out the appalling distance of nearly forty miles.

This awful record of inhumanity makes us think of the prophetic utterances of Paul in II Tim. 3:1-5. Speaking of the different things marking the "perilous times" in the latter days, he states that men shall be "fierce." Men have always been fierce, but the difference in this case is that they would be fierce while professing godliness; that is, in professed Christian communities the degeneracy would become such that only the word fierce would adequately describe it. Surely the word fierce is the word when such an abominable list of crime lies at our door. No education or culture will ever stem such an orgy of crime; better laws will not stop it; and though it is claimed that if our courts were in better shape things would change, the trouble is so deep-rooted that it can not be changed by such superficial things. Then where is the remedy?

This nation must come back to God. The moral brakes always fly loose when the Creator is forgotten. The Bible must get back into the home. The Word of God must be placed in the school room. The government must see to it that the theater and the movies cease giving lessons in crime. What America needs is an old-fashioned revival, like the one at the day of Pentecost, when men will cry out to God for cleansing and for pardon. Modernism must be driven from our pulpits. Old time respect for authority must be restored. Liberty and license have been preached till God Himself is set at naught. May God give us a world-wide turning to Him, lest hell be turned loose upon us in the world.

That Modesty Which Is Still Attractive

The Bible encourages modesty in thought and action, because it is right, safe, beautiful. Great emphasis is being placed these days upon beauty, so much so that much so-called beauty is purchased at the drug store.

Now the Bible has something to say about beauty. God says, "I will beautify the meek with my salvation." When the Lord undertakes anything He always makes a good job of it, and in this case He seeks to beautify His people. This He does by getting the life in proper paths of truth, in ways that are true to divine laws.

One of the beautiful things that is being lost is that glow of red that should be seen on the face of true girls. This is an index of a life that is running true inside. It helps keep low neck dresses out of sight. It keeps sleeves in public places below the elbows. It helps make dresses of reasonable length, causes courtship to be enjoyed in seasonable hours, and helps young men to be true to high standards. It helps to create better morals and keeps

purity in the foreground in social life. It keeps fine young people off the dance floor and makes the theater an unattractive place for the better class of people. It is these beautiful flowers that the Lord seeks to grow in the garden of His peoples' lives, the flower of modesty.

This is only one way in which the Lord seeks to beautify His people. May we stay in the Lord's "beauty parlor" all the days of our lives. May we, with David, "behold the beauty of the Lord." May the glory and attraction of that life change our lives, so that our beauty may be more than "skin deep," lasting only a few years. May it be of the kind that when our bodies lie in the casket wrapped in the shroud that the divine halo may be seen upon us.

The Fruitless Pursuit

Since the school days are now in full swing we are thinking of the millions, in all kinds of institutions, in pursuit of knowledge. This is a worthwhile pursuit. The craving for knowledge is put there by the Creator. Too many have given up that pursuit and are carelessly rambling along the highway of time.

We also have in mind something which we call a fruitless search. It is the never getting anywhere, that is sad to behold in some very sincere people. The apostle calls it, "ever learning, but never able to come to the knowledge of the truth." It is the merry chase of the man who seeks to find truth but does not recognize the Lord Jesus Christ as the truth. It is as the dog chasing after his own tail, or, as the proverbial saying, "the blind man hunting the black cat in a dark cellar." We have seen some very learned men who were constantly on this will-o-the-wisp chase. The human being that does not believe that Christ is the way, the TRUTH, and the life will never arrive anywhere. How satisfying to the soul is the fact that "in him dwelleth all the fullness of the Godhead bodily."

When Christ spoke to men He spoke as one having final knowledge and absolute authority. When He gave out information it needed no correction or time to add some new light to it. When you sit as students in your classes and watch the march of history with its array of characters be certain that the Lord Jesus Christ has been connected with history in its most vital way, that His judgment for characters and that of historians like H. G. Wells are vastly different. Wells sees man evolve from a lower organism, but Christ was partner in the creation of man in His own image, "Male and female created he them." He meant that and nothing else. As you are studying about this great universe you hear ringing in your ears, "He was before all things, and by him all things exist."

Additional Help for Young People's Meeting Workers

With this edition of the Christian Monitor you will be able to enjoy an additional service in your preparatory work for the Young People's Meeting. The Lord willing, our esteemed Brother J. D. Mininger, of the Kansas City Mission, will contribute monthly four choice and selected illustrations for the use of leaders and speakers. May the Lord direct our brother in this valuable service.

CHRISTIAN LIFE

THANKSGIVING—A SYMPOSIUM

Reasons for Being Thankful

"I will sing unto the Lord, for He hath dealt bountifully with me." Psa. 13:6.

We should be thankful for the comforts with which our lives are crowded, homes, conveniences, bountiful tables. Were we sometimes hungry, cold, or a wayfarer, these would seem to us far different from what they do now.

For the joy of living—each day brings to us new pleasures, changes, friends, music and sunshine.

For the joy of service—to be able to minister to those about us for in so doing we minister to Christ.

For companionship of saints—the inspiration of daily mingling with those who are the disciples of Jesus is beyond description. Should we be left for a while, friendless and alone, we would then know the value of this blessing.

For adversities and afflictions—that teach us lessons of love and trust.

For discipleship—to know the Lord, to be one of those babes to whom the great mysteries of the kingdom of God are revealed. To have Him as our Savior, our companion through a rugged life, for this we are indeed thankful.

"Lord Jesus, we thank Thee for home, for each new day, for opportunities of service, for Christian friendship, for trials, and for Thee, our Savior and Lord."

Hesston, Kansas. Martha E. Hostetler.

Thanksgiving Time

Once more nature is clad in its beauty with its delicately tinted leaves and flowers and tells us that autumn is here. Is this not a glorious time of the year, when the farmers carefully store in barn and cellar the results of a hard summer's toil? If all nature is praising Him, how much more should we. Our forefathers realized this need and set apart a day for Thanksgiving and praise. How very full our hearts become when we stop to think just what it means to have such a Savior, Redeemer and Friend. He not only holds the times and seasons in complete control; but He

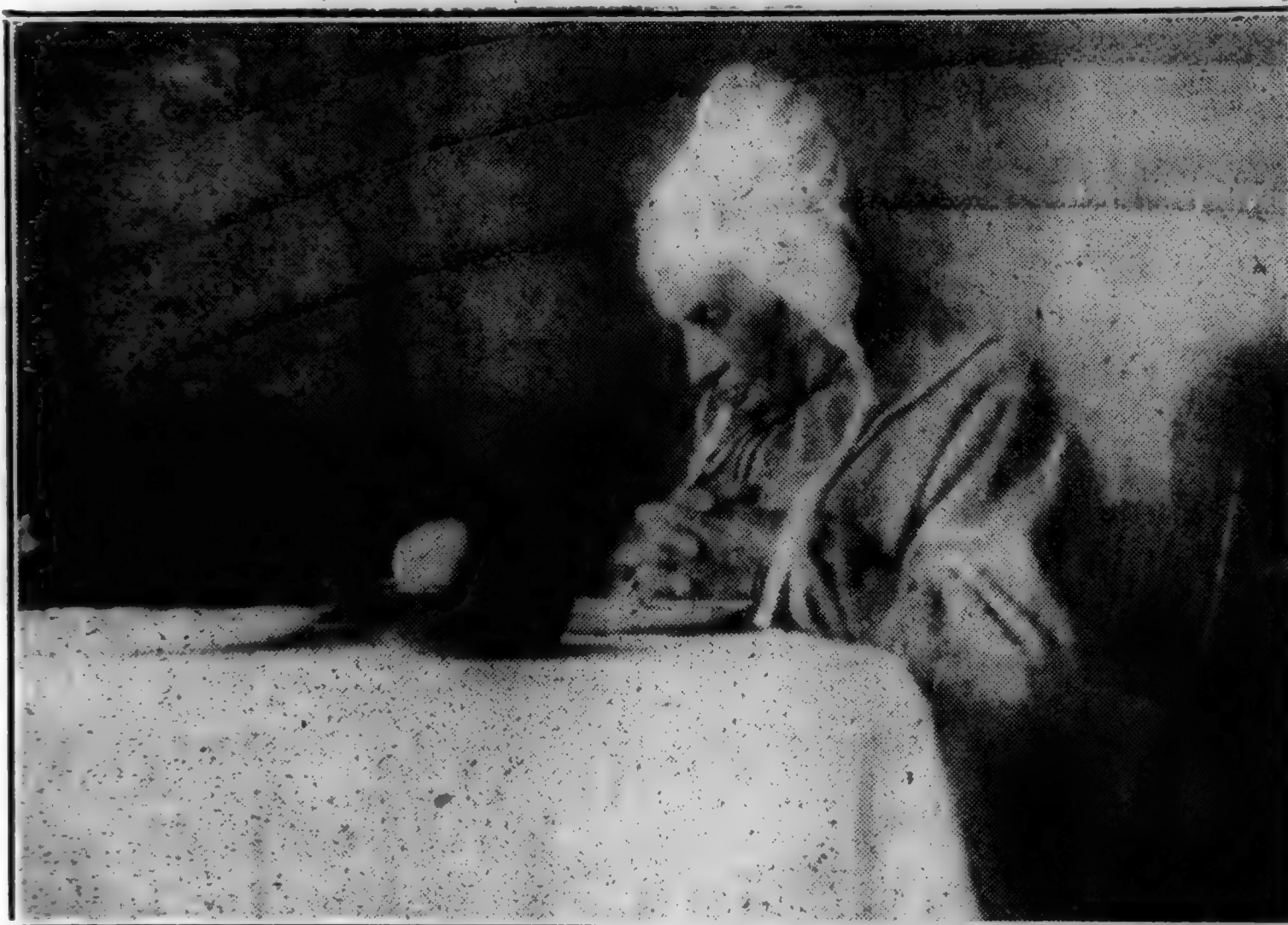
also holds us in the hollow of His hand. Then let the wind rage without, for when Christ reigns within our very lives radiate the spirit of thanksgiving and praise to Him. This impelling spirit of joy and thanksgiving will reach out to souls in distress and draw them to the Master.

"Bless the Lord, O my soul, and forget not all His benefits."

Hesston, Kansas. Florence Kauffman.

The Grace of Gratitude

"What shall I render unto the Lord for all His benefits toward me?" These words came from the lips of one who had learned the blessing, joy, and sweetness which come to a life enriched by the grace



Giving Thanks

of gratitude. And is this not the question which comes to all who know God? We sit and think what a wonderful Father we have, one who made the greatest sacrifice ever known; and then our minds turn to that Sacrifice Himself. We come to what promises to be a crisis in our lives and with all the strength of our manhood or womanhood we cry, "Oh God! show me Your will." Then He guides us so definitely that we know there is no mistake. We revel in the joy of it all and with souls aglow with His righteousness and hearts overflowing with praise, we kneel and offer our frail thanks to the Father of us all. Tears sanctify that prayer and soon the assurance comes that He understands our

deepest needs. How sweet to know that our lives too are being enriched by the grace of gratitude.

Hesston, Kansas. Margaret Horst.

The Sacrifice of Praise

"By Him therefore let us offer the sacrifice of praise to God continually, that is, the fruit of our lips giving thanks to His name." Heb. 13:15.

Just what is our thanksgiving? Is it thanks living? How deep, how genuine? Does it cost anything—the "sacrifice of praise"? to praise when all goes well—barn and cellar full, friends plenty, health and home, plans matured, hopes realized—then it's easy. But when poverty assails, when friends misunderstand and forsake, when sorrows and disappointments crush the heart, when the plans and aspirations of a life lie in hopeless realization at the feet, when cherished hopes blight and die—then to look up and say: "I thank Thee, O Father.....for so it seems good in Thy sight," that is true thanksgiving. Such thanksgiving is constant and deep. The deeper the sorrow, the deeper the joy (strange paradox) for it comes from a heart that has found the fount of joy and that changes not with outward circumstances.

Oh, to live so near Him whose sacrifice made possible the outliving of the inliving Christ that continually we may "offer the sacrifice of praise" in an acceptable way.

Emma King Risser.

Hesston, Kansas.

A Constant Thanksgiving

The thanksgiving season is a time of special thanksgiving. The Christian however, is in a spirit of continual thanksgiving. God has promised that all our needs should be supplied, and how graciously He has done this. The world rushes on in its greed for more material gain and honor, but God still continues to send the rain on the just and on the unjust. His children have many times turned their faces from Him, but He still supplies them with all good things.

How shriveled that soul must be that feels no thanksgiving; or how morbid that

one who has no thanks to offer. Our hearts must swell in gratitude and praise for the blessings of our God as revealed in the beauties of His own handiwork, in supplying food, raiment and shelter, in fellowship with Christian friends, in the guidance of the Holy Spirit, and in His pardoning grace through our Lord Jesus Christ.

"Oh that men would praise the Lord for His goodness and for His wonderful works to the children of men." Ps. 107:8.

Hesston Kansas. Alvin Yordy.

WHEN THE LIGHT DAWNED ON A JEWESS

(Concluded from page 709)

prived. We can only base our hope on trying to do God's will, and keeping His commands as best we can."

"But your own Scriptures tell you that unless you keep the whole Law, you are guilty of breaking all. Then where, dear, is the hope of your people, since you admit they are not keeping all?"

"If you are trying to prove, Miss Morgat, that my people have no hope, you won't need to try very hard, for I have nearly come to the same conclusion myself."

"That wasn't what I was going to prove, dear. Far from it," answered her friend. "After all, Ruth, suppose your people were able still to offer their animal sacrifices, do you think that the shed blood of any animal is sufficient to atone for your sin before God?"

"No, I don't," answered Ruth, frankly. "I am almost coming to the conclusion that the whole thing is a sad mistake."

"Now, not too fast with your own conclusions, dear," and Miss Morgat patted the girl's restless hand. "Suppose that these sacrifices were only given as a picture of a great sacrifice which was to be made, one which would be sufficient to make atonement for the sins of the whole world. Would not that be a good explanation of the reason for God commanding the animal sacrifices?"

"Yes," answered Ruth, hesitatingly. "Of course, I would be a fool not to know what you are driving at, Miss Morgat. You mean that the death of Him Whom you call your Messiah is the great sacrifice with atoning power for the sins of the world?"

"If There Is any Light?"

"Yes, that is what I mean. Ruth, you are beginning to doubt the truth of your own religion. Will you try seeing how my own will fit on the foundation of your father's faith? I have never asked you before, but I do now. Ruth, will you read the Book of my faith? Will you give it a fair test? That is all I ask," and Miss Morgat, hastily leaving the room, returned in a moment with a New Testament in her hands. "Will you do it?" she repeated.

Ruth hesitated, then stretched out her hand for the Book, "If there is any light

anywhere, I guess I surely need it," she said with a slightly bitter laugh.

Left to herself, she sat down by the window and began to read in the little Book the Gospel according to Matthew. Prejudiced against it though she was, she felt her heart going out to the spirit of the little volume. "What a wonderful world this would be if we only put such teachings into practice," she sighed once. As she read further on into the volume, she felt herself becoming convinced even against her will that there was One, the circumstances of Whose life and death at least fitted in every detail with the old familiar prophecies in which she had been instructed from babyhood. With her mind torn by the uncertainty of her own position, she noted with an increasing sense of wonder the numerous quotations from the old Scriptures with which Matthew proved that this One of Whom he wrote was indeed the Christ, the promised Messiah.

"Dare I Believe"

"Dare I believe?" she whispered, pausing to press her hands tightly against her aching head. Then taking up the Book she read on and on, through the account of His betrayal, His horrible suffering, His shameful death, His wondrous resurrection, His glorious ascension.

"Dare I refuse to believe?" she murmured, shaken in soul by the Divine power of the tale.

Rising hastily, she crossed the room and picked up her own copy of the Hebrew Scriptures. Turning to the fifty-third chapter of Isaiah, she read it through with the utmost care. "Oh, surely there are no two Messiahs, one suffering, and one crowned, as I have been taught," she exclaimed. "Here is but one, Jesus of Nazareth, the Messiah of the Jew and of the whole world." With tears streaming from her eyes, she dropped on her knees beside her chair. "Oh, God, show me the light," she prayed from the depth of a longing heart.

Softly through the open window, from a faithful band of the Lord's own who were just beginning a street meeting on the corner, floated up the reassuring answer:

"I Believe, I Believe"

Not all the blood of beasts
On Jewish altars slain,
Could give the guilty conscience peace
Or wash away the stain.
But Christ, the Heavenly Lamb,
Takes all our sins away—
A sacrifice of nobler name
And richer blood than they.
My faith would lay her hand
On that dear head of Thine,
While like a penitent I stand
And there confess my sin.
My soul looks back to see
The burden Thou didst bear,
While hanging on the cursed tree;
And knows her guilt is there.

Silently the girl knelt until the last strains of the song had died away, then with a face transfigured by the light which streams from the presence of God, stretching her arms to Heaven, exclaimed, "Thou blessed Christ of God, Thou Holy Lamb of God, I believe. I believe!"—Tract.

THE DISPLACING OF MOLLIE

(Continued from page 706)

Mollie just had to pick up here and there what she knows about running the typewriter."

"Not falling in love with the Ames girl already, are you, Hall? Perhaps if you would marry her, Mollie could keep the job awhile longer. Mollie has certainly had a hard time of it since she came here. Many a girl, with herself and little brother to support, would have given up under half the difficulties. Do you suppose the boss is going to send her back to us?"

"I don't know. Could you use her? It would break her heart to come down from her present place."

The coming of Miss Ames had had another effect upon Mollie. As much of her work had been turned over to Miss Ames, she found time hanging on her hands, and evil thoughts found an open door awaiting them.

"I guess I'll damage her machine so it won't do good work—twist the type a little, or something," she mused. "That'll bother the boss and get him down on her."

She stayed late one afternoon, under the pretense of getting out some letters, to carry her purpose into effect.

As she sat alone in the office, her brain busily at work, the postman entered and left his last batch of mail for the day. For Mollie, among the mail, was a card of invitation from Loyal Daughters Class, which read simply: "A 'Count Your Blessings' breakfast and sunrise Thanksgiving service will be held by the class at the church on Thanksgiving morning. Come and let us be thankful together as we think of the year's blessings."

"So the class hasn't forgotten me, although I was merely a visitor at their session several Sundays ago, and am entirely unworthy of them."

What were her blessings? She didn't wait until Thanksgiving morning to recount them. As the large clock on the wall ticked the minutes slowly away, her thoughts ran back as far as the time when, with father and mother to protect and shield, their old clock had ticked her to sleep in the early evening hours. From those times it was but a short leap for her mind to the time when she secured employment at three dollars a week as wrapper-girl in the shipping-room of her present employer. After dwelling briefly here, memory leaped to the time she had entered his office as stenographer, with the opportunity to earn a much more satisfactory living for herself and little orphan brother.

Here her thoughts seemed to come to a sudden halt. Suppose some one had endeavored, in every possible way, to deprive her of her happiness at that time? Suppose Miss Ames was situated similarly as she had been at that time, with a little brother to support? She must change her attitude toward Miss Ames. No typewriter-wrecking for her that night, but,

(Concluded on page 729)

• MISSIONS •

MISSIONARY BRIEFS FROM HOME AND FOREIGN FIELDS

Something Wanted.—The 25th Anniversary of the Mennonite Mission in India is an event of no small importance. Much that is going on in the world, of lesser importance, gets large space in the daily newspapers. This is as we would expect it to be in a world that crucified the Lord of Glory. There are hindering forces in the world that constantly oppose the work of making Christ known so that the civilization of these countries might become permeated by the Spirit of Christ. What is wanted is that which will enrich your souls, and make an added joy for you when life draws to its close, and may mean that some souls have been saved by your ministration. It is this; pray that the programs for the season and the leaders of the same that the 25th Anniversary may be endowed with power from on high, that a great spiritual stimulus may be the result of this period; that the missionaries may be blessed, that the heathen may be impressed, that the power of Satan to despoil, may be checked by the superior power of our Christ. Pray that men may be saved, that when it is over that it will be evident that God was in the camp. God speed to this time of rejoicing. May the reflection of the past years help to light up the years to come.

Dorcas Societies in South America.—We were informed lately that the Souderton Sewing Circle forwarded a check in payment of a sewing machine for the proposed Sewing Circle, in charge of Sister Vera Hallman, in the Argentine. Well, Dorcas has been dead many years, but she still lives on. When she used that thimble she worked for the Lord. When her funeral was held it was no dry-eyed affair. It certainly is worth while to have lived to be missed as she was. No wonder some one has said, "We ought so to live so that even the undertaker will be sorry that we are dead." God grant that grace may abound toward this Sewing Circle and its Teacher, that souls may be saved by its weekly gatherings.

That Secret Chamber Crowd Is Here.—When Christ was foretelling the course of this age to His followers, in Matthew 24, He made mention of people who would say that Christ was in the secret chamber; in other words, in a dark room. They would say that they were the representatives of Christ. He told us plainly that we should "believe it not." This kind has been doing some damaging work in the

district of our missions in South America. They seek to mislead the people, passing under the guise of being Christians, the same as our folks, but with a little more light. Their real name is SPIRITUALISTS. Brother Parke Lantz writes and asks the churches at home to pray the Lord to hinder their operation. These prayers start spiritual waves of power that are bound to do good in South America. God is the guarantee of the worthwhileness of our prayers, they are not breathed into space, but into the care of ALMIGHTY GOD.

New Recruits.—Fern Morningstar, Kallona Iowa; Martha Hershey, La Junta, Colo.; Esther Leininger, Esther Miller, and Leota Thompson of Elkart, Ind., composed the Sept. class entering nurses training at the La Junta Hospital. On Jan. 1, another class of four expect to enter as pupil nurses. We are always glad to see our girls go to this institution for training. They come back with more than mere training, more than efficiency. Their lives become enriched, ready for service, ready to minister to soul as well as body. For at the close of life we need more than proper care for the body, we need those in attendance who know the Lord and the way of salvation. God bless Bro. Erb and his efficient staff as well as those in training.

150,000 Boys.—Brother Ernest Miller informs us that there are about 150,000 boys in the area in which the Mennonite Church is conducting her mission work. In the mission schools the Bible is taught to them daily; this is as it ought to be. This should in time be the nucleus for a larger work. Education and Bible teaching are the two mightiest factors in lifting nations from the pit. Education without the Bible is disastrous, this folly is too evident in Japan, and partly so in the Philippines.

The Angels Had Another Task.—When the spirit of that girl (once an orphan) took its flight from India, we think we are safe in concluding that the population of Heaven was increased, and that the angels conveyed home another soul, saved by grace. We say again, orphan work pays. Read what Sister Sarah Lapp has to say:

"Last week one of my Bible women, Cherkin Bai, took very sick with convulsions which lasted 2 days and nights, then she seemed to improve, but on Saturday night she became totally paralyzed, and at

8:30 A. M., just as all were gathering for Sunday school, she passed peacefully away to Him for whom she had witnessed in many homes for 14 years or more. She was loved and respected by all. Her place can not soon be filled, as she had so much experience, and knew so many people. But our loss is her gain. She was a former orphanage girl. We hope and pray that through her life and example many may be drawn to accept Christ as their Savior. We are looking forward to the time when Bro Ressler will be in our midst again."

That Mission Study Class.—As winter time and the long evenings approach wouldn't it be fine to start a mission study class? Have it at the church, or rotate in the homes of the members. This would be a splendid thing to help yourself, and in helping yourself to the knowledge of the greatest task on earth (missions), you will be of service to the cause of God and the advancement of His kingdom. Travel around the world with the missionaries. Spend three weeks or three months in India or South America. With the knowledge you will gain you will be a better worker in this land.

The Canadians Responded Real Well.—This message to the Treasurer of the Board sounds good enough to put in print: "While in Ontario the Hagey Cong. took offering for Sundarganj church Bldg. and after S. S. Conference I turned over signed up pledges and cash donations for about \$1200.00 to M. C. Cressman. The solicitation was made mostly in the Waterloo and Manheim Congregations. Can adding machine be sent with us or can I do anything to help securing the funds? I found many children in Canadian Sunday schools interested in the Quarter Fund; they are seemingly doing well with it." —M. C. Lehman.

Fafewell Uncle J. A.—With our Brother J. A. Ressler, we send greetings from the Christian Monitor family of readers to India. When he crosses the deep we wish the Lord to be the Captain of his vessel. We cannot say in words what we would have him convey from us to them in India. We greet the workers from our own land, the native Christians and those who as yet have not accepted the Gospel. Tell them that we are enjoying the results of the Gospel in our souls, and that tasting is sufficient evidence of the genuineness of the same. God speed to the whole party as well.

THE MOSLEM CHALLENGE TO THE CHRISTIAN FAITH

Irvin Burkhardt

Recently an otherwise intelligent Christian in the course of a conversation asked this question: "You spoke of Mohammedanism; what do you mean by that term?" This article is an oration given by Brother Burkhardt while at school, and it will be appreciated by the student of foreign religions as well as the one seeking some knowledge of this persistent enemy of Christianity. Bro. Burkhardt is one of our brethren who has been rendering good service for the newly organized church at Clarence Center, New York. May the Lord continue to use him in making Christ known to men.—Editor.

Of all non-Christian faiths that have come into existence none stands on an equal with Mohammedanism. None has reached such formidable proportions. None can boast of such unlimited power. None so openly and successfully defies the Christian religion as Islam. Authorities are agreed that the rise and spread of this faith is the most wonderful and strangest phenomenon that ever manifested itself in the religious world.

For several thousand years before the advent of Christ, Arabia, the home of Mohammedanism, had enjoyed almost absolute freedom from foreign dominion and occupation. But before the coming of Mohammed the proud freemen of the desert were compelled to bow their necks repeatedly to the yoke of Roman, Abyssinian, and Persian rulers. This brought political unrest and upheaval throughout the entire Arabian domains. Under Mohammed the yokes of bondage were broken and the old-time independence restored. Parallel with this a religion was founded and proclaimed which became not only the religion of the Arab; but also that of a large part of the then known world.

The life and character of the founder of this great faith is one of the mysteries that puzzles all Christian thinkers. Much has been said and written with no other purpose but the degrading of Mohammed in the estimation of the world. The only apparent reason seems to be the same as that of Tom Paine when he said that Moses was a foundling, and Jesus was born in a stable. Just as Paine would barter his reputation, perhaps his soul, for a stroke at Christianity; so the enemies of Mohammed have sacrificed principle by uncharitable and unchristian utterances relative to his birth and life.

Mohammed was born at Mecca, Arabia, of honorable Koreish parents. On account of the wealth of his parents, in early childhood he passed into the care of relatives who failed to sympathize and associate sufficiently with the lad. Being religiously inclined and fond of solitude he spent many hours in the mighty lonesomeness of the desert. There he listened to the voice of God in nature. His later references in the Koran, the Mohammedan Bible, to a great strong God show how deeply his emotions had been stirred by the rolling thunder of the Meccan hills and the forked lightning of the desert skies. He was a keen student of human nature; but education in the conventional sense he had none.

Journeys to Syria and contact with a degraded Christianity offered no solution to the problems over which he brooded—the

hunger of his soul, and the moral and spiritual degradation of his fellow countrymen. In spite of reports to the contrary his youth and early life seem to have been consistent with a quiet and upright character.

At the age of twenty-five he married Khadijah, a wealthy widow, whose companionship proved a powerful incentive to a respectable and upright life. About the age of forty he received what his followers regard as his call. The angel Gabriel descended from heaven and commissioned him to preach that, "There is no God but Allah, and Mohammed is his prophet." However, there is a possibility that the debilitating effects of epilepsy, an inherent religious nature, together with much brooding over the condition of his people, are largely responsible for the mysterious visions which revealed the angelic messengers from God. Be that as it may, we now see Mohammed passing from long years of meditation and peacefulness to the mighty responsibilities of a prophet of monotheism to a degraded and idolatrous people.

Mohammed Going Down-grade

Mohammed, at first genuinely sincere and essentially called of God, later succumbed to the dangers accompanying success and power. Outside his own relatives he had few converts in the vicinity of Mecca. Political conditions at Medina, two hundred and fifty miles northward, summoned him thither and after becoming chief of a few tribes he began to preach by the power of the sword. All non-Moslems were infidels and their only means of safety was subjection to Islam. By this warlike Gospel entire Arabia was subjugated and remoulded in the period between 622–632 A. D.

During this time his faithful wife died. After her death he became one of the world's most glaring examples of dissolute polygamy. All this change in character and method was justified by what he said were additional revelations from God. The Koran, which at first was a reasonable guide to an upright life, became thereafter a license to the grossest treachery and most abominable immorality.

The strength and glory of Mohammedanism is its promulgation of the doctrine of one eternal and omnipotent God. It was this great idea that caused the foundations of Arabian idolatry and polytheism to crumble into dust. But their God is only a powerful governor whose decrees are fixed and predestined. Let me quote from the Koran, "God misleadeth whom he pleases, and guideth aright whom he pleases." There is no room for the mercy and

grace that lifts the sinner from the gutters of degradation and makes him a son of the Most High. Nor is there any room in this plan of salvation for the incarnation of the divine Christ. And, "Who is of the untruth but he that denieth that Christ came in the flesh?"

The evil of polygamy and divorce dare not escape attention. Faithful Mohammedans may have four wives and as many concubines as they please. "Such wholesale matrimony has destroyed the integrity of family life in the East; hardened the tone and sapped the vigor of the upper classes; led to intrigue, revolution, and murder throughout the state." A Moslem may divorce his wife without any preliminary procedure. Young men have been known to have had as many as thirty different wives. From amidst all this debris of moral ruin the system of slavery raised its slimy head and added another horror to the unhappy lot of the Moslem woman. Christian women are granted a position of equality with the male population but Moslem womanhood plods on under the yoke of polygamy, divorce, and slavery, not only to the shame of Islam but also to the infinite shame of the Christian world.

The Mohammedan Blot

Another blot on this great system is the obligation to make war on unbelievers. Quoting again from the Koran, "O true believers, wage war against such of the infidels as are near you; and let them find severity in you, and know that God is with them that fear him." At first prisoners were to be slain but later their ransoms made lawful. Unbelievers were to be slaughtered until opposition ceased. The best illustrations of this principle are the repeated, cold blooded massacres of the Armenian Christians by the Moslem Turks. Quoting further, "Woe to the Mussulman who stays by his fireside instead of going to war; he cannot escape death for the term of his life is fixed. Does he fear the burning heat of the combat? The infernal regions are hotter than the heat of summer. Paradise is before you, behind you the flames of hell." To gain paradise by taking human life would indeed be an incentive to the degraded mind of an eastern idolater. Especially so, for is not the paradise of Mohammed an eternal enjoyment of the dominating passions of the individual life? Milman says, "The Koran has bequeathed to mankind the legacy of implacable animosity." With all this religion has done in welding together quarrelsome, idolatrous, polytheistic tribes, giving them a religion of one great God instead of many deities, in its wake follows the irrevocable condemnation of murder, treachery, intrigue, and shame; all this committed in the name of God. Under this infamous banner the creed of this prophet of the desert flung its coastline eastward into India, westward to the shore of the stormy Atlantic, northward into Spain, and bade fair to subjugate entire Christianized Europe.

The Moslem Challenge

My subject is, "The Moslem Challenge to the Christian Faith." It is not a challenge to arms as expressed by a prominent New York minister who said that the Turks deserve a good thrashing, and that it is the duty of the great powers to wield the sword until they bow in humble submission to the dictates of the Christian world. Nay, the shedding of blood will only fertilize the roots of a cause which lie deep beneath the surface of militarism. It is true that the advent of Islam compelled the Christian world to take up arms and fight for her very life. It is further true that it has made many Christian regions utter desolation and treated the inhabitants like "dogs" by which name they preferred to call them. Why this contempt for the Christian faith? It is all of Moslem origin? The call to the Christian world is greater far than the call to arms. It is the call to humble penitence because of a broken covenant, the call to service and obedience to Him who shall subdue all things unto Himself.

Will you recall what I said in the opening? I said Mohammed, in his early life, had journeyed to Syria and there came in contact with Christianity. But such a Christianity as that was: sect against sect, clergy against clergy; controversy, rancor, and division characterized the Christianity that came under his observation. Theological dispute was so tense and incessant that the opposing parties would doubtless rejoice in the degradation and downfall of their enemies, under the yoke of the unbeliever, rather than abandon difference of opinion and make common cause with them in the defence of a common Christianity. Of how many individuals was the faith doubtless shaken because of prolonged disputation? It had been wonderful indeed if thousands had not sought refuge in the simple creed of Mohammed; even though they must acknowledge an impostor equal to the Christ who laid the foundations of the faith named in his honor.

Dr. Jessup says, "The Mohammedan religion arose, in the providence of God, as a scourge upon the idolatrous Christianity of the Orient." Will it remain a scourge forever, or will Christianity ultimately prevail? This seems to be the query of the hour. Speer says, "Within the last twenty five years the Persian Moslems have become appreciably accessible and the Gospel among them receives a commendable response. When converts are asked what attracted them from their faith to the faith of Christ, they invariably refer to Christian fellowship and love in contrast to the cold martial spirit of Islam."

"The Sword of the Spirit"

Christians, herein lies the challenge. We must get back to principles of love. We must arise and go up to Bethel and build there an altar unto our God. Many Moslem newspapers begin every column with the words, "In the name of Allah."

I sometimes wonder why some of our newspapers do not begin their columns in the name of the devil. Such bald advertisements of crime and lawlessness have they become. The prince of darkness is revered in a land of light and the God of light profaned in a land of darkness. Why such paradox? If the Christian church in the Orient had not betrayed her God-given trust; if, instead of the smouldering ashes of controversial fires, instead of incense burned to the god of personal interest and self-aggrandizement, she had presented an unbroken front of Christian fellowship and love; we have reason to believe that the Christian world of today would have no occasion to study the problem of the Moslem faith. We have reason to believe this defiant incubus to progress, this obstinate barrier to the truth would never have drawn the breath of life nor hurled its awful insults into the face of the Christian world.

Keep Marching On

By Ida L. Reed

What though the storm-clouds oft may rise
Above thy way?
Keep marching on, before thine eyes
The skies, so gray
Will brighten soon to rainbow hues
And thou shalt see
Through rifted clouds, love's wider views,
And vistas free.

Art worn with burdens hard to bear,
Hope's light grown dim?
Keep marching on, God knows thy care,
Share it with Him;
Eyes forward move, though hard and slow
The march may be,
Thou'rt not alone for He will go
Each step with thee.

Keep marching on through cloud and sun,
Each day will bring
Some hard task to its close, well done,
And hope will spring
With each care vanquished, stronger aye
Till all are gone.
Lost in the light of perfect day—
Keep marching on.

For did not Christ say, "By this shall all men know that ye are my disciples, if ye love one another?"

It has been asserted that Mohammedanism is the religion that best adapts itself to the regions wherein it has entrenched its forces. This assertion succumbs to the sound of the angel's voice as he speaks to the pious shepherds: "Behold I bring you good tidings of great joy, which shall be" — to Europe? — to America? which shall be "to ALL PEOPLE. For unto you is born this day, in the city of David, a Savior, which is Christ the Lord." Is it any wonder that the multitude of the heavenly host left the porticos of glory and descended to earth to sing, "Hosanna in the highest, on earth peace, good will toward men?"

Awake! American Christians

The study of the great system has varied effects upon the student. At times it touches the sympathetic chord in your bosom and you feel like standing alongside and defending the once sincere Mohammed. Then as we view the result of his labors, as the petrified rocks of retarded progress and the reeking fumes of moral stagnation present their awful presence one's indignation is stirred almost beyond restraint. And saddest of all, the Christianity that witnessed the development of this delusion had nothing to offer in its stead. This thought offers solemn suggestions. Who knows but that in the United States of today there are maturing new religions that in time to come will be positively anti-Christian, and will stand in future centuries as defiant enemies to the spread of the Gospel? Who is prepared to say that these present day manifestations of false doctrine are not in a large measure the fruit of unfaithful stewardship on the part of Christendom? Who will close his eyes to the appalling and universal indifferences and "ease in Zion" on the part of the church to-day? Who will deny that "we wrestle not against flesh and blood, but against spiritual wickedness in high places?" Who will assert that the challenge to-day is not as great as it was when the foundations of Christendom were laid?

The call is not only general but individual. The need is apparent! The plea is for men who will stand true when the storms of persecution break; who will face the sleet of modern infidelity and skepticism in all its stinging and blasting forms; who will weather the gales of scorn even though they must stand alone; who will not drift upon the shoals of indifference and compromise when opposition ceases.

Friends! There are great battles to be fought, and not only to be fought but also to be won. For Christianity is still the same virile, lifelike, conquering force that it was two thousand years ago. Will you join its ranks and help to carry the banner of purity, justice, and love to a troubled world; or will you sit idly by while the devil is forging chains of skepticism and doubt with which to bind you hand and foot? We have the promise and the assurance of victory; for Christ said that against His Church the gates of hell should not prevail.

Hesston, Kansas.

Without distinction, without calculation, without procrastination, love. Lavish it upon the poor, where it is very easy; especially upon the rich, who often need it most; most of all upon our equals, where it is very difficult, and for whom perhaps we each do least of all.

—Henry Drummond.

Let us endeavor so to live that when we come to die even the undertaker will be sorry.—Mark Twain.

INTRODUCING SUBSTITUTES ON THE MISSION FIELD

Geo. J. Lapp

We desire to thank Brother Lapp for the faithful effort he has made to supply useful articles from India for the Christian Monitor. He always sends practical messages, seeking to give honest impressions of things as they are on the mission field. His messages are not only educational, but above all are helpful to the development of the soul. We think we are voicing the sentiments of our readers when we say in this Thanksgiving issue, "Thank you." We have asked him to give us a sketch of the life of his beloved and esteemed brother, M. C. Lapp, who fell asleep in Jesus while in the service of His Master. Brother Lapp has also promised to give us a series of articles on "The Book of the Lord." The sub-heads are: The Birth of the Book, The Pentateuch Prophecy and Its Fulfillment, Praise and Prayer, Redemption, The Book of Job, The Miraculous in the Old and New Testaments, Revelation and Revelation, Jew and Gentile, The Question of Inspiration, Were the Prophets Controlled by Premonition or Direct Revelation? The idea is to establish in the minds of the young sound principles as opposed to the spurious stuff which is being broadcast to-day. He also expects to use them in his work in India. May God richly bless him and his co-laborers in their task in India!—Editor.

The above subject was suggested* from reading a splendidly written article on Burmah by a writer of considerable missionary experience in that land of the White Elephant. The present-day changes going on in the Orient are the result of much pioneering both commercially and religiously. Both call for heroism and the latter for that which gives unselfish service for the uplift of humanity. It demands a labor of love for which there is no pecuniary return. The laborer in such an enterprise must look higher for his reward and trust to his God for the fruit of his efforts. Our gracious God has promised that they shall not be in vain for they are put forth with the holy purpose of lifting men and women out of the pit of despair in which they find themselves as a result of centuries of heathen darkness.

Therefore it has been demonstrated over and over again that once they are awakened to the real benefits for time and eternity, they readily accept the substitutes offered to them instead of what they have and soon improve their conditions accordingly. Let us look at a few substitutes which are essential to their welfare.

Substituting Thrift for Indolence

The Orient has well been called a collection of sweet-to-do-nothing lands, where the highest ambition is to accumulate, not against the rainy day, but for a life of ease, luxury, and gratification of the lower propensities. This of course is for the male population. The female has little consideration and is according to primitive tradition held as a mere chattel for both time and eternity. To become a gentleman of rank means retirement from active life, to quietly and silently recline on the divan, smoke his hooka, and dreamily let the rest of the world go by. The story of the foolish glass-merchant of Bagdad well illustrates Oriental ambition. This spirit of indolence is largely the result of religious teaching, and the lack of contact with more advanced thought and development.

Early missionary pioneers actually paid the children to attend the primary schools they established among the village people. Today their posterity gladly pay any ne-

cessary fees to have their children receive the highest possible benefits from the best training given in Christian institutions of learning. Industrial institutions have successfully taught the dignity of labor. The project method of teaching in the primary and middle schools, though a recent development, is beginning to tell on the lives of the oncoming generation. It is bringing to the surface the latent interest of the individual in the result of his own effort. This has created and will still create a greater liking for labor and foster the spirit of making real contributions for the common good. This is not only true of the lower classes but is also true of the higher classes which are generally looked upon as the people of leisure. It first touched the life of the Christian community but is now also taking hold of the non-Christian communities. They are heartily entering into every activity of life and ceasing to concern themselves about retiring to a life of inactivity. They have come to know the evil efforts of indolence on themselves and upon society in general. The sewing machine, the typewriter, the motor-car, the printing-press, the telephone, the wireless, modern factory machinery, in fact every discovery has become known and is in use in these lands and operated by native genius and hands. They have created a demand for wide-awake men and women who can serve the industries and meet the public demand for engineers, skilled laborers, mechanics, and accountants. For this they must have specialized training and are receiving it in Government and private institutions. Business enterprises, run according to modern methods, have sprung up in these lands as a result of contact with the outside world. Native capital and native brains are successfully carrying them on. True they have received substantial help and inspiration from the Occidental. Our great concern is, have they also received Christian integrity which they may thoroughly mix with their Oriental tact and newly developed alertness? Here lies the secret of the final success of the West with the East. Missionaries must remain alive to this, and put forth every effort to infuse the spirit of Christ into every relation of life which has become so much influenced by modern improvement and science.

Substituting Faith and Medical Aid for the Witch-Doctor

Every effort in behalf of the stricken sufferer if carried out according to non-Christian superstition is the result of resorting to some magic or some instruction handed down from the gods ages ago. Pow-wow has been developed to a fine art in the Orient and has unquestionably been handed from pagan ancestry to those of Christendom who still practice this black art ignorant of its real sources. The Aryo-Vedic system of medicines perhaps represents as advanced development in medical science, uninfluenced by modern developments as any, and has been used for the last two thousand or more years. But its advocates are awakening to the need of the laboratory, of developing a system of careful diagnosis instead of following experience and natural instinct, and of improving their prescriptions so as to apply to disease according to present day knowledge of its cause. Government and Mission training schools have sprung up throughout the Orient training young men and women to intelligently serve the sick. Christian institutions have also demonstrated the place of faith in dealing with the afflicted. Dr. Wanless the famous missionary surgeon of India precedes every operation with prayer. Dr. Muir, the specialist in leprosy, Cataract Smith and their like have made invaluable contributions to the Orient. Their influence has done much to remove superstition; their pupils are legion. The witch-doctor, incantations, charms, and the many unnameable ingredients are becoming less and less popular. Even the little Mission dispensaries, attended by non-professionals, nurses, and prayer have wrought great transformation in the people not only in relieving suffering but in helping them to cease trusting in uncertain mixtures concocted by ignorant unscrupulous exploiters and blessed by drunken demon worshippers.

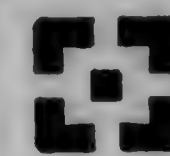
Substituting Love for Hatred

Read the harrowing tales of bloodfeuds, resorting to some witch to exterminate an enemy, and of tribal warfare and one is impressed with the need of love, sympathy, and brotherly kindness in the hearts of those of the non-Christian world. They have developed methods of outwardly being courteous and seemingly kindly without really having that spirit in their hearts. The Afghan is said to always leave his friend walking backward and facing him lest in an unguarded moment he thrust his dagger through him. Kind words are meaningless and it has taken years of earnest conscientious effort to convince the Orient that the outstanding characteristic of the individual must be a sincere desire from within to deal kindly and considerately with all men. The general system of feeding the hungry, caring for the widow and the orphan, housing the aged, the leper, segregating the insane and the criminal for their own and public good is not indigenous to the seemingly refined Orient ex-

(Concluded on page 733)



BIBLE STUDY



FAITH AND PRACTICE — ACTS

XL

Too often men make merchandise of their fellowmen. The servant who is exploited for the money he can make for his master; the friend who is used for influence in financial and social gains; the victim who is made to suffer still more in order to advance the selfish interest of a tyrant; these are the merchandise of conscienceless men. Thus was Paul made a victim of the political interests of Felix who endeavored to retain the friendship of the influential men of the Jews at Jerusalem.—Acts 24:27.

The twenty-fifth chapter of Acts gives the record of events in the days of Paul's imprisonment at Caesarea, leading up to the defense which he made before Agrippa, and also the events which led to his being taken to Rome. Festus was appointed Governor of the province instead of Felix. He was not long in investigating matters effecting the peace and welfare of his province, although part of the matters were hastened by the designing citizens of his country.—25:2.

The hatred of Paul had not abated in the hearts of his enemies. The last act of Felix was to concede their petition not to release Paul. The first act of the Jews, under Festus, was to bring a new charge of Paul's wrong doing, desiring an opportunity of defeating the ends of justice as well as gratifying their hatred against Paul by lying in wait to kill him. Three days after Festus took over the government at Caesarea he made a journey to the principle city of his province, Jerusalem. Political interests and honors were freely exchanged. The children of this world are wise in their generation. Friendships were won and every effort made to retain them. Favors were exchanged. Obligations were made and assumed. How many men were made victims of the political machinery at that time one may not know, but it may be safely assumed that there were others, like Paul, who were made to suffer because of the possible gain of influence and favor at the court of Felix.

The Jews at Jerusalem did not wish to yield to the court of Felix or of Festus. "By our law he ought to die," was the cry against Christ and against His servant Paul. Their pretended friendship to the Roman government was a cloak under which they desired to thrust the dagger into Paul. Of Felix they made the request to have him sent to Jerusalem, and again under Festus this request was renewed—v 3. The hand of God was over Paul

to preserve his life. Festus refused the request of the Jews, and ordered them to accompany him to his court in Caesarea, where, as his subjects and guests they might add to the splendor of a state occasion.—vv 6-13. But Paul's life was spared and the promise of the Lord that he should see Rome was thereby being fulfilled. God uses men in order to carry out His purposes, even though they may not be in spiritual affiliation with him. Even the wrath of men is made to serve Him.

Probably the first case to be tried in the court of Festus was that of Paul.—v 6. The Jews prepared their suit against him, and the lapse of time between the happenings in Jerusalem, which brought about his arrest, and the time of this trial had not detracted from the charges made against him. The charges were rather increased. Men who ponder their grievances are able constantly to increase them. The course of Roman justice is signified by the fact that all of the charges were carefully weighed by the Governor and his council, for, the Jews brought many and grievous complaints, "which they could not prove." Proofs were asked for but could not be given. The opportunity was given to Paul to speak for himself. His reply gives a brief resume of the character of the charges made against him;—offenses against the law of the Jews, against the temple and against Caesar. The charges were all disclaimed, but Paul made no plea of his own until challenged by Festus to make his defense before the Jews at Jerusalem.

There was an effort made by Festus to gratify the whims of the Jews to have Paul taken to Jerusalem.—25:2-9. It was this plot that Paul feared and into which he was determined not to be taken. He made the statement that he did not fear to die, nor did he refuse to die if there was in his conduct that which was worthy of death; but, he refused to have the injustice done him of being delivered into the hands of the Jews, without having done a wrong against them. He contended for the right, and his rights were defended by his appeal to Caesar. If one must be tried by the court under the power of circumstances over which one may have no control, he may have the privilege of making his appeal to the court which will satisfy his sense of justice. But one need not force circumstances to bring about a court trial, for the believer is admonished to agree with his adversary while he is in the way

with him, and, also, not to go to law with a brother. Paul's appeal was one of justice, for he must appear either before the tribunal of the Jews or before the court of Caesar before a release could be given him from the imprisonment which was so unjustly imposed upon him. He states in his Epistle to the Ephesians, "I, a prisoner of the Lord for you Gentiles."

His third trial was soon to take place before the splendor and array of a royal court gathering. No doubt Festus had displayed his glory and pomp at the time of his going to Jerusalem, and the return of the compliment was attended with equal or greater splendor. Days were spent in festivities and courtesies. Every favor and honor was bestowed upon the visiting royalties, and a final one was that of attending and taking part in the trial of a notable prisoner. The circumstances were related, and the peculiar features of the case were cited. How can one be sent to the court of Caesar, against whom no charges have been proved, but who has appealed to that supreme court for justice? The case might have been simplified by these officers of the court, by stating the case as one in which they desire to release a guiltless man but could not do so without displeasing the Jews, therefore desiring to make some charge in order to send him on to the court of Caesar. Men cannot please God and men. At the same time, God had prepared Paul another opportunity to bring the Gospel before rulers and Kings, and made that Gospel a power of conviction to their hearts.

The Workers' Column

Christian Ideals and Christian Living.—

Romans 6.

November 9

- I. Helps to the renouncing of the flesh.
 1. The believer is dead to sin.—Rom. 6:2.
 - a. He shall not continue in sin.—v 1.
 - b. He is baptized into the death of Jesus Christ.—v 3.
 - c. He is united with Christ in the likeness of His death.—v 5. rev. ver.
 - d. The old man is crucified with Christ that the body of sin might be destroyed.—v 6.
 - e. He that is dead is freed from sin.—v 8.
 2. The believer is to reckon himself dead indeed unto sin.—v 11.
 - a. Sin must not be allowed to reign over the mortal body.—v 12.
 - b. The members must not be yielded as instruments unto sin.—v 13.

- c. Those who are under grace are not under the dominion of sin.—v 14.
 d. Being under grace does not give one the privilege of sinning.—v 15.
- II. Helps to attaining righteousness.
1. The believer is free from the body by the death of Christ.—v 6.
 2. He is risen in a new life by the resurrection of Christ.—v 4.
 - a. Because Christ rose from the dead and still lives.—v 4.
 - b. Because the resurrection life is and shall be the life of the believer.—vv 8, 9.
 3. The believer yields himself only to the powers that live
 - a. He yields himself to the power of the living, resurrected Christ.—vv 10, 11.
 - b. Being made alive unto God, he yields his members to God.—v 13.
 - c. The fruit of his new life is holiness and everlasting life.—v 22.
- III. The believer lives a life of faith.
1. He lives under grace.—vv 1, 14, 15.
 2. He serves God from the heart, according to the form of doctrine in the Gospel.—v 17.
 3. He serves the Lord, not for a reward, but because of His gift to men.—v 23.

An Example of Faithful Stewardship.— November 16

- I. The degree of devotion to service—Paul to the Corinthians.—11:1-6.
 1. In service he was jealous over his people with a godly jealousy.—v 2.
 2. He was desirous of presenting his people a spotless bride to the Lord.
 3. He was concerned to save them from the beguiling influences of Satan.—v 3.
 4. He defended them against the subtle reachings of designing and usurping teachers.—vv 4, 5.
- II. The humility of the servant, Paul.
 1. In his spirit he desired not to be above, although having a right to be equal with the chiefest of apostles.—v 5.
 2. He recognized his infirmities, but was not discouraged by them.—Compare Paul with the servant Moses who complained of his stammering speech.—v 6.
 3. He kept back nothing from those with whom he labored.—v 6.
- III. The self denial of the man.
 1. He received no remuneration from those with whom he labored.—v 7.
 2. He received the ministry of those who had no particular benefit from the labors in which he was engaged.—v 8.
 3. He denied himself what might have been his privilege in order to set a right example for other teachers.—vv 9-12.
- IV. The sacrifice of self honor, for the sake of others.
 1. Because he loved his people more than himself.—v 11.
 2. He opposed those who had false aspirations to be apostles to Christ.—vv 12, 13.
 3. Endeavoring to save his people, he opposed Satan.—vv 14, 15.
 4. He would make himself a fool, if need be, to show his own sincerity and the folly of others.—vv 16-24.
- V. The sufferings of a devoted servant.
 1. The persecutions inflicted.—vv 23-25.
 2. The hardships endured.—vv 26, 27.
 3. The extent of the sympathy and concern for others.—vv 28, 29.
- VI. The joy of a faithful steward.
 1. He joys in his infirmities rather than in his excellencies.—v 30.
 3. He extols the mercies and blessings granted him by the Lord.—vv 32, 33.

The Offering of Thanksgiving.—Leviticus 7. November 23.

- I. The offering is one from the individual to God.—7:14.
 1. It is a gift to God.
 2. It is not offered for the sake of selfish indulgence.
- II. The offering to be a bountiful one.
 1. It is to be of every sort—not a sacrifice of one thing, but of many.
 - a. An offering of flesh.—v 15.
 - b. Unleavened cakes mingled with oil.
 - c. Unleavened wafers anointed with oil.
 - e. Fine flour, fried.
 2. It is to be such that the Lord might share in it.—v 14.
- III. The offering shall honor and assist the service of the Lord.
 1. The priest who serves at the offering to have a share.—v 33.
- IV. God and Christ shall be adored through the offering.
 1. The fat to be burned on the altar, as God's share.—v 31.
 2. The breast made a wave offering for the High Priests and his sons.—v 32.
- V. The one who brings the gift to have his joy in the service.
 1. The remainder of the sacrifice, the left shoulder and the hind quarters returned to the offerer to be prepared and eaten by himself and his friends.—vv 15, 16.
- VI. The use of God's gifts to be holy.
 1. It may be enjoyed to the full—not used sparingly, but to be eaten in two days.—v 17.
 2. It must not be defiled by contact with that which is unholy.—v 19.
 3. It must be enjoyed only by those who are holy.—v 20.
- VII. Every sacrifice must be of the best, and made according to the law of God.—vv 22-27.

Making Education Complete.—John 3. November 30

- I. The education acquirements of a great man—Nicodemus.
 1. He was a Pharisee.—v 1.
 2. He was qualified to be a ruler of the Jews.—vv 1, 10.
 3. He recognized the higher and finer qualities in men.—v 2.
 4. He sought information concerning things which he did not understand.—v 2.
- II. Some limitations in education.
 1. It recognizes the miraculous and unseen, but does not understand the power of it.—v 2.
 2. It does not search for, or understand, the things which are of and by the Spirit.—vv 4, 5.
 3. It is inclined to doubt the things that cannot be understood.—v 9.
 4. Personal prejudices stand in the way of spiritual truth and enlightenment.—vv 11, 12.
- III. What a complete education should include.
 1. The recognition and knowledge of God.—v 2.
 2. The recognition and knowledge of, Jesus Christ, the Son of God.—vv 11, 13.
 3. A knowledge of the kingdom of God.—v 3.
 4. Wisdom to understand the fact of the new birth and the spiritual power by which it is effected.—vv 6, 10.

5. A knowledge of the fact of salvation by the crucifixion of Christ.—vv 13, 14.
 6. A knowledge of the necessity of faith in securing eternal life.—v 16.
 7. A knowledge of the facts, salvation for the believing, and condemnation for those who do not believe, in Jesus Christ.—vv 17, 18.
- IV. Christian principles in acquiring education.
1. An open acknowledgement of and fellowship with Jesus.—v 2.
 2. Giving an answer to those who inquire concerning the kingdom and how to obtain salvation.—v 3.
 3. Making distinctions between things material and spiritual.—v 6.
 4. Ability to teach the things of God, as well as to understand them.—v 10.
 5. Being in a position to receive the testimony of the Scriptures in the light and spirit in which they are given.—vv 11, 12.
 6. Appreciation of the life and ministry of Jesus, the Son of God.—vv 13-17.
 7. Qualifications to help men out of sin and darkness and to lead them into light and salvation.—vv 18-21.

Character and Habits that Are Becoming.—

I Tim. 3.

(Junior,

December 7.

- I. Be like those who are honorable and leaders of men.
 1. Like a bishop, or like a deacon.—vv 1, 8.
 2. Like a good woman who is honored of God.—v 11.
 3. Like Jesus, who came from and has returned into heaven.—v 16.
- II. Things to avoid.
 1. Drunkenness and greediness.—v 3.
 2. Quarrelsomeness.—v 3.
 3. Constant talk about money.—v 3.
 4. Loudness and boisterousness.—v 3.
 5. Coveting the possessions of others.—v 3.
 6. Pride, that brings one into the condemnation of the devil.—v 6.
 7. Falseness.—v 8. (Not double-tongued.)
 8. Slender.—v 11.
- III. Things to cultivate.
 1. Good behaviour, or modesty.—v 2.
 2. Friendliness and hospitality.—v 2.
 3. Patience, and quietness.—v 3.
 4. Keeping a good reputation.—v 7.
 5. Sobriety and thoughtful conduct.—v 11.
 6. Faithfulness.—v 11.
 7. Good behaviour and respect for the house of God.—v 15.

PHILOSOPHY

Winnifred Mott

There was once a man who had lots of brains,
 And he used 'em.
 Another one who had just as much,
 He abused 'em.
 Each night in folly he whiled away,
 Did as little as he could each day,
 And the brains he had, I'm ashamed to say,
 He excused 'em.

The man who employed his powers of mind
 Became successful;
 His air was keen, his eye was bright,
 His life was zestful.
 And the one who never had used his head,
 "Why, I could have done that, too," he said.
 "But I'd rather loaf through life instead;
 It's lots more restful."

—The Classmate.

EDUCATIONAL

A DAY IN THE AMERICAN MENNONITE RELIEF OFFICE AT ALEXANDROVSK

Jacob Sudermann

It is yet early morning. The sun lies on the crossbars of the office windows. The office workers, who live in the same building are not nearly all out of bed, some are hurrying about with water buckets and pitchers in order that they may make a hasty morning toilet and appear at the office on time. It is yet a half hour until the official opening hour but the District Supervisor has already appeared, wakened the janitor in order to take the keys from him and has opened the offices. He has been in his private office, written a little note for each of his employees and laid it down on their respective desks so that each might know immediately upon his arrival what he must do and thus lose no time. Then he has hurried, for he must always hurry, to the garage to see that everything is in correct order there.

In the meantime the hands of the clock have reached eight o'clock, and the Supervisor's secretary, who is an early riser, is already at his desk and awaits his tasks, which are the ironing out of various difficulties with the railway offices or other governmental departments. Gradually all of the office workers make their appearance. All cast an apprehensive look towards the clock and greet those who come later with a certain pleasure. Soon the typewriters begin their clatter, and the hum of industry fills the room; the Supervisor hurries through the room with watchful eye; the office is at work.

Those Interruptions

Slowly but without interruption the large waiting room fills with supplicants of all kinds, with messengers busied with incoming and outgoing mail and telegrams and with local committee men. The Information Girl has her troubles, giving each the desired information and seeing that each gets his interview with the District Supervisor or his Assistant in his proper turn. She is tormented with appeals to allow this or that one to be admitted out of his turn, in support of which appeals on all possible and impossible grounds are advanced. The air in the waiting room becomes very close and more oppressive. The ring of the telephone sounds above the hum of voices. It is reported that a carload of foodstuffs has arrived upon which freight must be paid. According to

contract the shipment must be released free of freight charges but as usual the railway is making everything as difficult as possible. The secretary goes to the telephone and a more or less loud discussion follows, wherein one's attention is directed to various telegrams and memoranda. The copies of these must be found and the routine tasks are set aside until finally all the evidence is at hand and after a prolonged argument the shipment is released without payment of any kind.

One after another, committee members appear with half monthly reports as the time for a telegraphic report to Moscow is at hand. The assistant secretary, who must classify and record all these reports, is buried in work.

Meanwhile one or the other of the Committee men have had an audience with the District Supervisor and has plead for an enlargement of the work in his district. But in order to know whether this enlargement is necessary the Control lists are needed. The bell rings three times and the assistant secretary hurries to the District Supervisor's office. In the waiting room he is detained by an acquaintance who pleads for inside aid for his supplication. The man is impatiently heard and the assistant secretary hurries into the office.

"Do you know how many needy there are in such and such rayon?"

"I'll see immediately." The assistant secretary goes but finds the translator already standing at his desk asking for information regarding a certain memorandum which the inspectors desire translated. Now two things are sought at once. The wished for list is found at last but not before the three rings are heard again.

"Have you the data?"

"Here they are."

"Yes, but they are too old. We must write a new circular letter. Please see to it that a letter is written to all the local committees asking them to send in new lists"

"Very well."

"Please give me the number of the letter to Moscow ———," demands some one from the Accounting Department.

"Oh, hunt it yourself, I have a report to write," is the answer.

"Is the report ready? I have to telegraph."

The Supervisor is suddenly in the general offices demanding the figures. That means one must hurry.

The Mail Packet from Moscow

Unfortunately at this moment the mail packet from Moscow arrives. Everything is now set aside, the committee men must wait; letters are hurriedly attended to. The unrest increases. The Moscow Office finds that this is not so, and that is not right: the Alexandrovsk Office is ordered to make the proper corrections. In the meantime the telegraphic report is written. "Please Miss, write this letter, no, first the telegram."

The typewriter clatters. The air in the waiting room grows constantly more oppressive. The Information Girl's head begins to swim and she comes into the general offices to get a breath of fresh air and indulge in a moment of chatter. The typewriter continues to clatter but coincidentally various amusing things are discussed. The assistant secretary mixes into the conversation and soon the telegram is spoiled and the figures in the monthly report refuse to agree. But as compensation all the newest gossip has been heard and various heart problems discussed. The Information Girl returns to her informing and the typewriter clatters on unrivalled and the report is properly completed.

From the next room, when not drowned by the noise of the typewriters, sounds the laughter of the girl whose task is to wrestle with reports over clothing needs when she has nothing more interesting to occupy her attention, such as conversation, with her neighbor, the translator over exalted or merry subjects, or banter from the Assistant to the District Supervisor who from time to time comes into the general offices in order to escape from the besieging clothes seekers. This siege continues in its certain orderly manner until at last assault on the Assistant's good nature is crowned with success. This success expresses itself in an order to the warehouse manager for certain pieces of clothing. The lucky recipient comes into the general offices in search of the warehouse manager but he is nowhere to be found. He is never to be found, either he is in one of the warehouses, or at the station or uptown or somewhere else, usually no one knows where he is. The people wait impatiently until he finally appears from some unexpected direction and delivers that for which their order calls.

In the third room of the general offices is the accounting department. There above all things, solid thinking is practiced,

until one's head whirls. Astronomical calculations are made, that is millions of Russian rubles are booked and colaterally microscopic calculations with U. S. currency carried out, until finally an imposing sum of hundreds of thousands of dollars is reached. For these calculations Russian calculating boards are used which almost demand a billiard cue for successful operation.

From time to time the couriers and others seek this flue to spend an unlawful quarter hour until they are more or less gently disturbed by the District Supervisor's watchful eye or until a Fairy passing through the room slowly but surely draws all eyes upon herself. Then as she disappears through the doorway the glances seek the window, the eyes full of half hidden longing, until they are called back to reality by the click of the calculating boards.

That Delightful Hour of Twelve

Finally the time approaches when the hands of the clock point straight up. Then everyone hurries home in order to minister to their physical well being. One must be back by one o'clock and that necessitates hurry. And some are not able to accustom themselves to this speed and come tardily.

In the waiting room the ranks grow thinner, the siege on the assistant lessens and he comes oftener into the general offices to recover his spirits and to enliven the office workers. The wants of the committee men have been attended to and now the entire force concentrates its attention on the mail packet for Moscow. Penciled sheet after sheet are written in the private office, the ring of the bell is heard and the request "Please Miss", from the Supervisor's Office comes often. The typist must write with an increasing speed in order to keep up, faster than usual because the train leaves at five o'clock, immediately after the closing hour and the packet must be ready at 4:45.

The machines clatter, it is no time to talk; even the information girl is busied copying reports neatly. The smoke hangs extra heavy in the accounting department because a financial statement must be included in the mail packet. It is already

four o'clock and still letters, long and short, are rained from the Supervisor's sanctum. The typist is in sheer despair.

"Please write an accompanying letter to this", comes the book-keeper to her. "And you too", she replies, "I have two more letters here to write, go to the translator".

"But please, I must finish the translation of this letter of thanks," comes from the translator.

The complete reports and letters collect on the table. They are counted and entered in a courier list. The secretary has returned from his wanderings and helps to sort and pack. Then "Here is a poster that must go along, but it must be rolled on a wooden roller so that it won't be crushed." "Order the joiner to make one."

But the joiner is nowhere to be found and so it is necessary to make an inner roll of paste board. The secretary and the assistant pack, tie and seal. It is four o'clock.

"Order the auto."

In five minutes it stands before the door. But the typing continues, not only one, not only two, but the District Supervisor is at the typewriter himself.

"Is that everything?"

"No, this letter yet."

The secretary and the assistant secretary have not yet finished tying because the poster seems unmanageable and continually unrolls itself. At last the last letter is written and three, no four, complete the packing. One holds the packet, another ties, the third heats the wax and a fourth seals.

At last! The District Supervisor himself takes the packet and runs to the auto, his assistant in his wake. The hum of the auto is heard below. But the courier list has again been forgotten and must be carried after. It is 4:30; the train has been waiting a long time. Finally the station is reached, and the search for the A. R. A. courier begins. Both the Supervisor and his assistant walk along the length of the train until they finally find him. The packet is turned over to him and his receipt obtained. The auto returns homeward in a restful tempo.

"This was a heavy day."

Schoenwiese, Russia.

lives and taking care of the poor, of aiding the preachers, etc. The society however did not keep any minutes of its proceedings until 1694. But there is plenty of evidence that it existed as early as 1639; and as late as 1716.

The twelve chief articles or rules adopted by them which were to be read in all the churches once a year were as follows:

1. When a brother or sister marries a second time they should settle on the children of the first marriage an inheritance; and obey all the laws of the land.

2. All costly and elaborate weddings must be avoided. All must be moderate and in the fear of God, after the example of Tobias so as not to dishonor God.

3. Young men and women must not be allowed too much freedom in their association. They must not "keep company" with each other nor engage themselves to marry without the consent of their parents, or guardians; such a step must not be taken without that serious consideration which becomes a Christian.

4. Those who are about to marry from another place or town shall be required to produce a good recommendation from the place in which they dwell. This shall show whether they are still free, also whether the bans have been published. (Under the law of Switzerland at this same time, bans were allowed to be published in the Reform church only; and no other but Reformed ministers were allowed to perform the marriage ceremony).

5. In trading and in doing business all are to avoid taverns as much as possible, because there one seldom learns anything good, and is very likely to become drunk.

6. No one must have business so tangled up that he will not be able to pay on the day and the hour when he should. The word pledged in business, must be kept, otherwise a person gets a bad name and so does the congregation.

7. No one is allowed to buy or receive stolen goods, they who do so, share the sin of stealing or robbing.

8. No man shall engage himself to go on an armed vessel. As soon as it is ascertained that it is armed the Christian must get off. (This might be pretty serious)

9. No one should use tobacco unnecessarily, or make it a habit, for time and money are wasted by it; and it is offensive to others. This evil is getting so great in Holland since trade is open with America that instead of hymn books to edify, many go for the tobacco pipe (about this time tobacco and wigs were introduced and the church said that they were introduced by Satan).

10. No ornaments are to be allowed on or in houses or ships but all must be plain. By external ornaments the internal ornaments of the soul are spoiled.

11. If a brother or sister move to another town they must get a recommendation or a certificate of good character from the place or congregation from where he or she came, to show that he or she is decent.

12. No one must neglect to talk to admonish the struggling brother who is

EARLY MENNONITES

1639 Holland Mennonites in Conference Adopt Ethical Rules

Secured from J. Frank Eshleman, Lancaster, Pa., attorney-at-law, by permission.—C. Z. Mast.

Mrs Brons in her book, which I have often referred to says (p 135) that in this year there was a conference held by the Mennonites of Holland to formulate a code of moral rules for daily guidance. A year or two earlier there was a similar conference of the Mennonites of four Holland cities; but now the conference was general. Peter Van Twisk seems to have brought it about, the Friesland churches

leading off. The principle meeting was on a day called the "Landsdag"; and the elders who attended as delegates were called the "Landsdienaren." The purpose was to organize rules for the encouragement and protection of the faithful. Moral rules were adopted to guide them. A society was organized also to admonish all to the performance of these rules, and to keep before all the necessity of living pure

"going wrong". This must be done in brotherly love and sincerity. There must also be a reprimand, but in a loving way and by taking the brother alone.

These, says Brons, were the twelve main articles of conduct of the Friesian Menno-nites; and we can see what fine lives they exacted from all believers. Those who violated these rules were "set back", and not allowed to participate in the rites of the church until they repented. They bear the Caption "Twelve Articles Promulgated in 1639 by the Conference of the Congregations, for the Preservation of Good Morals among Themselves."

ON HOLY SOIL

On the Hill of Samaria

Anis Ch. Haddad

Samaria is a mountain land, but its characteristic features, as distinguished from Judea, are the easy approach through open gates among the hills, and the fertility of the broad valleys and level plains which lie between them. The Kingdom of Israel, in its brief season of prosperity, was richer, and more luxurious than the Kingdom of Judah. The poet Isaiah touched the keynote of the Northern Kingdom when he sang "the crown of pride of the drunkards of Ephraim," and the fading flower of his glorious beauty which is on the head of the fat valley." (Isa. 28:1-6).

Early in the morning of September 17, 1923, we went on donkeys to the Hill of Samaria. We rode on down the pleasant valley, with the murmur of the streams all around us, and we seemed remarkably happy. I thought I had never seen a more beautiful garden than this Land of Samaria. Every variety of autumn vegetation, six different babbling brooks, little villages dotting the hill-side, forests of fine old olives, flocks of sheep and goats, figs, pomegranates, apples, apricots, and quinces, abounded. Almond trees were in full blossom and to make the picture more effective we came to an old water mill. All this under the bluest of all skies and the brightest of all bright sunshine, the costume of every peasant, the construction of every field implement, the commonest object having an interest and novelty to add to another charm.

"And this is Samaria"

At length we halted at a hill, beautiful for situation and commanding many noble views. There is a small village of about fifty or sixty houses upon it, and the whole is surrounded by the prickly pear, which makes a good wall of defense.

And this is Samaria. Once the site of Ahab's temple, the scene of the awful siege. (II Kings 6), the place where Herod's palaces were reared. Everywhere were traces of former grandeur in the midst of present degradation. That miserable hovel over there, which has but one room, with a bare floor and a fire-place scooped out of it, and no chimney to let

All I need add to the above is to call attention to the fact that our Swiss, German and Holland ancestors were not crude in thought, but refined. It was a more or less commonly held opinion here in our county for many years that, our ancestral group of Eastern Pennsylvania Germans were gross and voluptuous, and not concerned about the appreciation nor the practice of the delicate and refined. This has been an injustice to them and a slander. While their taste has not always been standard, they have always been in reality, sensitive and cultured.

Elverson, Pa.

the smoke escape, has built into it a slender shaft, with almost wornout traces of curious workmanship upon it, intended once to please a monarch's eye. It is a common notion that the manifested 'glory of God' must necessarily refer to great and glorious work. The heavens declare His glory: the Sea is His and He made it; the goodly hills of Lebanon speak of Him; but not one whit less does this ruined heap which once was Samaria. Every column lying in the dust proclaims the justice, wisdom and power of God, and the desolate hill speaks to every passer-by that the Word of the Lord endureth for ever." Samaria shall become desolate for she hath rebelled against her Lord." (Hos. 13:16).

Picture a basin or better still, hollow



Famous Colonnade of Samaria

the palm of your left hand with the thumb stretched out. In the center of your palm place a walnut—that shall be Samaria. The sides of your hand are the mountains around, the outstretched thumb the long neck of land to the west and the space between the outstretched thumb and the first finger shall be the open pass towards the sea, eight miles away.

The position of Samaria among those hills and surrounded by water is beautiful. Omri, king of Israel, who bought it of Shemer was a wise man. Out of compliment to Shemer the city was called Samaria, but Omri got a good bargain. As a capital it was much superior to Shechem and as a fortress impregnable.

We came down from our height and

rode across the valley ascending the steep into this famous town, up which Naaman, captain of the hosts of Syria rode to find a cure for leprosy. It is built on a hill and the town must have once run all over it. Now there are but a few hovels, cactus hedges, olive trees and bushes with ruins everywhere, and the remains of a Crusading Church. The valley in which the town lies is covered with cornfields, through which the winding streams flash and glisten into the hazy distance, and the gentle hill rises without a scarp to the olives winding over its summit.

From Splendor to Desolation

Recall then in olden days, this poor, deserted place was a royal capital. Along the well-kept roads, in and out of Samaria, drove kings and nobles in their chariots. Here was the splendor of a court, here the influential centre of the priests of Baal. When Elisha lay dying in the lower part of the town, (where we entered) Joash the king came down from a palace which rivalled Solomon's at Jerusalem.

What pomp and splendor, what revels and massacres, what joys of victory and horrors of defeat, that round hill rising from the Vale of Barley has seen. Now there is nothing left of its crown of pride, but the broken pillars of the famous colonnade a mile long with which Herod the Great girdled the hill, and a few indistinguishable ruins of the temple which he built in honor of the great Augustus and of the Hippodrome which he erected for the people.

Just before the birth of our Lord, Augustus bestowed it on Herod the Great who enlarged it, making it really beautiful, and called it, Sebaste, the Greek equivalent to Augustus, hence the present name of Samaria is Sabastiyah.

The Faded Glory of Great Palaces

The village of Sabastiyah is situated 1248 feet above the Mediterranean, a little below the summit of the ancient Someron. It is hard to conceive any place surpassing this in the beauty of its position, or any spot more commanding in situation than the capital of Samaria, placed as it is in the most fertile portion of Palestine, and enriched by the wealth and taste of Herod, the most superb of all its governors. The glory of Ahab's palace as of Herod's fame, has long since faded.

It is now but a small village, surrounded by hedges of cactus and excavated ruins which speak eloquently of its former grandeur. One may walk around the plateau where Ahab's ivory palace stood, and through the ruins of a colonnade which stood since the time of Herod.

Come, let us visit the Tomb of John the Baptist, now a mosque but once a Christian Church dating from the early times of the Crusaders. There is nothing left today, so far as discovered, of Ahab's time. The repeated destructions of the city through the centuries would be enough to account for this.

Around the two wells in this spacious courtyard there was a busy stream of na-

tive women and girls coming down a steep flight of steps from above to draw water and climbing again with their well-filled jars.

There are many hewn and carved stones imbedded in the miserable little modern village which couches on the north side of the hill. The mosque into which the Crusaders' Church of St. John has been transformed is said to contain the tombs of Elisha, Obadiah and John the Baptist, which were pointed out to us by the custodian of the place. This rumour does not concern us deeply and we will leave its truth uninvestigated.

A Live Dead Man

However I will mention the interesting story in connection with the Tomb of Elisha, as recorded in II Kings 13:21: "The Moabites came to plunder the country of Samaria, after Elisha was entombed. Some of the inhabitants were about to bury a dead man, and on seeing the robbers coming, they threw the body into the tomb of Elisha. The body in coming in contact with the bones of the prophet came to life, and the man stood upon his feet."

Here was once the main street of Samaria, and now all that remains is ninety to one hundred columns without capitals standing in a double row at intervals and winding around the hill. There are heaps here and there which are pointed out as once being the palace of Ahab, or the old market, or some place of historic interest, while amidst them stand these solitary shafts like witnesses from the dead, pointing up to Him who said, "I will make Samaria as an heap of the field, and as plantings of a vineyard, and I will pour down the stones thereof into the valley and I will discover the foundations thereof." (Micah 1:6)

"Lepers' Gate"

Come, dismount at the western gate, and picture the lepers squatting outside, while below them in the valley lay the hosts of the Syrians. There in the moonlight of the long ago a panic terror whispered through the camp, and the Syrians rose and fled leaving their tents and gear behind them.

You can follow out the story in imagination and picture the lepers peering in among the tents, and finding the encampment deserted, entering in and eating and drinking, picking up gold and silver, until their conscience smote them. Then they climbed up to this gate with the glad news that the enemy had vanished and the city was saved.

Till lately the spot was only called 'the Lepers' Gate' in local tradition, for it was buried beneath a ploughed field; now it has been dug out and stands there almost complete but looks as if it were an unfinished building. There are huge massive bastions of the old city wall, and the gate between. The door itself is of course gone but you can distinctly see the sockets in which it stood. From this place one gets a fine view straight down into the broad valley

below where the Syrians encamped. Where those hungry lepers sat and made up their minds to go down into the enemy's camp below and risk their lives for food, we sat and ate lunch. It is wonderful how much more real these stories become when one sees the places where they were enacted. From here we climbed up through the city, that is we walked through the ploughed fields which cover it. Colonnade, pillars, monoliths, stones, debris of all kind peeped through the greensward, records of the



Ruins of Temple of Baal, Samaria

vicissitudes of the past, its splendors, its opulence, and its vices, together with its miseries, its wars and its final destruction. A wonderful fulfilment of Micah's prophecy. It seems as if the excavators are fulfilling the end of the verse. (1:6).

Making Bible Study Realistic

On the top of the hill once stood the Temple of Baal, which Jehu utterly destroyed and this site is marked by sixteen great columns, of which only five remain.

Here was Ahab's ivory palace, and somewhere on this flat top was the House of

Baal so dear to Jezreel, where the fierce queen slaughtered the priests of Jehovah, and where as fierce a revenge on the priests of Jezebel was taken by the fiery Jehu.

At length the valley saw the hosts of Assyria. Cavalry guarded the roads and infantry battalions swarmed the hill, and Samaria was taken,—taken by famine. But its history was not over. Herod the Great restored it, and magnificently.

Here in sight of the distant sea, which sparkles like sapphire against the green foreground, here Mariamne married that Edomite butcher; here he cried for her when he had murdered her. Here he murdered her two sons; here he executed in mad frenzy any one who happened to be their friends or servants. No wonder that the Crusaders built a church to perpetuate the tradition that John the Baptist was beheaded in this shamble, for it would seem as if no special murder could be dissociated from the horrible place.

Joyful Samaria

There is one scene which brightens up Samaria and no one must overlook it. Some thirty-six years or so after the death of Herod, a humble Evangelist from Jerusalem came to Samaria and held a mission. He told of a life which had conquered death. "He preached Jesus unto them." That was the greatest experience in all the history of Samaria, and we are glad to know that this mission was successful. On no other occasion do we read "there was great joy in that city."

So we leave you Samaria with happier thoughts than you perhaps anticipated.

Near Syrian Orphanage,
Jerusalem.

GLIMPSES OF THE CONFESSIONS OF ST. AUGUSTINE

Ursula Miller

God began His search for a soul in the garden of Eden when He called to Adam, "Where art thou"? And the story of God's search and love is found in the Book. The Confessions of St. Augustine is the history of a soul laid bare and naked before God. As an intimate biography it is unsurpassed. The manner of expression is contrite and heart-broken prayer, intermingled with ecstatic praise to God for seeing, and delivering from sin. Portions if it have no parallel except in the Psalms.

Furthermore, the "Confessions" reveal the stubborn stuff of which souls are made by revealing the soul's resistant struggle to God's insistent search. God knows the intrinsic worth of a soul.

The history revealed in this soul autobiography is individual and local: his own soul and his own time. After these years, however, they apply equally well to us, with variations, and for several reasons. First, each soul who refuses to submit to God travels a thorny road of sin; second, owing to certain local conditions of the time in which it was written, this history

may enlarge on a sin of the flesh which has no temptation for us, yet another form of sin allures us which he passed by without falling. Yet, without God all is sin, no matter the time or place. These "Confessions", the work of a world-wide celebrity, are not limited to his own time, but felt afresh, as your own, at each reading.

The Sect of the Manichaeans

St. Augustine, author of the "Confessions" which have thus been introduced and to whom I offer apologies for these glimpses of his work, was born 354, A. D. His father was a pagan, but converted, fortunately, before his death to the Catholic religion. His mother was Monica, a woman highly revered and very pious. Augustine was highly educated and held a Professorship of Rhetoric at the Milan University at the time of his own conversion. While acquiring his education he fell in with a fast social set and shared their dissipations. At this time he joined the sect of the Manichaeans, who professed to have received from their founder a higher form of truth than that taught by

Christ. During this time he entered into concubinage with a young woman which lasted for fourteen years. At the age of 33 years he received baptism in the Catholic church. He then renounced his professorship, his evil habits, and his unlawful relations. He also attacked with vigor the Manichaeans to which he had formerly belonged. About this time his mother Monica died, praising God for her son's conversion. In the year 395 he became Bishop of Hippo which office he held for the remaining 35 years of his life. After his conversion he led a life of simplicity and self-denial. He pointed out the failure of the heathen gods, and the evils of mythology. He died in the year 430 A. D.

The "Confessions" written in ten books is really the history of a soul from infancy until it returns to God—from sin. He begins his book by praising the greatness and goodness of God; the adoration of a finite being to an infinite God. His benefits are over all the just as well as the unjust. He made the world, sun, moon, and stars. These He keeps in place by His desire. How can a soul rebel against the most High? He it is who numbers the very hairs of our heads. He watches over our infancy when we have no ability or concern to care for ourselves. With infinite tenderness He cares for the helpless. He has provided for the infant a natural food as well as creating within the child a responsive hunger for food. Even, therefore as He cares for infants, and sparrows, will He, think you, cease in His search for the soul?

The Streets of Babylon

The following quotation gives the reason for the Confessions, "I will call to mind my past foulness and carnal corruption of my soul; not because I love them, but that I may love Thee. I walked the streets of Babylon and wallowed in the mire thereof, as if in a bed of spices and ointment."

The heart of man is prone to evil continually. All this God knows, Who knows our inmost and most secret thoughts. No temptation is hidden to His all-seeing eye. His Son who "thought it not robbery to be equal with God" came to earth to endure these temptations, proving that it is not impossible to live in the world, yet as not of the world. "For all that is in the world, the lust of the flesh, and the lust of the eyes and the pride of life, is not of the Father, but is of the world" (I John 3:16).

These three, the lust of the flesh, the lust of the eye, the pride of life, are the vantage points of attack for Satan to suggest sin. Sin nearly always is pleasingly presented: to the eye, to the flesh, or pride. Many avenues of sin are brought to our consciousness through the eye. The other senses follow the dictates of the eye. As, we see how we like it, we see how it tastes, we see how it looks, and so on. Even the lust of the flesh, as, concerning adultery, succumbs to the eye, because the object of desire must above all else be pleasing to the eye.

The lust of the flesh brings many temp-

tations: included in the list are: immorality, gluttony, drunkenness, and revelry. St. Augustine says, "Drunkenness is far from me. Thou wilt have mercy that it come not near," but he was taken in the snare of adultery. After his conversion he says, "Give what thou enjoimest and enjoin what Thou wilt." Lusts of the flesh, partaken of, are vile and gross evil. They are to be avoided utterly, their haunts not even looked at or the lust of the flesh and the lust of the eye will overwhelm you. "Abstain from all appearance of evil." St. Augustine says of his sin of lust, "I defiled therefore the spring of friendship with the filth of concupiscence and I beclouded its brightness with the hell of lustfulness; and thus foul and unseemly, I would fain, through exceeding vanity be fine and courtly."

Pride of life breeds highmindedness which leads to swelling words seeking learning, rather than smiting the breast in humiliation. Pride is especially characteristic of those who neither fear nor love God. Moreover, the vain desire of pre-eminence is the fruitage of pride. A curse of sin rests on vain souls because of this vain desire: to appear well in the eyes of fellowmen however vile before God; to be honored above others who may be more worthy; to be praised and held in awe for a gift from God. "My brethren these things ought not so to be," says Paul. And again he says, "In honor preferring one another." "Men desire," says St. Augustine, "to be feared and loved, not for Christ's sake, but in His stead." "Yet who is healed from the lust of self; who has curbed his pride and tamed his neck to the yoke?" "For so does pride imitate exaltedness; whereas Thou alone art God exalted above all. Ambition, what seeks it, but honors and glory, whereas Thou alone art to be honored above all and glorious forevermore."

A soul desires liberty and continues in sin. "Iniquity is a perversion of the will." The evil are continually displeased with the righteous because they are a reproach and an offence to them. Sinners are sick. Bread is a pleasant food but offensive to the sick. Who will meet the emergency of feeding the soul steeped in the lust of the flesh, the lust of the eye, or pride? Through many years of sin did God turn aside and leave him to his well deserved fate? Not so. Although as Most High He knows the weakness of man: He knows the sinfulness of dust made flesh. He knows the heart that deceives others, tries to deceive itself, and would deceive Him. Yet in spite of all this, when the lost is found food is given for, "Thy Word is life." "For the Bread of God is he which cometh down from heaven, and giveth life unto the world." John 6:33.

Turning from Sodom's Apples

Tired and convicted the soul turns from the apples of Sodom which turned to ashes at the touch, and begs for the Bread of life. Seeking in the Book brings no disappointment. It brings food—milk for babes,

even as it was in the beginning of the natural life, so is it now in the spiritual. God provides food for growth. Now that the soul can see itself in the light of the Word there is loathing and abhorring of self. No longer is the "face swollen with pride so no light may be seen," but humiliation and smiting of the breast in a cry for mercy. Humble now the walk before God. Doubly humble because the former vileness made Christ the Victim, through whom there is now obtained victory. Vile sin made a Victim of the cross. His shame and humiliation gives all who partake of Him peace and victory. He is the Victor because He became the Victim.

There is a happy victory also for the lost who are found and the sick who are restored. "How hast Thou loved us good Father, who sparedst not thine only well beloved Son, but deliveredst Him up for us ungodly? How hast thou loved us?" says St. Augustine after he found Christ precious and fed on the Word of Life.

Having found Christ he left all and followed. Such consecration means a cross and perils: it means going far and giving up; giving up that, which, having no harm in itself yet leads away from Christ. It means the cross of Christ and not a fashionable article of jewelry. It means suffering for Christ's sake. It means a withdrawal from the world yet being in the world. It meant that to Christ and Paul.

The Real Adventure of a Soul

Real adventure in soul growth may be found in the application of the principles of the Gospel of Jesus Christ. The crossroads must be met. The Son of the Most High must be worshipped. He was made flesh and dwelt among us so we may live for His sake. Our food is from His Word.

"How hast Thou loved us, good Father?" says St. Augustine, again. "Affrighted with my sins and the burden of my misery, I had cast in my heart and purposed to flee to the wilderness: But Thou forbade me and strengthenedst me, saying, 'Therefore Christ died for all, according to the Scripture.' See, Lord, I cast my care upon Thee, that I may live and consider wondrous things out of Thy law."

"Thou knowest my unskilfulness, and my infirmity; teach me and heal me. He, Thine only Son, in whom are hid all the treasures of wisdom and knowledge hath redeemed me with His blood. I meditate on my ransom and eat and drink and communicate it."

This then, is my conception of the Confessions of St. Augustine. I present them to the reader with apologies, in the rare event of having a reader. I have omitted all technical points as belonging to their own time: because I make no claims of understanding them; and, because in a condensed glimpse of the book the spiritual appeal is the stronger. The introduction is my own. The history is gleaned from history, with some Bible quotations. Some are literal sentences from the "Confessions" these being in quotation marks. The rest

is a condensed expression of the memory and impression I have of the book.
Hesston, Kansas.

CHRISTIAN ATTIRE AND ITS INFLUENCE

(Concluded from page 708)

Israel says, "He suffered no man to do them wrong: yea, He reproveth kings for their sakes; saying, Touch not Mine anointed, and do My prophets no harm." Also another sister told me of one time when she was in a street meeting she went about shaking hands with the people; one rough-looking man drew back and refused to shake hands. She simply thought he felt too good to do so, but found later that he said he did not dare shake hands with one so pure as she. Another example, a sister who came into a depot where many people were going to and fro and an old lady spoke to her and said, "I was just looking about to see if I could see any one who was ready for the Coming of the Lord, and when you entered, I thought yes, there is one I believe would be ready." Why was she noticed? because of her attire. Then again it often opens the way to conversation as we go from place to place, and that sweet fellowship which means so much to the true child of God follows.

Past Examples of Piety

Frances Havergal said at one time in her life, "The Lord has shown me another little step and I take it with extreme delight." She sent all her jewels to be disposed of, also said "I never packed a box with such pleasure."

Frances Willard at the age of 21 sought a deeper experience. She too was led to lay aside things that she thought were of little consequence, but said that as she did so, a deep sense of joy came into her soul.

Mary Fletcher a devout servant of God was definitely led to adopt a plain apparel. She was one of high rank with no encouragement, but she was eagerly reaching after spiritual liberty, and the will of the Lord was to her supreme. She was herself a steward of God, who must render an account for every talent, and that it was her privilege to have the smiles of God upon every penny she laid out. We could mention many more who were definitely led to lay aside worldliness, but time will not permit.

God's Appeal to Us

The Word says, "Love not the world, neither the things that are in the world. If any man love the world, the love of the Father is not in him. For all that is in the world, the lust of the flesh, the lust of the eyes, and the pride of life, is not of the Father, but is of the world. And the world passeth away, and the lust thereof: but he that doeth the will of God abideth for ever."

This conformity is a broad approval of the spirit of the world. Why do we want to produce this show and display? It certainly is the love of applause, all this waste

of money and time and thought; all this feeding and cherishing of vanity show that we in fact love the world. Conforming to the world in fashion, we show that we do not hold ourselves accountable to God for the manner in which we lay out our money. We practically denounce our stewardship of the money that is in our possession. By seeking to gratify our own vanity and lust, we take off the keen edge of the Truth that ought to condemn the sinner that is living to himself. We are practically denying that the earth is the Lord's and the fullness thereof. We show by this that reputation is our idol.

When we hear the cry of the missionaries and the ignorant and lost of all nations, can we spend our time, our thought, our money for these unnecessary things?

"It Makes Us Odd"

I firmly believe in separation from the world in every particular. But some one may say, "It makes us so odd and noticeable." The Word says we are to be a peculiar people, that is singular people, essentially different from the rest of the people. There is no other way in which we can bear a proper testimony against the fashion of the world, but by a plain attire.

* * * *

But some one may say, We can be proud in a plain dress as well as in a fashionable one. So may any good thing be abused, but that is no reason why it should not be used, if it can be shown to be good. We ask the question, "Why does a Christian who fears God and loves the souls of men neglect the means which may make an impression that they are separate from the world, and pour contempt on the fashions of the ungodly?" My subject of course is attire, it is not merely dress as dress, but conforming to the world. The great necessity for the church is to break off from conformity to the world and then we have power with God in prayer and the Holy Ghost will descend and bless our efforts.

What a pity it is that sometimes we as a plain body are found doing things that are not consistent with our outward appearance and do not adorn the doctrine of Jesus Christ in our lives. How we may lower the standard in this way!

Weeping His Way Back to God

But some one may say we see so many proud, plain people. Excuse the expression, but that is the best way I can put it. Yes, I verily believe some may even cover a proud heart in plain attire. This may be true, but seldom if ever is an humble heart found in fashionable attire. Yes, there are many forms of pride and worldliness and if Satan can only trip us in any way, he is satisfied, even if we do wear a plain garb. Shame, shame on the Christian who talks like the world, acts like the world, dresses like the world, looks out for their own interests instead of their fellow-men, and then comes to church and prays and prays for the salvation of souls. When we do these things we only become a laughing

stock to the world; they say we are no better than they are, and we can continue to pray, we can raise our hands Heavenward and cry aloud, but God has no promise for us. He has plainly said in His Word. "The effectual fervent prayer of a righteous man availeth much." Are we among the righteous when we do these things? * * Charles Finney that saint of God, who was the means in God's hand of bringing the light to so many hearts, told of going into a certain church to preach where the members were leaders in dress, fashion and worldliness. On one occasion he preached as searchingly on that line as possible and then called on the pastor to pray. The pastor made an earnest appeal to the people. Just then a man arose in the gallery and said, "I do not believe that such remarks from you can do any good as long as you wear a ruffled shirt and a gold ring and your wife and the ladies of your family sit as they do before the congregation, dressed as leaders in the fashions of the day." The minister cast himself over the pulpit and wept like a child. The congregation bowed their heads, sobs and sighs broke the silence. The pastor said that if these things were an offense he would not wear them. The church had a confession of their backslidings written and they stood while it was read. Many were in tears. The revival came of course. We never need be ashamed of anything we do for Jesus' sake. God always honors those that honor Him.

Jesus Despised the Shame

And when we remember how Jesus suffered and gave His precious life; how He was rejected by His own; how they scoffed at Him, spit upon Him, put upon Him the crown of thorns and finally nailed Him to the Cross, not because He was vile, not because He had committed sin, but He, the sinless One, suffered that we might have everlasting life. Is our love for Him so great that we are willing to lay aside every weight and the sin that doth so easily beset us and run with patience the race that is set before us, looking unto Jesus the Author and Finisher of our faith, who for the joy that was set before Him endured the Cross, despising the shame and is set down at the right hand of God?

We too have a rich inheritance awaiting us as we walk humbly with obedience written on our hearts. It is a wonderful thing to know that we are children of the King, that we belong to the loyal family of God and Satan has no claim upon us whatever. I love to think of the text, "But ye are a chosen generation, a royal priesthood, an holy nation, a peculiar people; that ye should shew forth the praises of Him who hath called you out of darkness into His marvelous light."—Evangelical Visitor.

I know the Bible is inspired, because it finds me at greater depths of my being than any other book.—Coleridge.

Live and think.—Samuel Lover.

THE SUNDAY SCHOOL

A CHILD TEACHER'S CRISIS

Esther Brunk

The following story of the experience of a youthful school teacher has much in it that is helpful for the consideration of the teacher of lively youngsters in the Sunday school. The resort to the stick may not be practical in Sunday school but in some instances in city missions even that has been useful and satisfactory. One of the chief points of value is the fact that usually there are better days ahead, and that experience and ability are the product of time and practice. Do not be discouraged if you are not one of the liked teachers in the Sunday school; find out your weak points, but if that is impossible, put vanity and pride out of your life, and ask some experienced teacher or friend the cause of the seeming unsuccessful results of your work as a teacher. Then again do not expect to have the same power and ability in one year of teaching that others have acquired in many years or an approximate lifetime of Christian service.—Editor.

A child teacher of seventeen, I stood before my first pupils. However, I did not feel at all like a child; in fact, I was quite confident of my capabilities. But as I look back now, I sigh when I think what a veritable child I was, reaching eagerly, as it were, to grasp a fair bubble.

Nevertheless, I entered my schoolroom equipped with the faith of childhood and supported by some very beautiful ideals. But I did not know what a broad vista exists between the painted heights of idealism and the uncertain paths of life. Blissfully I painted myself on these heights as a teacher ruling by love and beloved by all. I believed that there would never be any serious disciplinary troubles for me because I would keep the small situations well under control from the beginning; and I vowed that I would never use a whip, that most brutal of all means of punishment.

Alves, the Bad Boy

That first day now seems more like a dream than a reality. I tried to look dignified, especially after the children hinted that I was too young to teach. I thrilled blissfully when the first child called me teacher, but I trembled inwardly when they told me of Alves, the bad boy, who would come in a week or two. I was conscious all day of the eyes which were watching me, but I did not know that they were doubting eyes.

A few weeks later the dreaded bad boy came. I watched him narrowly, but not more than he watched me with his big black eyes. He did no more than this for some weeks.

The Ugly Note

I was beginning to relax and to think that my fears had been foolish when the crisis began in a very unexpected manner. After correcting a girl three times for whispering, I caught her in the act of passing a note which I took and read with a flaming face, for it said, "Isn't Miss Esther hateful this morning? I just hate her, don't you?"

I forgot about the pedagogical impersonal attitude, which I should have assumed, choking back the tears only long enough to condemn the passing of notes and to dismiss the school for recess, after which I hid my face on the desk to hide some very bitter tears. The note had revealed to me that I had grown to be a hated teacher because of my strictness and the sharp words which I had never intended to use. I had fallen with a crash from the painted heights!

Loosening the Reins

In the following days the reins were gradually loosened more and more, for I was determined to regain the love of my school. I would not be a hated teacher! But strange to say, I seemed only to lose ground, for I found that I no longer had even their respect.

In those days, Alves, the bad boy, led the bunch in playing all kinds of pranks which were allowed to pass by practically unnoticed. Alves knew that his child-teacher was afraid of him — the school laughed at my hesitancy — and I knew it, but did not know what was wrong or what to do, though I spent weary nights trying to solve my problem. I concluded that I had missed my calling, but resolved to keep the secret of my failure until the world should declare it, for I was too proud to ask for advice. Ah, those were miserable days!

Getting up Courage

However, a series of cross questions from my Supervisor wormed the truth from me. She scolded me roundly; she angered me; but she fired me with the determination to do something or die in the attempt.

The next day, only five minutes after I had told the school that no one should come to my desk during a recitation, Alves stood before me. The whole school was watching, but because I was afraid to do the awful thing I had resolved to do, I ignored him for several minutes while

he stood there laughing. Then he boldly asked a question, but I only told him to take his seat. He did so, stamping loudly every step of the way while the whole school laughed.

Using Solomon's Recipe

Something snapped inside of me, and in a flash, without stopping to consider or let my temper cool according to pedagogical rules, I jerked the boy from his seat and tried the strength of my right arm and a strap. My only thought was of fear that I might not hurt him, for he laughed at first and the school laughed, too; but after what seemed an eternity of time his lips quivered and his face turned pale. The school was silent and sober when their leader took his seat, for he was very much wilted and I was breathless and exhausted, quivering from head to foot. But I had conquered. During the remainder of that day I could have heard a pin drop.

Separation with Tears

When I said goodbye to Alves at the end of the year there were tears in his eyes, for I had later conquered him by love, too. There were tears in my eyes also, for I thought how unnecessary that crisis would have been if I had not been such a child-teacher, for Alves was really not a bad boy.

Goshen, Ind.

TOO BIG!

During a recent revival in a Western city one of the prominent business men was converted, and in the first rush of his new enthusiasm he went to his minister and offered his services to do church work.

"Put me to work at something big," he said. "Here I have been all my life engaged in big enterprises in the money world. I want to do some big things in the religious world. So far I have used my time and energy in looking after my own affairs. Now I would like to do something big for the Lord."

"How big?" his minister asked.

"I do not care, the bigger the better."

"How would taking a class of ten-year-old boys in Sunday school strike you?"

"What! ten-year-old boys in Sunday School! but it is not a man's job."

"Perhaps you will find it is if you try. You said you wanted to do something big."

"I do—but to teach a class of ten-year-old boys in Sunday School! you do not mean it!"

"Yes, I do. I do not know of anything

bigger right now anywhere in the church, and you said you wanted a big thing to do."

The new convert felt discouraged. He answered:

"I can not do that. It is out of the question, I want something bigger."

The minister laid his hand on his arm.

"My brother, are you sure you are big enough to do this? Do you think you know enough to teach a class of ten-year-old boys?"

"Know enough! I will take the class and show you!"

He began the next Sunday. The minister and the Sunday School superintendent quietly watched him.

His class was in constant uproar. The boys paid no attention to him. He had no control over them. The sweat stood out on his forehead and he passed three wretched Sundays. On the fourth he came to the minister's study just before Sunday School hour and broke down.

"I cannot do it, I don't know enough. It is too big a job for me. Give me something smaller until I have learned humility and the Christ spirit. I did not realize how big a thing it is to teach. I thought it was child's work. It is man's work. pray with me, pastor, to make me humble enough to learn, for I am only a child in discipleship." — Charles M. Sheldon.

A METHODS CONFERENCE THAT BECAME A SPIRITUAL FEAST

The Bible classes of the district held a conference at Hood College, Fredrick, Md., recently, and it was a very extraordinary one. The great spiritual feast God gave was a surprise to all, and God moved there to bless the work of the many classes represented.

Most of the three hundred and sixty-eight delegates expected to get new suggestions to be used in increasing the usefulness of their work. That appeared to be the aim of the conference. Lists with suggestive questions to be discussed, were distributed when the delegates registered. But God gave many such a new vision of himself that the lists of questions were hardly ever thought of again. Each speaker seemed to be filled with a real message for the waiting delegates. The songs were inspired, too. The talks were charged with power that could only have been given by His Spirit. It was a wonderful feast.

The song that seemed to express the feeling in all hearts was the chorus, "Jesus, Jesus, Jesus, sweetest name I know, Fills my every longing, keeps me singing as I go."

Then without a pause the chorus,

"How marvelous, how wonderful, and my song shall ever be,
How marvelous, how wonderful is my Saviour's love to me."

Then the "Jesus" chorus was repeated. The effect was really inspiring as all sang.

Mr. Homer J. Councilor, presided at these meetings. His life is a constant witness to his Lord. After the last address he folded his arms and said, "There is

nothing I can add to the message just given, except to say, 'We love him, we love Him, WE LOVE HIM.'"

Selina Fraser in S. S. Times.

ADVICE TO UPSTARTS

The man who, by some sudden revolution of fortune, is lifted up all at once into a condition of life greatly above what he had formerly lived in, may be assured that the congratulations of his best friends are not all of them perfectly sincere. An upstart, though of the greatest merit, is generally disagreeable, and a sentiment of envy commonly prevents us from heartily sympathizing with his joy. If he has any judgment, he is sensible of this, and, instead of appearing to be elated with his good fortune, he endeavors, as much as he can, to smother his joy, and keep down

Thanksgiving

Oh! give thanks for the summer and winter,

Give thanks for the sunshine and rain,
For the flowers, the fruits and the grasses
And the bountiful harvest of grain.

For the winds that sweep over our prairies

Distributing vigor and health—

Oh! give thanks to our Heavenly Father
For Nature's abundance of wealth.

Oh! give thanks for loved friends and relations,

For sweet concourse with those that are dear;

Give thanks for our country's salvation
From famine and war the past year;
That, while kingdoms and empires have fallen

Our government firmly has stood—

Oh! give thanks to our Heavenly Father
For all this abundance of good.

Give thanks for each lawful ambition

That gives a new impulse to do,

Give thanks for each fond hope's fruition,

And all of God's goodness to you,

Forget not whence cometh the power

That all of these blessings secures—

Oh! give thanks to our Heavenly Father
Whose mercy forever endures.

—Selected.

that elevation of mind with which his new circumstances naturally inspire him. He affects the same plainness of dress, and the same modesty of behavior, which became him in his former station. He redoubles his attention to his old friends, and endeavors more than ever to be humble, assiduous and complaisant. And this is the behavior which in his situation we most approve of; because we expect, it seems, that he should have more sympathy with our envy and aversion to his happiness, than we have with his happiness. It is seldom that with all this he succeeds. We suspect the sincerity of his humility, and he grows weary of this constraint.

—Adam Smith.

"The word of God will stand when all things else go to decay."

THE DISPLACING OF MOLLIE

(Concluded from page 715)

instead, a humiliated walk to the rooms which she and Willie called home.

Notwithstanding her resolve, the following business day seemed to dawn under especially distressing circumstances. Some carpenters were sawing and hammering in the hallway, making it difficult to hear the dictation, and, presently, when they began bringing in the results of their work in sections, it added more to the confusion. They were constructing a kind of railing, fencing off a part of the office to itself. Before their task was completed, men from an office-fixture factory came in with a large piece of furniture topped by beautifully gilded bars.

"Miss Mulford, you're the cause of this uproar," remarked Mr. Chalmers. "We're going to put you in a cage, and here is the sign that goes on the front." As Mollie saw the letters, C-A-S-H-I-E-R, in heavy bronze, her heart began beating at a terrific rate.

A moment later, Mr. Chalmers said, in a low tone, "Miss Mulford, when you make up the payroll hereafter, add five a week to your present pay."

The very first person at the Loyal Daughters' sunrise service on Thanksgiving was Mollie Mulford.—The Lookout.

THE LAND OF CANAAN AND THE UNITED STATES

The Lord thy God bringeth thee into a good land, a land of brooks of water, of fountains and depths that spring out of valleys and hills;

A land of wheat, and barley, and vines, and fig trees, and pomegranates; a land of oil olive, and honey;

A land wherein thou shalt eat bread without scarceness, thou shalt not lack anything in it; a land whose stones are iron, and out of whose hills thou mayest dig brass.

When thou hast eaten and art full, then thou shalt bless the Lord thy God for the good land which he hath given thee.

Beware that thou forget not the Lord thy God, in not keeping his commandments, and his judgments, and his statutes, which I command thee this day:

Lest when thou hast eaten and art full, and hast built goodly houses, and dwelt therein;

And when thy herds and thy flocks multiply, and thy silver and thy gold is multiplied, and all that thou hast is multiplied;

Then thine heart be lifted up, and thou forget the Lord thy God * * *

And thou say in thine heart, My power and the might of mine hand hath gotten me this wealth.

But thou shalt remember the Lord thy God; for it is he that giveth thee power to get wealth.—Deuteronomy 8:7-18.

The man who starts out with the idea of getting rich won't succeed; you must have a larger ambition. There is no mystery in business success. If you do each day's task successfully, stay faithfully within the natural operations of commercial law, and keep your head clear, you will come out all right.—Rockefeller.

THE YOUNG PEOPLE'S MEETING

NOTES AND SUGGESTIONS

Y. P. M. Editor

"Let the words of my mouth and the meditation of my heart, be acceptable in Thy sight, O Lord my strength and my Redeemer."

Ideals have a place in every life. Especially is this true of young people. Show us their ideals and we can judge very accurately what their character is. An ideal should be precious enough to the one possessing it to give up all else for its attainment. Some are making sacrifices for the attainment of an ideal. Sacrifices are noble, provided they are made for that which is worthwhile. But to sacrifice to the gods of this world and the vain and delusive ideals which this world holds up, is worse than waste. The study of Christian ideals will be of great service in leading the mind to the things worth while and will serve to the reaching of higher standards.

Stewardship gives a feeling of responsibility that will steady the lives of all and give them the right attitude toward all things. What better subject could be considered by young men and young women than this? We labor in vain to get the wayward mind to respond to the things worthwhile, but when we once get them to feel their responsibility it is all different. Take up this subject with the prayer and purpose of deepening a sense of responsibility in the old and the young.

Thanksgiving need not become a commonplace matter because it is a day that is set apart once a year. Some place is needed for it every day of our lives. Once a year we may give special consideration and rejoice in the opportunity to give vent to the many feelings of gratitude that seek for expression.

Educational Motives make or unmake our young people. Some of them will be in school at this season of the year. If their motives are not what they should be it is well to have them realize it before they go any farther. If they are good it will be well to strengthen and enlarge them that they may stand firm in their convictions.

Good Manners express the character of good people. Bad manners are the index of bad characters. We should seek for such springs of conduct in every heart that good manners will be the most natural thing for them to learn. We delight in those forms of conduct which most nearly fulfill the desire within our hearts. Boys and girls as well as older people need to be led into the deeper experiences of a heart of love for all, if we would develop in them a love for worthy conduct.

Are you Having Good Meetings? Does each service fill a place in the life of the people who gather that feeds them and equips them for better living and serving? Do you sometimes take an inventory of the things that hinder, and take your findings to the Lord in prayer. Then enlarge your prayer circle to the program committee and leader of the meeting. Consecrate your thoughts to the Lord and follow His leading in making such improvements that will increase the usefulness of the Young People's Meeting. Finally seek to have the entire body of people, in whose power it is to make the meeting what it should be, enter into the task of improvement. Everybody get near to God and God will come into the service and make it a blessing every time.

The Appearance of Things is Deceitful. We need to get to the things beneath the surface. Politics and a popular view of religion often are mere dressings on the outside to make an impression for some temporal advantage and to get the popular vote. But we should seek to establish our young people on a more enduring foundation than appearances. Good solid Bible truth well explained and impressed is worth more than volumes of flowery talks that are shaded with questionable sentiments and that puff up the hearers to their moral disadvantage. Judge the progress of your meetings by their true measure. Judge the progress of souls in the same way and your meetings will not be vain.

IDEALS AND THEIR RELATION TO CHRISTIAN CHARACTER.—Phil.3:7-14

Topic for November 9

MOTTO

"Every man that hath this hope in him, purifieth himself, even as he is pure."

MEDITATIONS ON THE TOPIC

I. Ideals as Related to Christian Character.—No amount of trimming and primping and washing and twisting can make a man out of an ape. The monkey mimics its human masters. The parrot imitates the voice of the people around it. The dog will learn to stand on its hind legs and shake hands like a man. But none of these antics change the character of the animal who goes through them or makes him a whit more human. Even so the person who follows some pattern of a person in an effort to develop a Christian character where no "divine nature" has been planted is following a vain delusion and will only find himself ending in despair and wretchedness.

There is a law of development in Christian character which right ideals assist and inspire. It is the attitude toward the ideal, which makes one take the right attitude toward the source of power through which we rise, and makes the ideal effectual. Paul spoke of the writing in the hearts of the Apostles which was effectual in forming a similar epistle in the lives of those to whom they preached (II Cor. 3:2-3). He gave the glory to God who did the work of transformation upon those who believed. He summed up this work of development into the right character by beholding right ideals in II Cor. 3:18, where he shows that the attitude of the beholder and the power of God so cooperate that it is impossible to become like the Lord in the inner part of our being.

It was this same principle which Paul expounded again in Phil. 3:7-21 when he looked upon Christ and what He could do for him, and bent all the powers of his will and energy to reach the goal of complete likeness to Him in glory.

II. The Text.—Phil. 3:7-14.—Paul having fixed his eyes upon Jesus was ready to let go of everything that in any way hindered in laying hold of those things that would enable him to reach the standard which was possible for him in Christ Jesus. The goal which he sought is a resurrected glorified body. In this life he had not reached it. But there are things to do and progress to make that will bring the desired end in due season.

OUTLINE STUDY

I. Ideals Reveal Our Lack and Lead us to Seek Help.

1. The holy law reveals our sinful nature.—Rom. 7:7-25.
2. The light of God embraced leads to confession resulting in pardon and cleansing.—I Jno. 1:5-10.

II. Ideals Embraced Enable God to Work in Us His Will.

1. Beholding the glory, we are changed by the Spirit.—II Cor. 3:18.
2. Beholding the eternal, we have grace wrought in us.—II Cor. 4:16-18.
3. Beholding Jesus' suffering, we endure to the working of God in perfecting our lives.—Heb. 12:1-10.
4. Beholding things above, we separate from evil.—Col. 3:1-14.

III. Ideals Guide Our Conduct.

1. In persecution.—I Pet. 2:19-23.
2. In service.—Matt. 20:25-28; Jno. 13:14, 15.
3. In temptation.—Matt. 4:1-11.
4. In seeking rest.—Matt. 11:28-30.
5. In obedience.—Jno. 15:10.
6. In love.—Jno. 15:12.
7. In everything.—Col. 3:17.

SUGGESTIVE ASSIGNMENTS

For Children

1. Text-word, "Perfect."
2. Jesus, our Example.

For Young People

1. Christian Ideals.
2. How an Ideal is Used in Christian Character.
3. Impossible Imitation of Character.

For Older People

1. Possible Transformation of Character.
2. The Revealed Ideal of God for Man

PERSONAL THOUGHT

Am I willing to deny myself of all that hinders my progress in reaching the goal which Christ has set for me?

SEED THOUGHTS

The best and noblest lives are those which are set toward high ideals. And the highest ideal that any man can have is Jesus of Nazareth.—Almeron

Jesus is not only a perfect pattern but a perfect Savior able to make us pure and strong and good like Himself.

The Light of the World

The whole world was lost in the darkness of sin,

The Light of the world is Jesus;
Like sunshine at noonday His glory shone in,

The Light of the World is Jesus.
Come to the Light, 'tis shining for thee;
Sweetly the Light has dawned upon me,
Once I was blind but now I can see;

The Light of the World is Jesus.
No darkness have we won in Jesus abide,
The Light of the world is Jesus;
We walk in the light when we follow our guide,

The Light of the world is Jesus.

P. P. Bliss

STEWARDSHIP OF SELF, SUBSTANCE, AND SERVICE.—I Pet. 4:8-11

Topic for November 16

MOTTO

"I am thine and all that I have."

MEDITATIONS ON THE TOPIC

I. **Christian Stewardship.**—A man left in charge of another's property and who acts in a way untrue to the trust and claims the right to use it contrary to the instructions of the owner, is considered a very unworthy man. "It is required in stewards that a man be found faithful." But it seems that many have the wrong viewpoint of their possession of self, substance, and service. Somehow the world (Continued on page 734)

Our Illustration Corner

By J. D. Mininger

"Without a parable spake he not unto them."—Matt. 13:34. "To make all men see."—Eph. 3:9.

IDEALS AND THEIR RELATION TO CHRISTIAN CHARACTER

Nov. 9th

Like a ship without a compass, like an automobile without a steering wheel, is a life without an ideal. John Thut says, "it is more important that we have right ideals than it is that we have what the unregenerate man calls high ideals."

"I have glorified Thee on the earth; I have finished the work Thou gavest Me to do." In these words, the world's Greatest Man, gives us the correct ideal for life.

To be able to say the above at life's close, it is necessary that all questionable things be eliminated from our lives and that we recognize that "we are His workmanship, created in Christ Jesus unto good works, which God hath before ordained that we should walk in them." Eph. 2:10.

STEWARDSHIP OF SELF, SUBSTANCE AND SERVICE

Nov. 16th

What is That in Thine Hand?

What is that in thine hand,
Moses? a simple rod.
Use it for Him and earth shall shake
Before the march of God.

What is that in thine hand,
Stranger? A ploughman's goad.
Use it and Israel's foe will flee
Before thee like a flood.

What is that in thine hand,
David? A shepherd's sling.
Use it and glorious victory
To Israel thou shalt bring.

What hast thou in thy hand,
Woman? One handful more.
Go feed the prophet and 'twill last
Till famine days are o'er.

What hast thou, little lad?
Some loaves and fishes small.
Give them to Him and they will be
Enough for thee and all.

What is that in thine hand,
Mary? Some perfume rare.
Pour it upon His head, 'twill flow
In fragrance everywhere.

And Dorcas, what hast thou?
A needle and some thread.
Give them to God, they yet shall grow
And bring thee from the dead.

What hast thou in thy hand,
Mother? A baby's hand.
Train it for Him, so shall thy life
Bear fruit in every land.

What hast thou in thine hand,
Writer? A common pen.
Use it to write His messages
Upon the heart of men.

What hast thou in thy hand,
Teacher? A child's young mind.
Teach it to live for God and man,
So shalt thou bless mankind.
—A. B. Simpson.

THANKSGIVING

November 23rd

At a Memorable Thanksgiving service held in the United States Disciplinary Barracks, Ft. Leavenworth, Kansas, during the recent World War one of the Mennonite boys imprisoned there testified on this order:

"The sentry asked me the other day, 'well 13882 what are you thankful for this Thanksgiving? I am glad that Missouri went wet (meaning during the election.)' 13882 was the number of the Mennonite boy by which he was known as a prisoner. He said, 'if I were to call to mind things for which I am thankful, I would say, I am thankful for the example of loyalty of our forefathers when put under the test with regards to the doctrine of non-resistance, and I am glad for the privilege of sealing my own testimony for the Lord with imprisonment.' How like some others of whom we read, 'who rejoiced that they were counted worthy to suffer shame for His name.'"

CHRISTIAN MOTIVES FOR ACQUIRING AN EDUCATION

November 30th

A college professor, in speaking of the superstition and darkness connected with the blinding Catholicism of South America wrote of the privilege of having a part in "exposing the false and revealing the true" religion to the folks of that "neglected continent."

"To expose the false and reveal the true." A worthy motive for acquiring an education. Without being educated one can not effectively do this.

GOOD MANNERS (JR.)

December 7th

It is said of the well-known Christian man Fenelon, of England that there was a saintliness so unmistakably fine about his character and demeanor that a non-Christian visitor would have to shorten his sojourn with him lest he would be forced to become a Christian in spite of himself.

CURRENT EVENTS

Coolidge Defends the Supreme Court.—

The occasion of the unveiling of a statue of LaFayette at Baltimore was used by President Coolidge to urge all patriots to uphold the constitution and American ideals. Though he did not mention LaFollette by name, his reference to a faction that is seeking to "degrade the government into a communistic or socialistic state" was taken to apply to the third party. He upheld La Follette as a symbol of freedom, moderation and orderly restraint. In defending the supreme court from attacks by La Follette and Wheeler, the chief executive explained:

"Somewhere must be lodged the power to declare the constitution. If it be taken away from the court it must go either to the executive or the legislative branch of the government. No one, so far as I know, has thought that it should go to the executive. All those who advocate changes propose that it should be transferred in whole or part to Congress. I have a very high regard for legislative assemblies but the legislature is not judicial. It is well known that when the house of representatives sits as a judicial body, to determine contested elections, it has a tendency to decide in a partisan way. It is to be remembered also that under recent political practice there is a strong tendency for legislatures to be very much influenced by the executive. Whether we like this practice or not there is no use denying that it exists. With a dominant executive and a subservient legislature the opportunity would be very inviting to aggrandizement and very dangerous to liberty. That way leads toward imperialism." The supreme court, he said, "has been made as independent and impartial as human nature could devise for the sole purpose of protecting the freedom of the individual, of guarding his earnings, his home, his life." He is opposed to any change of power in this respect.

Ancient Roman City Discovered.—Excavations in the sands of the Libyan Desert a hundred miles east of the city of Tripoli have revealed the ruins of the ancient Roman city of Leptis Magna, which in historical and artistic importance are expected to rival or excel those of Pompeii. At the height of its glory, Leptis Magna was a city of from 100,000 to 300,000 inhabitants, but after the fall of Rome in 476 A. D. it became deserted and gradually the desert sands covered it almost completely.

World Arms Parley Next June.—The League of Nations Assembly has been making such excellent progress on its pro-

gram looking toward the outlawing of war that its leaders have decided to recommend the convocation of a great international conference on reduction of armaments in Geneva on June 15, 1925. The United States, Germany, Russia, and other countries, not now members of the League, will be invited to participate in the conference, as it is agreed that without the three named the results desired cannot be achieved.

Civil War in China Spreads.—The civil war in China, which started with a conflict between the tuchuns of Kiangsu and Chehkiang provinces for the control of the port of Shanghai and its rich revenues, has involved the greater war lords until it promises a struggle on a scale quite as large as that of two years ago. Marshal Chang Tso-lin, the dictator of the Manchurian provinces, is backing the Chehkiang tuchun and has declared war against the Peking Government and General Wu Peifu, the Chihli ruler who defeated him so thoroughly a couple of years ago. Marshal Chang has been strengthening his position in the interval and now, well supplied with munitions of war and airplanes, is ready for a new attempt to battle his way to control of the Peking Government.

Devil Island Prison to Go.—The French convict settlement, Devil's Island, off the coast of French Guiana, South America, is to be abolished, the government having decided to establish a large penitentiary in France instead of sending convicts to the tropical island of evil fame, where so many quickly die. It was there that Capt. Alfred Dreyfus, of the French Army, whose case attracted world-wide interest more than a score of years ago, was imprisoned.

Germany Pays \$5,000,000 More.—Germany has paid to Owen D. Young, Agent-General of Reparations, the second installment of 20,000,000 gold marks due under the London compact, and so the operation of the Dawes plan is beginning well. Meanwhile the Franco-Belgian evacuation has been proceeding rapidly and almost 50 per cent of the area affected by the advance of January, 1923, has been relinquished.

Gilbert to be Reparations Chief.—The Reparations Commission has appointed Seymour Parker Gilbert, Jr., to succeed Owen D. Young as permanent Agent-General of Reparations Payments under the Dawes plan, Mr. Young having accepted the post only long enough to set up the machinery of the Transfer Bureau. The

American who is to possess powers rarely before wielded by any one in Europe has had a remarkable career, for he is now only thirty-one years old, yet for five years he has been one of the strong men in the American Treasury Department and for three years he has been second in power there only to Secretary Mellon. In this work he was a close student of European financial problems.

Colored Pictures Sent By Wire.—Transmission of pictures over telephone wires now has progressed to the point where the American Telephone and Telegraph Company has demonstrated a method of transmitting colored pictures, one such picture being "telephoned" from Chicago to New York in less than an hour.

Premiers to Go to Geneva.—Premiers Macdonald and Herriot, who appear to be much "chummier" with each other than were their predecessors in office, have arranged to go to Geneva together for the opening sessions of the Assembly of the League of Nations and to remain for perhaps a week while various important questions are being decided. The League is to consider the question of security for France and the French are suggesting that the League should guarantee the neutrality of a fifty-kilometer strip along the Rhine in addition to taking over the inspection of armaments in Germany.

Two Ambassadors Named.—President Coolidge has announced his selection of Edgar Addison Bancroft of Illinois as Ambassador to Japan and of James Rockwell Sheffield of New York as Ambassador to Mexico. Both men are lawyers and have won high standing in their profession, though their names are unfamiliar to the general public. Mr. Sheffield, a native of Iowa, is a close friend of Secretary Hughes, their association dating back to the time when Mr. Hughes was Governor of New York. Mr. Bancroft is of the family of the historian Bancroft.

America Invited to Arms Discussion.—The League of Nations' Council has extended an official invitation to the United States to send an official representative to participate in the deliberations of the Disarmament Commission which is to be appointed by the League. It will consider all subjects touching the reduction of armaments, including control of the traffic in arms, agreements to provide security among the states and the extension of the principles of the Washington Naval Treaty to non-signatory countries.

INTRODUCING SUBSTITUTES ON THE MISSION FIELD

(Concluded from page 719)

cept as it has been taught and infused by the Spirit of Christ. Love must displace hatred and cruelty. The terribly chaotic condition of the world at the present time and the indictment which the so-called Christian nations have brought upon themselves through the world-war and its terrible aftermath hinders rather than helps to successfully make this substitution. Until Christendom exercises the spirit of love in its reality the Orient will quietly sit by and wait and cling to its hatreds and avenge knowing that their methods are for more refined than those nations who, with their strong armaments and modern instruments of warfare, are prepared to in a far worse way avenge wrongdoing. When will the spirit of Christ prevail?

Substituting Inter-racial Sympathy for Race-hatred

This is a much mooted question at the present time and feelings in regard to it are running high. We in the Orient are painfully aware of the reactions resulting from unwise legislation in Western countries, alarms of the "Yellow Peril" in a yellower press, and from expressions showing the tendency on the part of the Caucasian races to exclude the Yellow, Brown, and Black. It imperils the Christian evangel and gives the lie to the declaration that "All men are created free and equal." Shall we, who know that higher freedom, allow difference in color, or feature, or language, or ancestry, to become a barrier to our fellowship in Christ Jesus with our brethren of other races and countries? One race excels every other in some one thing and wherein it lags it does so because of environment and opportunity or the lack of it which have also largely determined the difference in taste, intelligence, and characteristics. The Christian Church must lead out in this noble effort to break down race-hatred and hold out the hand of fellowship to every race and nation. "God hath made of one blood all nations" and it is His will that we make disciples of all of them for it is not His will that any of them perish.

Substitute Freedom for Slavery

The slave trade is frowned upon by all classes of intelligent people. But in heathen lands few breathe free air or move in a free atmosphere of social equality. There still exists that thought that "one class of men are born ready booted and spurred to ride, and another class ready saddled and bridled to be ridden." The autocrat, the aristocrat, the Brahmin, each in his way holds away over the lives of those of the lower strata and superstitious fear keeps them from becoming what they might under different circumstances. Non-Christians are severe in their social gradings. They cannot be better described than in the words of Charles Dickens, "I so abhor, and from my soul detest, that bad spirit, no matter from what class it may be entertained, which would strip life of its healthful graces, rob youth of its innocent pleasures, pluck from maturity and age their pleasant ornaments. (of culture) and make existence but a narrow path toward the grave; that odious spirit which, if it could have full scope and sway upon the earth, must have blasted and made barren the imaginations of the greatest men, and left them, in their power of raising up enduring images before their fellow creatures yet unborn, no better than the beasts."

The above mentioned substitutes are essential to the highest welfare of any people and we matter-of-fact Westerners who have developed economics to a fault need to learn from the East, Oriental tactfulness and courtesy. Some of it may be ceremonial but we need to have taken away from us that spirit of superiority and must manifest sincerity and honesty of purpose in seeking their welfare. They have correctly read our bigotry and it is repulsive to them. They are eager to learn how to teach their children, to heal disease, to enlarge their outlook on life, to increase their happiness, and how to have faith in the living God Who loves and blesses them. Then shall we be able to move among them as brothers and lead them to our Elder Brother Who gave His life to save them as well as us. As missionaries we must be pioneers of these substitutes and as such we bow in humble submission to the Divine will and seek the

leading of the Spirit of God in our humble efforts.

Dhamtari, C. P.

LINES IN A BIBLE

Remember, love, who gave thee this,
When other days shall come;
When she who had thy earliest kiss
Sleeps in her narrow home.
Remember, 'twas a mother gave
The gift to one she'd die to save.

The mother sought a pledge of love,
The holiest for her son;
And from the gift of God above
She chose a goodly one;
She chose for her beloved boy
The source of life, and light, and joy.

And bade him keep the gift—that when
The parting hour should come
They might have hope to meet again
In her eternal home.
She said his faith in that would be
Sweet incense to her memory.

And should the scoffer, in his pride,
Laugh that fond gift to scorn,
And bid him cast that pledge aside
That he from youth had borne!
She bade him pause and ask his breast
If he, or she, had loved him best

A parent's blessing on her son
Goes with this holy thing;
The love that would retain the one
Must to the other cling.
Remember, 'tis no idle toy,
A mother's gift—remember, boy!
—Selected.

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Y. P. M. TOPICS

(Continued from page 731)

has formed the opinion that everything which people have been entrusted with in this line belongs to the one who holds it to do with as he or she pleases. But nothing can be farther from the truth. "God, that made the world and all things therein, seeing that he is Lord of heaven and earth, dwelleth not in temples made with hands; neither is worshipped with men's hands as though he needed anything, seeing he giveth to all life and breath and all things." (Acts. 17:24-25.)

Recognizing God's absolute ownership and our stewardship, ought to lead every steward to inquire what God would have done with His property. "What doth the Lord thy God require of thee, but to fear the Lord thy God and to walk in all his ways and to love him, and to serve the Lord thy God with all thy heart and all thy soul." (Deut. 10:12.) It is not possible to serve the Lord as He requires without giving Him full right to all that we have under our care, and rendering the most faithful service in the use of it that we can. We will place every power of mind and body at His disposal and in such service that it will be accepted of Him. We will place all our property in just the lines of use which will render the most profit to the Lord. Every activity in which we engage will be one that we are sure is the most useful one we may be engaged in for the Master.

II. The Text.—I Pet. 4:8-11.—God has given us His goods in trust to be used for the service of our fellowmen. Fervent charity, hospitality, ministering according to our gift, speaking or serving according to the ability given of God remembering to give all the glory to the one who gave us the power to serve,—this is the standard for every Christian.

OUTLINE STUDY

I. The Work of a Steward.

1. Handling the property for another. Lk. 12:42, 43.
 - a. Directing the feeding.—Matt. 24:45, 46.
 - b. Handling money.—Luke 19:12-26; 16:1-8.
 - c. Handling the Word of God.—I Cor. 4:1.
 - d. Overseeing the Church.—Tit. 1:7.
 - e. Handling various gifts from God.—I Pet. 4:10.

II. Stewardship of Self.—Rom. 14:12.

1. Our souls.—Matt. 16:25, 26.
2. Our bodies.—I Cor. 6:19, 20; II Cor. 7:1.
3. Our minds.—Phil. 4:8; II Cor. 10:5.
4. Our tongues.—Col. 4:6.
5. Our hearing.—Luke 8:18.
6. Our seeing.—Prov. 4:25.

III. Stewardship of Substance.

1. Honor the Lord.—Prov. 3:9.
2. Labor to have to give.—Eph. 4:28.
3. Invest for eternity.—I Tim. 6:17-19.
4. Give as the Lord prospers.—I Cor. 16:2.
5. Use to His glory.—I Cor. 10:31; Col. 3:17.

IV. Stewardship of Service.

1. Includes all that we have and are. Rom. 12:1, 2.
2. Using the gifts entrusted of God in His way.—Rom. 12:6-8.
3. Laboring to be accepted of the Lord.—II Cor. 5:9, 10.

SUGGESTIVE ASSIGNMENTS

For Children

1. Text-word, "Service."
2. What God Has Given Us to Use for Him.

For Young People

1. A Conscientious Steward of Our Own Selves before God.
2. A Conscientious Stewardship of the Means in Our Control.
3. A Conscientious Stewardship of the Gifts for Service.

For Older People

1. The Great Mission of God's People in the World.

SEED THOUGHTS

Our children, relations, friends, honors, houses, lands, and endowments, the goods of nature and fortune, nay even of grace itself are only lent. It is our misfortune, and our sin to fancy they are given. We start therefore and are angry when the loan is called in. We think ourselves masters when we are only stewards, and forget that to each of us it will one day be said, "Give an account of thy stewardship."—Bp. Horne.

There is no portion of our time that is our time, and the rest God's; there is no portion of our money that is our money, and the rest God's money. It is all His; He made it all, gives it all, and He simply trusted it to us for His service. A servant has two purses, the master's and his own, but we have only one.—Monod.

Get rich if you will—you take great risks. But Christianity does not say to a man, "You must be worth only so much, extend your business only so far." It says, "Use your riches for the glory of God." If they once usurp His place, woe unto you.—H. Johnson.

Our Master is coming most surely,

To reckon with every one;

Shall we then count our toil or our sorrow
If His sentence be, "Well done."

There's a work for me and a work for you,
Something for each of us now to do;

Yes a work for me and a work for you,
Something for each of us now to do.

—Sel.

THANKSGIVING.—Chron. 29:10-14

Topic for November 23

MOTTO

"It is a good thing to give thanks unto the Lord."

MEDITATIONS ON THE TOPIC

I. The Good of Thanksgiving.—It is a very shallow life that is continually blessed and crowned with kindness and never responds with a thought of gratitude. The little birds show their contentment and joy by the sweet music of their songs. Our dumb animals have a way of expressing their affection for the kindness that we show toward them. It gives us greater pleasure in them because of their appreciation. Plant life responds to the sunshine and the rain and grows in beauty and usefulness before God and man. How much more should intelligent beings like men and angels give expression to the wonderful bounties of God toward them. Their thanksgiving should be from a heart overflowing with gratitude. Their gratitude should be the fuller because of a superior knowledge of how all blessings come and of the motives of the Creator by whom they are sent.

Thanksgiving does the heart of man good. It takes thought of blessings before we can express thanksgiving for them. Remembrance of blessings deepens appreci-

ation. Appreciation makes comparisons of our unworthiness and so enlarges our understanding of the goodness of God. A fuller understanding of God's grace makes our hearts respond to it more fully and cannot but make them better for the response. Get the soul of man to respond in thankfulness in every line for the goodness of God and that soul will live the most beautiful life before God and man. But the right order of this response comes first in causing the heart to feel its sinfulness and hence a need of repentance. Realizing forgiveness implies humility and gratitude. Gratitude finds expression in words and deeds of thanksgiving. The expression of thanks instructs our fellowmen and leads them to the same. Truly, "It is a good thing to give thanks unto the Lord."

II. The Text.—I Chron. 29:10-14.—This is an expression of David in a thanksgiving prayer to God at the time when many people had responded with gifts for the building of the temple. In these words God is recognized as supreme in greatness and power. Even the gifts which had been brought in worship to Him were only the things which He had first given to them. It is a beautiful expression of a truly intelligent and grateful heart.

OUTLINE STUDY

I. Recognizing the Greatness of God.

1. Ruler and Owner of all things in heaven and earth.
 - a. The earth and its fullness.—Ps. 24:1.
 - b. All creatures.—Ps. 50:10-12.
 - c. Lord of heaven and earth.—Acts 17:24.

II. Gratitude for Our Place in His Great Universe.

1. For life and being which we have.—Ps. 8:3-9.
2. For temporal blessings to use and enjoy.—Ps. 104:1-24.
3. For spiritual blessings.
 - a. Redemption from sin.—Rev. 5:9-13.
 - b. Fellowship with God and Christ.—I Cor. 1:9; I Jno. 3:1, 2.
 - c. Fellowship with saints.—Eph. 2:19-22.
 - d. Teachers and helpers.—Eph. 4:11, 12.
 - e. Fellowship of the Holy Spirit.—II Cor. 13:14.
 - f. Hope of eternal glory.—Col. 1:3-5, 13.
4. For the privilege of rendering back to God of the bounties He has given us.—Ps. 116:12-14, 17-19; I Chron. 29:15-17.

SUGGESTIVE ASSIGNMENTS

For Children

1. Text-word, "Thanks."
2. Giving Thanks to God for all His Blessings to Us.

For Young People

1. All Thanks are Due to God.
2. What Can I Render unto the Lord for all His Benefits?
3. The Privilege of Having a Being or Personality.

For Older People

1. Spiritual Blessings We have Received this Year.
2. Temporal Blessings and how to Render to God True Praise.

PERSONAL THOUGHT

The more we know of God's goodness and the better we understand how little we have without His blessing, the better will we be able to bring an acceptable offering of thanks unto Him.

SEED THOUGHTS

God has two dwellings—One in heaven, and the other in a meek and thankful heart.—Walton.

Many favors which God giveth us ravel out for want of blessing, through our unthankfulness; for though prayer purchaseth blessings, giving praise doth keep the quiet possession of them.—Fuller.

Pride slays thanksgiving, but it is an humble mind out of which thanks naturally grow.—A proud man is seldom a grateful man, for he never thinks he gets as much as he deserves.—Beecher.

Would'st thou first pause to thank thy God for every pleasure, For mourning over griefs thou would'st not find the leisure. Ruckart.

Awake my soul to joyful lays,
And sing thy great Redeemer's praise;
He justly claims a song from me,
His loving kindness, oh how free!
—Samuel Medley.

CHRISTIAN MOTIVES FOR ACQUIRING AN EDUCATION.—I Cor. 10:31; Tit 3:8.

Topic for November 30

MOTTO

"Let us also learn to maintain good works for necessary uses."

MEDITATIONS ON THE TOPIC

I. How Education May serve in the Motives of a Christian.—Every work in which a Christian may engage must have back of it a motive that in some way glorifies God and forwards His great work of salvation to men. If we find in an education anything that will enable the Christian to do God's work in a more effectual way; if there is anything that God would use that can be done through the education of His servants; if more souls may be won; if the avenues of preaching the Gospel are increased; if the work of edifying the believer is more effectual; if the lawful secular occupations may be done for greater service to Christ; then there is room for a Christian motive in acquiring an education.

There is no doubt that God has used education for the furtherance of His Gospel in the world. How would we have our Bible in written form were it not for the art of writing. How could that Bible be read were it not that people learned to read what is written. How could the art of writing and reading be taught if no one were able to translate the words of one tongue into another, where would the people of various languages get their knowledge of the Bible except by a new miracle for each one. And thus we might question without limit and find thousands of ways in which God uses some form of education bearing directly or indirectly upon the great work of a Christian in the world and furnishing motives for more or less education along certain lines.

But there is a limit. Not all the motives that people have in seeking training in school will stand the test of being Christian. Because of this many are being led astray by education and becoming more worldly in their thoughts and life work. Let us do all in the name of Jesus.

II. The Text.—I Cor. 10:31.—Doing all to the glory of God is a Christian motive that will cover not only the seeking of an education but everything that a Chris-

tian does. Whenever any work is done, however good it might otherwise be, from any other motive, it is evil.

Tit. 3:8.—Good works is a sphere in which God would have every Christian serve. Whatever furthers the good works in which God calls His people to engage, is good to have. If we find education in certain lines is for the furtherance of such good work then it will harmonize with the Christian motive and is proper to seek.

OUTLINE STUDY

I. The Christian Seeks to Glorify God. I Cor. 10:31.

1. Education fits for doing good which is pleasing to God.—Heb. 13:16.
 - a. The service of writing.—Heb. 13:22.
 - b. The service of reading.—I Tim. 4:13.
 - c. The service of teaching.—II Tim. 2:2.
 - d. The service of rightly dividing the Word.—II Tim. 2:15.
 - e. The service of secular labors for good.—Eph. 4:28.
 - f. The service of adaptability.—I Cor. 9:19-23.
 - g. The service of skilled training.—II Chron. 2:7-9; I Chron. 28:21.
2. Worldly philosophy cannot serve God and hence is of no use in Christian education.—I Cor. 1:20-31. Contrast—
 - a. A false view of temporal needs.—Matt. 6:25-33.
 - b. A false view of the doctrine of God.—Col. 2:8, 9.
 - c. A false view of improving man.—Phil. 3:3-7.
 - d. A false view of greatness.—Phil. 2:3-11; Matt. 20:21-28.
 - e. Occupations proceeding from false views of life.—Tit. 3:14.

SUGGESTIVE ASSIGNMENTS

For Children

1. Text-word, "Serve."
2. Learning to be Useful for Jesus.

For Young People

1. The Use of Education.
2. Why I Should Desire to be Useful.
3. Wrong Motives in Seeking an Education.

For Older People

1. Motives of Life and the Place of Education in Them.
2. False Views of Life.

PERSONAL THOUGHT

Not for ease or worldly pleasure, or fame, or self-aggrandizement; but for Jesus, sake we may seek to improve our power to serve and receive His blessing in school life.

SEED THOUGHTS

Educate men without religion and you make them but clever devils.—Wellington.

Education is only like good culture; it changes the size, but not the sort.—Beecher.

Education is the apprenticeship of life.—Willmott.

The morality of an action depends upon the motive from which we act.—Johnson.

How empty is learning,
How vain is art,
But as it mends the life
And guides the heart.
—Young.

To be proud of learning is the greatest ignorance.—J. Taylor.

GOOD MANNERS.—(Jr.)—I Cor. 15:33; I Pet. 3:8; I Cor. 13.

Topic for Dec. 7.

MOTTO

"I will behave myself wisely in a perfect way."

MEDITATIONS ON THE TOPIC

I. Good Manners are actions that will bear the test of God's Word. We think of manners in connection with our conduct toward and in the presence of others. Manners are good when we treat others as God would have us treat them. God would have us do to others what is for their happiness and welfare. A rule that helps us to know how to measure our manner is found in the words of Jesus, "Whatsoever ye would that men should do to you, do ye even so to them." Good manners are not just to be put on when certain people are present and taken off again when they are gone. Good manners are not good unless they come all the way from the heart to the outside. If we say to our neighbor, "How glad I am to see you," and then as soon as he is gone say to someone, "I wish he would not come so often," our manners are a lie. A lie acted is as sinful as a lie spoken. But if we feel we do not want to be polite to our neighbor we need to get right in our hearts toward them so that we can treat them right and tell the truth too. Good manners are just as good for father and mother, brother and sister as they are for company. Good manners are just as nice for our school mates that we see every day as they are for the visitors that we see only sometimes. Good manners are just as good for little folks as they are for big folks. If the heart is full of love it will not make the tongue or the hands or the feet act rude and unkind toward any one. Good manners keep self in the right place. Selfish actions are always rude. Proud and haughty actions cannot be made to seem good for they are always rude and wicked. The only way that we can ever behave ourselves wisely in a perfect way is to have Jesus make our hearts like His and give us power over our selfishness and sin.

II. The Text.—I Cor. 15:33.—One fact about the keeping of good manners is the keeping of good associations. Evil association soon corrupts and spoils.

I Pet. 3:8.—This passage describes the inward feelings we must have to cause us to act manly toward our fellows.

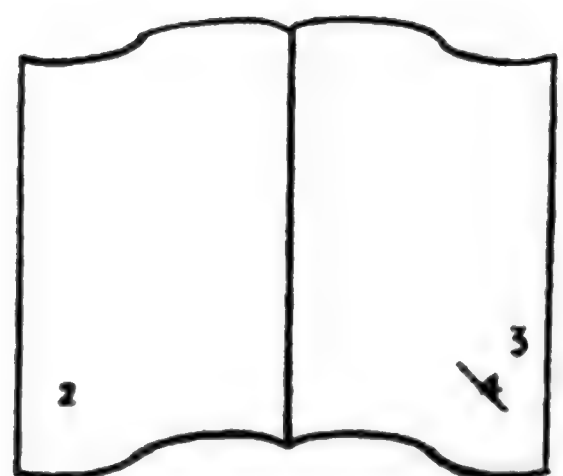
I Cor. 13:1-13.—Here we have love set forth as the greatest thing in the world. Where love reigns there is no question about the conduct for love "doth not behave itself unseemly."

OUTLINE STUDY

I. Good Manners from a Good Heart.

1. Love without pretence.—Rom. 12:9.
2. Love and honor toward others.—Rom. 12:10; Phil. 2:3.
3. Hospitality and kindness.—Rom. 12:13.
4. Words only of blessing.—Rom. 12:14.
5. Sympathetic.—Rom. 12:15.
6. Humble.—Rom. 12:16.
7. Not revengeful.—Rom. 12:17-21.
8. Unselfish.—Phil. 2:4; I Cor. 13:5.
9. Gentleness.—Tit. 3:2; Jas. 3:17.
10. Quietness.—Eccl. 9:17; I Pet. 3:4; I Thes. 4:11.
11. Respect for elders and teachers.—I Pet. 5:5; Lev. 19:32.
12. Respect for rules and orders.—Prov. 4:1-10; Eph. 5:21.
13. Not answering back.—Tit. 2:9.
14. Pure and right.—Prov. 20:11.

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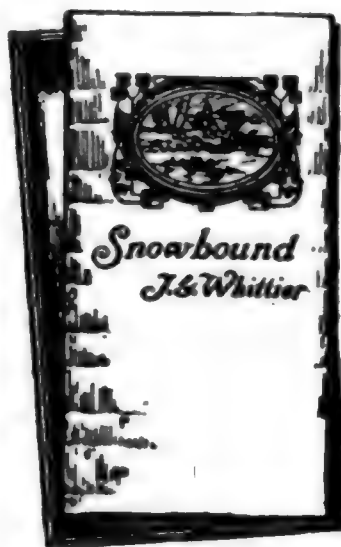
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SUGGESTIVE ASSIGNMENTS

For Children

1. Text-word, "Conversation."
2. Good Manners at Home.
3. Good Manners at Church.
4. Good Manners at School.
5. Good Manners in Company.
6. Good Manners in Play.
7. Good Manners toward Older People.

For Others

1. Manners from the Heart.
2. Jesus Christ in the Heart the Power of True Manners.

PERSONAL THOUGHT

Would you be a perfect gentleman or lady according to God's way, come to Jesus for a heart filled with love,

SEED THOUGHTS

Take my life and let it be
Consecrated Lord to Thee.
Take my moments and my days;
Let them flow in ceaseless praise.
Take my hands and let them move
At the impulse of Thy love.
Take my feet and let them be
Swift and beautiful for Thee.

Take my will and make it Thine,
It shall be no longer mine.
Take my heart it is Thine own,
It shall be Thy royal throne.
Take my love; my Lord I pour
At Thy feet its treasure store.
Take myself, and I will be
Ever, only, all for Thee.
—Frances Havergal.

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CHRISTIAN MONITOR

DECEMBER, 1924

I Only Know Christ

*I know not how that Bethlehem's Babe
Could in the Godhead be.
I only know the Manger Child
Has brought God's life to me.*

*I know not how that Calvary's cross
A world from sin could free;
I only know its matchless love
Has brought God's love to me.*

*I know not how that Joseph's tomb
Could solve death's mystery;
I only know a living Christ,
Our immortality.*



SELECT READING

Christmas Bread Crumbs

At last dinner was ready. It had been longer and slower than usual, not because there was so much to be prepared, but because the workers were heavy-hearted and slow-motivated.

The truth is, it was the last Christmas dinner they ever expected to eat in the little house to which the mother had come twenty-five years before as a bride, and in which the children had been born. As for the father, he had been born in and buried from the dear old home, and this fact made it doubly precious to them all.

No wonder Jennie sighed heavily as she cut the bread, and Mary felt as though there were such a lump in her throat that she could not swallow the Christmas mince pie.

What was the trouble? Oh, the old story! A mortgage on the home, which there was no money to pay, and now it was to be foreclosed. They had feared it all the fall, and on Christmas Eve came a letter which made it sure.

No, the man would not wait until spring for his interest; would not even wait two months. So it really seemed impossible to get away from their trouble.

I think the knock which was presently heard at the side door was a relief to them all. The little house was set far back from the road, and they had few callers.

Reuben sprang to open the door, and admitted an old man, who stamped the snow from off his boots and entered with a familiar air, though none of them had any recollection of ever having seen him before.

"Yes," he said, looking about him with a satisfied nod, "this is the very place. I remember everything about it quite well; and you have kept it in good repair, I'll say that."

Mrs. Webster concluding that here was an old acquaintance of somebody, perhaps of her own husband, made haste to be hospitable; they were just eating their Christmas dinner; wouldn't he join them?

"Well, now, I don't care if I do," he said heartily, drawing up his chair. "It was in this very identical room that I ate a supper and breakfast that in all my after years I have never been able to forget."

Mrs. Webster and her children looked interested. Did he know her husband? the woman asked, while Reuben helped him generously to chicken and potato and turnip.

"Yes, ma'am. I knew him, though he was a mite of a boy when I saw him; he had red cheeks and curly hair, and couldn't have been a day over ten, if he was that; and it is forty-three years ago to a day since I saw him. He sat over where that young girl does, and ate his Christmas breakfast; I ate mine, pretty near the first one I had ever had in my life."

tried to thank him. Oh, I haven't told you half of it! There were kind words that were worth more than the bed and the breakfast and the whole silver dollar and a stage ticket that took me fourteen miles on my way; and when I tried to thank him he said he was only scattering a few crumbs on the water, and didn't need any thanks. I was astonished with that, for there wasn't any water anywhere around, and I couldn't imagine what he meant."

"Don't you know the promise, my boy?" said he: 'Cast thy bread upon the waters.' I didn't know that promise, nor any other, for I hadn't heard much Bible where I came from. Well, he told me the whole verse and explained it to me and his Reubie—that's your husband, ma'am, I take it—gave me a Bible with the verse marked. As I rode along in the stage I studied it and fitted it into my memory, and said I to myself: 'Bill Dunlap, if you don't do your level

best to help find those bread crumbs again, you don't deserve to live any longer.' Well, ma'am, I meant it; but for a long time misfortune followed me. Then I went out of the country and was gone for years, and—to make a long story short—I never got back to this part of the world until last week. Then I began to inquire around, and I heard a good bit of news,

and some things which took me a little while to straighten out; but I'm thankful to say I've done it at last; and here, ma'am, are a few of the crumbs I've promised to find.

"He's gone where he doesn't need them; but I reckon he'll be glad to have the children and grandchildren have them."

As the last mouthful of mince pie was swallowed, the strange guest drew from his pocket a formidable-looking paper and presented it to his astonished hostess.

"I don't understand," she said, as the trembling fingers received it, while Reuben's eyes fairly blazed with excitement; "what is this?"

"That ma'am, is the mortgage which I understand has been making more or less
(Concluded on page 768)

CHRISTMAS BELLS

*I heard the bells on Christmas Day
Their old familiar carols play,
And wild and sweet
The words repeat*

Of "Peace on earth, good will to men."

*And thought how, as the day had come,
The belfries of all Christendom
Now roll along
The unbroken song*

Of "Peace on earth, good will to men."

*Till ringing, singing, on its way,
The world revolved from night to day,
A voice, a chime,
A chant sublime,*

Of "Peace on earth, good will to men."

*But in despair I bowed my head—
"There is no peace on earth," I said:
"For hate is strong,
And mocks the song*

Of 'Peace on earth, good will to men.'

*Then pealed the bells more loud and deep:
"God is not dead; nor doth He sleep!
The Wrong shall fail,
The Right Prevail,
With peace on earth, good will to men."*

—Longfellow.

This was very interesting. Here was a man who must have taken breakfast with grandfather forty-three years ago. What a long time to remember a breakfast! Reuben hinted as much and received an eager reply.

"Remember it? I guess I do. I guess I was pretty near your age—how old are you? Well, I didn't lack six weeks of being your age, and I had been knocked and kicked and cuffed about the world, and never had a decent breakfast nor a word said to me till your grandfather picked me up on the road the night before Christmas and brought me home with him and gave me a supper and a bed and a breakfast, the like of which I had dreamed about many a time, but never expected to have.

"I hinted something of the kind when I

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MENNONISM

An Historical Survey

John Horsch

In consideration of the approach of the quadricentennial anniversary of the beginnings of the Mennonite Church—in January of the new year—and in view of certain claims made by a number of recent writers concerning the early history and the real meaning of Mennonism, the timeliness of a fresh inquiry into the origin of the Mennonite Church and of an exposition of the faith, principles, and aims of the early Church fathers is apparent. The present series of articles is the result of a careful study of the original sources.

I. State Church Protestantism

An intelligent study of the origin and early history of the Mennonite Church clearly involves a consideration of contemporary religious conditions and movements. In the same year (1525) which saw the organization of the first Mennonite congregation, the two great historic Protestant churches, the Lutheran and the Reformed, were also called into existence. The question of the relationship of the early Mennonite Church to these denominations is one of particular interest. What reasons had the Mennonite fathers for refusing to make common cause with the dominant Protestant churches? How is it to be explained that the various religious bodies of the Reformation period which insisted on separation from the Roman Catholic Church, did not see things nearly enough alike to justify a common union among themselves?

A Question of Scripture Inspiration

A number of writers, among whom several are from Mennonite circles, have advanced the opinion that Scripture support may be found for almost any view that one may choose to take on a given question, and that the divisions of Christendom may be explained from this viewpoint. This opinion of the Bible evidently involves a denial of the value and authority of Scripture. In the last analysis it means that the Bible is not the revelation of God and of His will toward sinful man; that it is not the Word of God.

The advocates of this opinion sometimes point to the many Protestant denominations which all advance the claim that they take their varied teachings from the Scriptures. Yet if we look closely into this question, we shall see that there is in the rank and file of Protestant Christendom less disagreement in doctrine than

may appear on the surface. Among some of the leading Protestant denominations there is very little difference in doctrine and practice, and there is no good reason why these denominations could not unite. The cause for such division is evidently not to be sought in Scripture but in human weakness.

And the study of the history of the Reformation shows that the earliest leaders of the great historic Protestant faiths were in important decisions, not always led by an attitude of unswerving loyalty to Scripture teaching; therefore there was good reason for differing from their position. A conspicuous example to the point is that both Luther, the reformer of Germany, and Zwingli, of Switzerland (founder of the Reformed Church) sanctioned the persecution of those whose conscience did not permit them to unite with the Protestant state churches. And yet both these reformers had originally taught that all persecution is contrary to Scripture teaching. The reformers' approval of the persecution of dissenters was not founded on Scripture and no one standing loyally for the Scriptures could follow them on this point.

Meaning of a Union of Church and State

Furthermore these reformers originally agreed with the earliest Mennonite leaders in the conviction that a true Christian church consists of those who, on the ground of an experience of grace through faith in Jesus Christ, have come out from the world to give their lives to the service of God. In other words, Luther and Zwingli, in the earlier years of their labors, recognized the principle of separation between the church and the world.

This principle was entirely ignored by the Roman Catholic Church. In all countries governed by Roman Catholics, church and state were united. Every person born within the boundary of such a state was,

in accordance with the demands of the law, made a member of the Catholic state church in his earliest infancy by baptism. The Roman Catholic Church sanctioned the use of force for the cause of religion. Every inhabitant of the state was compelled by the state authorities to be a member of the church and to heed the ecclesiastical laws. Excommunication took place only in case of anti-Catholic teaching and the death sentence was passed over the excommunicated. All citizens were church members. There was no distinction between the church and the world. The world was the church and the church the world.

The writings of Luther and Zwingli show, as already intimated, that they at first agreed with the early Mennonite leaders in recognizing that a union of church and state is unscriptural, that is, contrary to the principles laid down in the New Testament for the Christian Church. There is abundant evidence that such was the position of these reformers in their earlier years. Their many expressions condemning all persecution and all exercise of force in religious matters are in contradiction to the principle of a union of church and state. (Compare the article *Luther's Attitude Toward Liberty of Conscience*, by the writer, in the "American Journal of Theology," April, 1907). They taught distinctly that a Christian congregation has not only the right but the duty "to judge doctrine" and to decide whether a minister or religious teacher is orthodox. They insisted that the laity or the church members had the right of decision in such matters.

But within a few years both Luther and Zwingli changed their attitude on these important points. They finally decided in favor of a union of church and state. This change of position on their part was brought about by a proposition made by the civil authorities of a number of German and Swiss states. The heads of these states declared themselves ready to accept the teachings of the reformers provided that the latter would consent to a union of church and state and to the organization of Protestant state churches. The state authorities, for reasons satisfactory to themselves, would not agree to a separation of church and state. They desired on the contrary to take the place that was held by the pope and the Roman Catholic bishops as the rulers of the church. They would usurp ecclesiastical

authority for themselves and thus increase their power. By a stroke of the pen, as it were, the civil authorities proposed to change the Roman Catholic state church into a Lutheran state church (or Zwinglian, as was the case in Switzerland).

Making Terms with the World

In consequence of this proposition the reformers, Luther and Zwingli, were placed before alternatives of the greatest importance. They could accept the offer of the state authorities to establish and maintain the Lutheran or Reformed Church in their realm to the exclusion of all other creeds, exactly as the Roman Catholic Church had hitherto been established and maintained in these countries. On the other hand, if the reformers rejected this offer, the civil authorities would take an inimical attitude to the movement for church reformation in which Luther and Zwingli were the leaders. The authorities would in such case not only refuse to fight the battles of the church, but, on the contrary, they would persecute the reformers and their followers as dissenters from the established religion.

In other words, if Luther and Zwingli with their followers did not accept the principle of a union of church and state, they would find themselves in the same predicament as did the Waldenses and other nonresistant sects of former centuries, as well as the Mennonites. Instead of being tolerated (not to say protected) by the state, they would be severely persecuted. If the reformers gave this matter sufficient consideration they probably realized from the start that a union of church and state, such as the civil authorities proposed, involved persecution for those who would decline to follow them in their new course. In a word, the reformers found themselves face to face with the question of making terms with the world, or exposing themselves and their followers to persecution.

In short, both Martin Luther and Ulrich Zwingli consented to an unholy union of the church with the state. They attempted to justify this step by declaring the form of church government to be a matter of minor importance in which conformity to Scripture was not essential. They overlooked the outstanding fact that the principle of a union of church and state is not only irreconcilable with the Scriptural form of church organization but is in itself contrary to the teaching of Scripture regarding the very nature of the church. And the truth is that, because of their acceptance of this principle, the reformers also modified or abandoned various doctrines which they had originally defended.

With the acceptance of a union of church and state the Scriptural principles of sepa-

ration and of nonconformity to the world were permitted to drop out of sight.

On the doctrine of the meaning of the sacraments, Luther had formerly expressed himself repeatedly in opposition to the Roman Catholic doctrine of salvation through the sacraments. After he had made the decision in favor of a Protestant state church he modified his views on this point and again taught that baptism is the means of regeneration and that forgiveness of sin is to be obtained through participation in the observance of the Lord's Supper. His re-acceptance of what was, in substance, the Roman Catholic teaching on the sacraments is all the more strange in view of his strong position on the doctrine of justification by faith.

Compromise and Its Consequences

Both Luther and Zwingli at first taught the principle of nonresistance, but now they

fiable from the Scriptures. It is a conspicuous example of human weakness that, while the change of position on their part was due to an attitude of compromise, they seem to have persuaded themselves that they were still standing on a Bible foundation in regard to these points. The case was somewhat similar to that of the church men of certain sections of America who for a long period defended slavery as agreeable with Christian principles.

Some of the arguments used by the reformers in defense of religious persecution and of infant baptism make strange reading. Their argumentation for infant baptism particularly is weak and unconvincing. For instance, Luther always recognized that the Scriptures teach the baptism of believers but he held that infants have faith and are believers; this view he defended in various of his books notwithstanding the fact that Scripture

states expressly that it is impossible to believe without hearing the message. Luther says, if infants are not believers, their baptism is invalid and should be abandoned. In short, the argumentation of both Luther and Zwingli in their defense of infant baptism was of such a nature that prominent theologians in the churches called by the names of these reformers now admit that it is unsatisfactory. Small wonder then that their arguments proved unconvincing to the Mennonites. (Details on this point are given in the pamphlet *Infant Baptism*, by the writer, obtainable from the Mennonite Publishing House, Scottdale, Pa.)

It was during his sojourn at Wartburg Castle that Luther decided to take the way suggested by the state authorities. At a recent visit in Wartburg the writer was shown, in the Luther room, the place of the famous inkspot on the wall.

The devil appeared to Luther in his room, so the story goes, and Luther threw the ink bottle at him. He missed his mark, and the evil one disappeared with loud laughter. And has he not reason to laugh so long as he is fought in such a way? Prince John, of Saxony, paid Luther a visit at the Wartburg. The subject of their conference is unknown but within a short time Luther published a booklet in which he made the claim that it is the business of the civil authorities to bring about the needed reformation of the church. He advocated the view that neither clergyman nor layman, excepting alone the state authorities, has the right to do anything whatever in matters of practical church reformation. He admonished his followers to be satisfied with Roman Catholic worship until the civil authorities would see fit to make a change. It was in fact over three years later, namely in 1525, that

THE SPIRIT OF CHRISTMAS

*I question if Christmas can ever be "merry"
Except to the heart of an innocent child.
For when time has taught us the meaning of sorrow
And sobered the spirits that once were so wild,
When all the green graves that lie scattered behind us
Like milestones are marking the length of the way,
And echoes of voices that no more shall greet us
Have saddened the chimes of the bright Christmas Day,
We may not be merry, the long years forbid it,
The years that have brought us such manifold smarts;
But we may be happy, if only we carry
The Spirit of Christmas deep down in our hearts.*

*Threefold is the Spirit, thus blending together
The faith of the shepherds who came to the King,
And, knowing naught else but the angel's glad message,
Had only their faith to His cradle to bring;
The hope of the Wise Men that rose like the Daystar
To lighten the centuries midnight of wrong,
And the love of the Child in the manger low-lying,
So tender and patient, so sweet and so strong.*

*Hence I shall not wish you the old "Merry Christmas,"
Since that is of shadowless childhood a part,
But one that is holy and happy and peaceful,
The Spirit of Christmas deep down in your heart.*

—Annie Johnson Flint.

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gradually drifted farther and farther from it until finally they consented to the execution of those who refused to become their followers. As to the doctrine of baptism Zwingli in particular at first frankly recognized the unscripturalness of infant baptism. Yet when the civil authorities decided that the baptism of infants must be retained, and when Zwingli himself realized that this practice was indispensable for the maintenance of an exclusive state church, he became one of the foremost defenders of the baptism of infants. He frankly confessed that the reason why he advocated this practice was because he believed it to be necessary to safeguard the prosperity of the church. And though the reformers were not led by a study of Scripture to this change in their views, they undertook to show that their new position on the points in question was justi-

Roman Catholic worship was abolished in Saxony and Lutheranism was established as the state church. This change was made possible by the death of Elector Frederick the Wise, the ruler of Saxony, in the month of May of that year. (The electors were the rulers of the most prominent German states who had the right to elect the emperor). Elector Frederick had protected Luther and his friends from persecution threatened by the emperor. His conscience did not permit him to establish a new state church and to compel all his subjects to accept the Lutheran creed. Frederick's brother and successor, Prince John, who then became Elector, had no such scruples. He proceeded at once to make Lutheranism the exclusive state church in his realm.

The State as a Religious Authority

How was the Lutheran Reformation in Germany brought about? The matter was very simple. The rulers of various German provinces, among them Elector John of Saxony, gave orders to the priests to cease saying mass, to preach the Gospel, and accept the new forms of worship and practice that were prescribed. Though not all priests were convinced Lutherans, they obeyed orders. It goes without saying that these priests were far better able to say mass than to carry out the command to preach the Gospel. Many of them lived immoral lives and were grossly ignorant. Many had queer notions in regard to the character of the Gospel. There are indications that some of these pastors took the doctrine of justification by faith to mean that sin is no longer harmful. This blasphemous teaching had many followers in Saxony, as is evident from the fact that Luther and Melanchthon complain repeatedly that this opinion was held by many.

Not only was Romish ordination and baptism accepted but the people were never asked whether they desired a change of creed. The population in fact never formally united with a new church. Neither the people nor the clergy had any voice in the matter. It was considered the people's business to profess the faith prescribed by the state. The ruling princes of Germany frankly accepted and espoused the infamous principle expressed in the phrase, *cuius regio eius religio*; i. e. the ruler of a region (or state) is master over the religion of its inhabitants. The Lutheran creed extended as far as the borders of the territory governed by Lutheran rulers.

Since the reformation of the church was turned over to the rulers, the reformers' task was immeasurably lightened. Success was assured to the extent that the rulers would accept the new creed. It became the reformers' principal object to win the princes. Luther forbade his followers to labor in Catholic territory without the consent of the rulers of such territory. The reason was because such labors would have proved annoying to the princes who were favorably inclined toward Lutheranism but were not ready to permit practical reformation of Roman Catholicism. In a number of Catholic states

many of the people favored Lutheranism but the rulers were steadfast adherents of the Roman Catholic Church. The population of these states has remained Catholic to this day. In a word, the state ruled supreme over the faith and conscience of the people.

And not only was the change from the Roman Catholic to the Lutheran state church made without consulting the people, but later, when a number of Lutheran states came again under Roman Catholic sovereignty, the change back to Romanism was made in the same way. In one of the German states the people were compelled to change their creed and ecclesiastical allegiance four times at the command of the rulers within a period of about seventy years. The masses did not take religion seriously enough to be disturbed by these changes. They were willing to profess the faith of the rulers. Rather than suffer persecution they, as says the

THE CHRISTMAS SPIRIT

Are you willing to forget what you have done for other people, and to remember what other people have done for you; to ignore what the world owes you, and to think what you owe the world; to put your rights in the background and your duties in the middle distance, and your chances to do a little more than your duty in the foreground; to see that your fellowmen are just as real as you are, and try to look behind their faces to their hearts, hungry for joy; to own that probably the only good reason for your existence is not what you are going to get out of life, but what you are going to give to life; to close your book of complaints against the management of the universe, and look around you for a place where you can sow a few seeds of happiness—even for a day? Then you can keep Christmas.

—Henry Van Dyke.

chronicler Sebastian Franck, "believed in order to please the government." The fact that these changes of creed were made without a single instance of martyrdom, and that the population, with the exception of the Anabaptists, confessed the faith of the government rather than to suffer persecution, is sufficient to speak volumes. Lutheranism ceased to have martyrs after it had been degraded to an exclusive state church. The spirit expressed in Luther's famous earlier hymn, "A Mighty Fortress is Our God," had departed from the dominant Protestant state church in Germany.

Inconsistencies of Church Dignitaries

The religious leaders themselves set the people a bad example in this respect. When shortly after Luther's death the Catholic Kaiser Charles V had totally defeated the Lutheran princes in the Smalcaldian war, he ordered the Lutherans of Germany to accept certain religious regula-

tions which involved the denial of the Protestant faith. These regulations were to be in force until a General Council of the Catholic Church would finally decide concerning the faith and practice of the subjects of Lutheran rulers. Since this arrangement was to be in force for only a short time, it was given the name "Interim." Now Philip Melanchthon, who had been Luther's right hand in the work of the reformation, advised the Lutherans to be obedient to the emperor and accept the Interim. Butzer (Bucer) of Strasbourg, next to Melanchthon the most influential Protestant leader in Germany, opposed the Interim despite the command of the emperor. The consequence was that he was promptly accused of holding Anabaptist principles. To resist the acceptance of a religion prescribed by the heads of the state was considered Anabaptist heresy. The result was that Butzer was imprisoned at Augsburg and was released only after he had subscribed to the infamous Interim. State church Protestantism was finally restored after the defeat of the emperor in war.

Luther advised the ruling Protestant princes to accept the office of *summus episcopus*, or supreme bishop of the provinces under their rule. Now while some of the Romish popes were guilty of grave offence in their personal conduct, a number of the Protestant prince-bishops in Germany outdid the popes in point of immorality. Among the German princes of the sixteenth century, who embraced the Reformation, there were few of whom it may be believed that they had serious religious convictions. The great wealth of the cloisters which was to be confiscated, and the desire to have a free hand in church affairs, were the weightiest incentives to them to renounce Romanism. It is needless to say that serious offence on the part of the highest dignitaries of the church was one of the obstacles in the way of church discipline. One pertinent example here must suffice. Elector John Frederick, of Saxony, who succeeded his father, Elector John, in 1532, on a certain occasion invited other princes and noblemen to one of his castles for a drinking tournament — *ein ueberschwenglich gross saufen*, as a chronicler describes it. One of the participating noblemen drank until he fell from his chair and breathed his last. John Frederick came out victor in this nauseating affair; he made good his notorious claim that he could drink more than his competitors.

* * *

Contents of remainder of this chapter (to appear in the January number): Zwingli's struggle with a political party which opposed the persecution of Anabaptists. His victory, resulting in the execution of the head of this party, Jacob Grebel (Conrad's father). Beginning of bloody persecution. Felix Manz the first Mennonite martyr put to death by Protestants. Zwingli defends his execution. Reasons why Luther did not attempt to organize a New Testament church. Failure of the state church reformation movement. Comparison of state church Protestantism with modern religious movements.

CHRISTIAN MONITOR PULPIT

The First Christmas Carol

J. S. Shoemaker

Glory to God in the highest, and on earth peace, good will toward men.—Luke 2:14.

Introductory Thoughts

Of all anniversaries which are held in commemoration of noted and sacred events which have taken place in the past, there is none that brings greater joy to men, women and children than the day known as Christmas. In every land and nation where the Bible is circulated and accepted as God's Word, the 25th of December is recognized as a holiday and observed as the anniversary of Christ's lowly birth in Bethlehem of Judea. There is no day in all the year that is fraught with as much joy as is this sacred day, but observation also reveals the sad fact that the joys of the day are very diversified, and that carnal joys have the preeminence. There are at least six distinct avenues through which individuals are seeking joy on Christmas Day, as follows:

Festive Joys

Multitudes of Adam's posterity meet together on this sacred day to "eat, drink and be merry," rather than to glorify the Child which was born unto us, in Bethlehem, and laid in a manger, because there was no room for Him in the inn. Many who bear the name Christian are partakers of festive joys rather than saintly joys on that Holy Day.

Filial Joys

Fathers, mothers, brothers, sisters and other relatives make arrangements for home gatherings on that day, which in itself is commendable if the day is properly spent and the Christ is honored, but too frequently the desires of the flesh are gratified and the soul needs neglected, thus bringing dishonor instead of glory to His holy Name.

Fraternal Joys—Brotherhoods and organizations of various kinds usually arrange for special functions on this sacred anniversary. Even tho some such organizations are of a Christless nature, nevertheless they endeavor to have a joyous time on this anniversary; such joys however are minus the elements of true Christian joy.

Joy in Giving—Our Lord whose birth we celebrate on Christmas has said "It is more blessed to give than to receive." Giving things that are useful and helpful to those who are in need, and being prompted to give by the right motive always brings blessings and real joy to the donor. Multitudes are made recipients of true joy on Christmas because of the tokens of love bestowed upon others in the

form of gifts. All giving that is prompted by the Son which was given unto us, is sure to fill the soul of the giver with true spiritual joy.

Joy in Receiving—Joy is always realized in receiving when we are assured that the donor is prompted with the right motive in giving. This being true, myriads of individuals are made joyful on the anniversary day of our Lord's birth. Not only for the tokens of love received from our friends, but for the unspeakable gift our dear Heavenly Father gave to a lost world in the person of His only begotten Son, whom He gave to redeem us from sin and its power.

Spiritual Joys—The angelic declaration to the fear stricken shepherds, "behold I bring you good tidings of great joy, which shall be to all people, which is Christ the Lord," is the soul inspiring message which brings joy unspeakable to the true Believer who has been made the recipient of the heavenly Gift of which the Angels spake and sang on that memorable night while the shepherds were herding their flocks on the plains of Bethlehem.

The Angelic Messengers

To worship angels would be anti-scriptural, but to love, revere and greatly appreciate their ministry to us as God's children is our sacred duty. It is indeed sweet to think that these holy and lovely beings are our constant guardians. They keep faithful vigil around us both day and night; they keep us in the ways of truth and righteousness and "bear us up in their hands, lest at any time we dash our feet" against the stones that are strewn in our pathway. They unceasingly minister to those who are heirs of salvation, and they ever encamp around those who fear the Lord and deliver them. It is indeed comforting to know that if we are faithful to the sacred charge committed to us by the Prince of Peace, we shall in that glory world dwell with the angels, as well as with the spirits of just men made perfect, and join our voices with them in singing the praises of the Bethlehem Christ. "Blessing, and honor, and glory, and power, be unto Him that sitteth upon the throne and unto the Lamb forever and ever."

The seraphic or angelic host joyously winged their flight from the heavenly hills to the Judean plain to sing their rapturous message to lowly shepherds, which not only filled their hearts with rejoicing but

brought to a lost world a message in song that has meant unspeakable joy and untold blessings to those who by faith have accepted the same.

God's Glory Extolled

The handiwork of God gives expression of His glory on every hand. He is glorified in every dew drop that sparkles in the glowing sun. Every blossom with its sweet perfume gives expression to His glory. He is also glorified in the air and in the branches of the trees thru the sweet warbling of the birds. The lambs which skip in the meadows give evidence of His glory. Even the fishes in the rivers, lakes and seas, from the little minnow to the huge Leviathan ever manifest His praise. Not only doth the firmament with all its marvelous handiwork show forth His praise, but the grandeur of the visible "heavens declare the glory of God." Though creation ever sings God's praise and continually gives marvelous evidence of His glory, there is no song so sweet, inspiring and enchanting as the song of Incarnation which the angels sang to the humble Judean shepherds.

The Angelic host had undoubtedly, during past ages, joined in many choruses of praise to their Almighty Creator. They were present at the time of creation when "The morning stars sang together," and no doubt when they were first created by the Divine Hand and first beheld the glory of God's majesty they gave joyous expression in either words or songs of praise. We imagine that as they beheld the Omnipotent God create other worlds, planets, bright constellations, things terrestrial and celestial, their songs of praise reached still a higher note, but when they beheld the "Lord of Glory" empty Himself of heavenly majesty and clothe Himself with humanity by being born of a lowly Virgin, and pillowing His infant head in the Bethlehem manger, and knowing the infinite value of God's unspeakable gift to an unsaved world in the person of His Son, the angelic song reached the utmost heights in the scale of divine adoration and praise, as they sang "Glory to God in the highest," for higher in goodness, love and mercy they knew God could not go. Thus they gave their highest praise to Him when He gave His most gracious gift to a lost and ruined world. No mortal mind can ever comprehend the grandeur and fathomless treasures embodied in that magnificent song, but when with glorified bodies we shall behold Him as Lord of lords and King of kings in the realms of glory then shall we with perfection and joy unspeakable sing with the angels and all the redeemed, "Glory to God in the highest."

Peace Declared on Earth

The angelic song was not only a sweet and majestic song intended to incite the redeemed and saved in all ages to praise and magnify the God of infinite love for His unspeakable gift, but it brought to lost humanity the glad message of "peace and good will toward men." Adam's posterity all had "sinned and come short of the glory of God," hence all were alienated from God and the principles of peace, for sin is destructive to peace in every form, whether it be peace of conscience, peace with saved humanity, peace with the angelic messengers and peace with the Triune God.

The Child that was born unto us in Bethlehem for whom there was no "room in the inn," and the Son that to us was given from the realms of glory was foretold by the prophet Isaiah, to be "The Prince of Peace." Christ Jesus is not only the author of peace, but the imparter, dispenser and embodiment of peace. He said to His disciples near the close of His earthly ministry, "Peace I leave with you, my peace I give unto you," (Jno. 14:27). The conditions of peace are "repentance toward God, and faith toward our Lord Jesus Christ." Thus did the apostle Paul testify "both to the Jews, and also to the Greeks" (Acts 20:21). To the Roman believers he said, "Being justified by faith, we have peace with God through our Lord Jesus Christ." (Rom. 5:1). How this peace with God was wrought for the true believer is made clear in Paul's exhortation to the Colossians when he said "Having made peace through the blood of his cross, by him to reconcile all things unto himself." (Col. 1:20). Paul further exhorts them to "let the peace of God rule in their hearts, to the which also they were called in one body, (the Church)." Col. 3:15. And it is indeed comforting to know that "The peace of God which passeth all understanding, shall keep your hearts and minds through Christ Jesus." (Phil. 4:7). The love of God being shed abroad in our hearts and lives by the Holy Spirit gives the blessed realization of true joy and peace, which to the Christian is an inestimable treasure.

Good Will to Men Extended

God's "good will toward men" was marvelously revealed in the gift of His only begotten Son whom He sent to deliver us from the thralldom of sin, and the pangs of eternal death; redeeming us from all iniquity, and purifying us unto himself a peculiar people, zealous of good works, thus qualifying us as believers to heartily extend "good will," sympathy, charity, mercy, kindness, love and real helpfulness to others as opportunity affords. May we as Christians be constrained thru the spirit of love toward our blessed Master to not only sing "Glory to God in the highest" and manifest "good will toward men" during the Christmas season but continue day by day to praise God in the highest, and as recipients of peace, manifest the spirit of "good will toward men."

Dakota, Ill.

When the three wise men of the East followed the star to Bethlehem and found the infant in the manger, they little realized the full significance of this moment. They did not know that with it there was to come throughout the world a rebirth of Love—and that this marked the difference between the old administration and the new.

Leaving their gifts of gold, frankincense, and myrrh at the feet of the new-born babe, they journeyed back to the far country from which they had come, unconscious that they had witnessed the inauguration of a new era on this earth.

The ancient writers had taught the doctrine: "An eye for an eye, a tooth for a tooth, and blood for blood." They taught men to love their neighbors—those who were good to them; but to hate their enemies—those who tried to injure them.

They believed in the justice of war; in the justice of revenge and hatred. Steeped

us to love our enemies! Could anything be more ridiculous? We have been taught to give a blow for a blow, a thrust for a thrust. But to love a person who is trying to injure you! To treat all men as equals—even as brothers! Such ideas are too absurd even to think of!

"This fellow is crazy! He ought to be shut up! He should be crucified for spreading such pernicious doctrine. He is a demagogue! A most dangerous enemy of society! A disturber of the peace! An inciter of riots!

"We must do away with him—or he will carry the people with him, perhaps even make himself king, and overturn the old order!"

Overturning The Order

But, in spite of the opposition of the Scribes and Pharisees and their persecution even unto death, the Man of Nazareth did overturn the old order and establish a new kingdom on the earth—the Kingdom of Love.

Never, surely, was seed planted in more inhospitable ground than that in which, two thousand years ago, Christ planted the love seed in the rocky hills of Judea—a province of the great Roman empire. It would seem that the Christ idea of love, the doctrine of life embodied in the Sermon on the Mount and in the Golden Rule, apparently, had about as much chance of surviving when dropped in any part of the Roman empire as a snowflake would have of surviving after falling into the crater of Mount Vesuvius in action.

The haughty, conquering Roman despised the poor conquered Jew—and when Christ, one of that "despised race," began to promulgate his strange heterodox doctrine, love was a dead letter in the world. The mere thought of such a thing was utterly foreign to the spirit of the times. Rome was practically "Mistress of the World!" She had enslaved it, and made it minister to her pleasures and her vices.

When the Christ was born in Bethlehem, luxury and self-indulgence had already enervated the mind and enfeebled the muscles of that ancient mighty race. The most abominable vices and the most fiendish cruelty were the common practice. The poor, the weak, and the unfortunate were mercilessly flung aside and trampled underfoot as waste material. We do not wonder that the cruel and lustful Roman governor, Herod, bred in the ethics of Rome, treated the Christ as a fool. He was a discordant note in the cruel lustful Roman Empire. We marvel that such teaching as that of the Sermon on the Mount could ever have taken root anywhere in the brutal Roman empire.

The Giant Task

Who could believe that there was any chance for the survival of such sentiments as "Blessed are the pure in heart," in the Roman capital, where such a thing as

(Concluded on page 751)

BLIND

*"Show me your God!" the doubter cries.
I point him out the smiling skies;
I show him all the woodland greens;
I show him peaceful sylvan scenes;
I show him winter snows and frost;
I show him waters tempest-tossed;
I show him hills rock-ribbed and strong
I bid him hear the thrush's song;
I show him flowers in the close—
The lily, violet, and rose;
I show him rivers, babbling streams;
I show him youthful hopes and dreams;
I show him maids with eager hearts;
I show him toilers in the marts;
I show him stars, the moon, the sun;
I show him deeds of kindness done;
I show him joy, I show him care,
And still he holds his doubting air,
And faithless goes his way, for he
Is blind of soul, and cannot see!*

—John Kendrick Bangs, in Harper's Bazaar.

in this teaching and in the philosophy of the old pagan world in which they lived, we can imagine how the Scribes and Pharisees felt when the Son of the Carpenter, grown to manhood, denounced their practices.

"Who ever heard of such a ridiculous doctrine as this upstart stripling is teaching!" they exclaimed. "Who is he that he should upset all the philosophy, all the doctrines of the ages, the patriarchs, the prophets—the teachings which have come down to all from our fathers? By what authority does this man, the son of a poor ignorant carpenter, presume to teach the leaders of our people—the learned men, the doctors, and priests of the Temple! Who ever heard of such effrontery!

"It has always been with us, 'An eye for an eye—and a tooth for a tooth!' We have been taught to hate and fear our enemies; but here is an unknown upstart coming out of Nazareth who actually tells



EDITORIALS



Just One Glance Will Be Enough

The Publishing House has been working on the policy of serving the Church, charging as low a rate as is compatible with good business principles; made possible in part by your donations of the past, also by the fact that our people usually pay their bills. Long may these happy conditions continue. What we started out to say in the heading is that one glance at the label on the top of your Christian Monitor will tell whether your account is in good shape. Thank you heartily for your continued support. Pray that the paper may be increasingly used of God.

One Hundred and Nineteen Countries

While enroute from Kansas City to Manson, Iowa, we had a four-hour wait at Des Moines, Iowa. We immediately sought to spend the forenoon profitably; we learned that the Adventist Church had their Worldwide Missionary Convention in the city. We have many things in common with the Adventists, but do not accept as Scriptural much of their Bible interpretation. We do believe them to be sincere in their error, and must acknowledge that they are far in the lead of all churches in missionary work and sacrificial giving. May their example and devotion spur us on to greater things for God.

It is a known fact that they are a poor people, much despised, and have a hard row to hoe with the loss of one day weekly. The question is often asked how they can get so much money for missions. Last year they gave \$3,686,742.38 for Foreign and Home missions alone—about \$41.45 for each member of the organization. They have now organized missions in 119 nations in the world. At this Convention nearly all these were represented from the field. What are some of the lessons to be learned?

First, they all give. They consider it a breach of Christianity to withhold from God His share of their income, as serious as though they broke the moral law, or any other commandment of Christ.

Second, every member considers himself a missionary and immediately gets busy, seeking to win disciples. He starts to scatter literature at once. Many have dedicated the right hand coat pocket to God for tracts and nothing else. They are all students of the Bible.

Third, they believe in an intense publication campaign; they are scattering publishing houses all over the world. Their colporteurs are selling books night and day.

Fourth, they are believers in the prophetic portions of Scripture, and yet some people erroneously state that the study of prophecy has no relation to soul-winning.

Fifth, they are constantly looking for the returning Christ.

In conclusion, may we state clearly, they are in error as to sound Biblical interpretation, as well as in their interpretation of prophecy; but who will deny that they are right in these five points, and that ought to cause us to wake up and bestir ourselves more mightily for God and for the prosperity of His cause in the world

The World's Royal Visitor

Before the foundation of the world God planned a visit to this earth in the person of His Son, Jesus Christ. The Child was only born on that memorable night, the Son was GIVEN, He was from everlasting to everlasting, with no beginning of days nor ending. When the God-head stooped, being clothed in the likeness of men, the brightest day for man dawned. The curtains of the skies were pushed aside when the angelic host heralded the fact of the LORD'S VISIT. They sought to make men understand the meaning of it all. A special star was hung in the sky. The commotion up yonder was great, but the world was rather dull about the significance of it all. It was true that some grasped the meaning of that visit. The colossal task of making the world grasp the meaning of that visit is still our task. Christmas trees, candies, turkeys, and presents won't make a senseless world understand; it may even becloud the matter. May God endow us with such a spirit, with such wisdom, that the meaning of the COMING OF THIS ROYAL VISITOR MAY BE UNDERSTOOD AND APPRECIATED!

That Naughty Fellow Called "Error"

In one way we are glad to call your attention to a mistake found in the Pulpit Department of the October issue. Mistakes will happen in the best regulated families, so they say. While in Scottsdale recently I did not take time to run down the guilty party, though I think he would have confessed, and asked pardon. In the heading of Brother Mack's sermon the type made him say that Paul was a "Roman Pioneer," when he really said that Paul was a "Roman Prisoner." But again, isn't it true that he certainly was a Pioneer; he gloried in the fact that he was seeking to travel over territory untrod by the feet of others of God's servants. But the main reason that we don't take the error seriously was that the Lord used Brother Mack in giving us a helpful sermon, and we thought some of the readers may have failed to read it. It's worth reading twice.

Theory and Practice or "All 'Cept Trainin' de Squirr'ls"
Sometimes the mind gets filled up hearing and seeing

things that need comment, but betimes it is best to let unwise statements prove themselves untrue in the course of time by the very fact of their unworkability. In theory some things look fine, but when it comes to practice that is another matter. Some statements are easily made on paper, but to get them working is another matter. The statement that I am especially referring to is this: "If only the Mennonite Church would be more liberal on the dress question we would grow apace." Let us see whether that is theory or fact. In the first place, numbers do not always imply progress or growth. But still they have their place. We think it can easily be shown that the conservative Mennonites have increased in larger proportion than the more liberal type have, in America. The latest statistics prove that. Then again, much of the growth of the more liberal type in church discipline has not been a practical gain, for it is made at the expense of the other Mennonite bodies, whose dissatisfied members have been gathered up here and there. Also some of the increase was occasioned by the immigration of some foreign groups of Mennonites to this country.

Those with a looser policy of discipline have failed to demonstrate that they are growing at a rapid rate, and many still have to prove that they are even holding their own. The Church of the Brethren have in some quarters given way on the dress question, but they have not been gainers by that concession. In a personal talk with one of their college presidents he said, "We have gained nothing by the change, and some of us are beginning to feel that a division among us would be preferable to fully surrendering to the more liberalized policy." The former editor of the Gospel Messenger said, "The cry used to be made that our city mission work was handicapped by our discipline on the dress question, but we have already seen that many doors for missions and entrance into homes have been closed to us under the changed position." We have noticed no packed houses in sections of the Mennonite Church where the same cry has been raised, and actually at some places the attendance has markedly fallen below the former larger figure of attendance. The writer has had more chance than the average person in seeing all shades of Mennonites and would say, before we allow some who are quite young in experience and who may have done lots of thinking but lack experience, to change some of our policies for their untried theories, we had better travel slowly. This attitude of certainty that the church leaders of yesterday (upon whose heads are many gray hairs) were unreasonable and narrow, is very unbecoming. Some of these are but starting in life and have never had the enlightenment derived from watching and overseeing the flock, neither the Church nor the Holy Ghost having placed them in places of such responsibility. This attitude makes me think of the story of the supposed conversation between two colored men, as follows:

"Rastus, I's gwine get rich. I's done bought me some stock in a nut factory."

"A which kind of a factory?"

"A nut factory, which sells de meat of pecans, almonds an' sich, already cracked and picked out. Dis heah comp'ny gwine to save money with a new labo'-savin' device which de promotah done tole me about. De nuts am gwine be cracked by trained squirr'ls which don't cha'ge no wages."

"Is dis heah comp'ny already licensed, 'established an' ready fo' bizness?"

"Yeah, praktikally—all 'cept trainin' de squirr'ls."

Getting closer to the whirlpool of Fashion than we are, should not appeal to a people who have the history the Mennonite Church has; whose ancestors have paid the price of their own lifeblood to maintain the doctrines that are eternally vital. Too often the dress-discipline opposition has only been the point of battle for a greater degree of liberty to follow the world in further ways. We are thinking of attendance at questionable places of amusement, of musical instruments in the worship of God, of holding lodge membership, of life insurance, of going to law, of entrance into politics, and in quite a number of cases in which to-day even the doctrine of non-resistance has been put aside.

Two churches with equal chances started out in the same locality, one with no restrictions and the other with our normal Mennonite discipline. To-day this is the approximate contrast in figures. The church with restrictions having the larger attendance in Sunday school enrollment 400 to 100, in church membership 60 to 30, in prayer-meeting attendance 30 to 20. In another section a church separated some years ago with the same disagreement as to church discipline. To-day the liberal congregation is about to close its doors, while the other has about eight to nine hundred membership. This is theory and practice over again.

No, the growth of real Christianity is slow, like the formation of the pearl, the growth of seeds—not as mushrooms which spring up overnight. While we are writing past midnight we are thinking of folks here in the city, whose creed and faith would match quite well with the Mennonite Church. The women wear the plain hat and modest apparel, but they find it hard to get women to give up their fashionable attire and headgear, and they have a small membership at every place in which they have planted their churches. The reason is evident; the narrow road never was thronged with travelers.

The Series of Articles on Mennonite History

It is often said, and we believe rightfully, that the Mennonites have a particularly interesting history. And yet those who are best informed tell us that there is no work on Mennonite history in any language presenting satisfactorily the meaning and purpose, the "inner history," of the early Mennonite movement. The series of articles, of which the first installment is found elsewhere in this number, was written with special attention to this phase of the subject. It is the result of years of careful research in the sources and we have reason to believe that it will be found to contain much that is new. It promises to be of interest from the viewpoint of general church history as well as of Mennonite history and doctrine. The writer, Brother John Horsch, is the author of a number of books and treatises on the subject and needs no introduction to our readers. The series will (D. V.) be continued throughout the coming year.

Attention is again called to the special subscription price for new readers: 50 cents a year for America and 75 cents for Europe. Names and addresses of persons to whom sample copies may be sent will be appreciated.

CHRISTIAN LIFE

A BUNCH OF SWEET PEAS (P's) Christmas Cheer for the Entire Year

J. D. Mininger

AT this season of the year, special attention is being given to merry making, both among professors of Christianity and among non-professors. It is not my intention to discuss the wisdom or unwisdom of this, at this time; but rather to remind ourselves of the fact that there is a joy, a "good cheer," a "merry heart" experience, that is abiding rather than spasmodic.

In these days of apostasy, when men's hearts are departing from the living and true God, there is nothing more important than constancy—continuance in the love and faithful service of the God and the Christ of the Bible.

For our mutual edification, let us glance at a few Bible characters who "continued" in the face of the sternest difficulties:

1—**Daniel**, when threatened with the den of lions, "KNEELED THREE TIMES A DAY, AND PRAYED, AND GAVE THANKS BEFORE HIS GOD AS HE DID AFORETIME." Dan. 6:10.

2—**The Early Church** "CONTINUED STEADFASTLY IN THE APOSTLES' DOCTRINE, IN FELLOWSHIP, IN BREAKING OF BREAD AND IN PRAYERS," though it meant imprisonment for some and martyrdom for their eleven leaders. Acts 2:42.

3—**Peter, John, Paul, and Silas**, became "jail birds" for Jesus' sake, whose joy did not evaporate because of fiery trials, but whose cups overflowed, virtually "ran over" because "they were counted worthy to suffer shame for his name." The overflow of their lives is an inspiration and source of refreshment to all believers until the end of time. And all because they "continued." May we never forget that it is not enough merely to enlist in the cause for which Christ laid down His life, but that it is of the utmost importance that we continue faithful in the cause and to the Person to Whom we promised loyalty, then we shall be sure to have fulfilled to the promise that "he that overcometh shall inherit all things."

Gospel Cheer That Abides

The expression, "Good Cheer" is found

seven different times in the Word of God. In six of these times it is used in connection with a command to "be of good cheer," and once it is used in telling of an instance where people were of "good cheer." Of the six commands to be of "Good Cheer," four were given by the Lord Jesus Himself and the remaining two by the Holy Ghost through the Apostle Paul. There is a vast difference between being of good cheer and being foolish. The former is commanded while the latter is condemned.

HAVE YOU BEHELD HIS STAR?

'Twas in the East that long ago
The Wise Men saw His star;
It shone in beauty overhead,
And cast its ray afar
Across the plains, as if to lead
Beholders on the way
To Bethlehem's stable-manger where
The infant Savior lay.

'Twas only those who gazed that saw
The signal beacon-light
Hang like a lantern in the sky
To guide their steps aright;
And as they followed on, it led
Them o'er the desert wild
And to the lowly manger where
They found the holy Child.

Have you beheld His star to-day?
It shines with radiance still
To guide the wise men to the Christ;
Yes, "Whosoever will"
May follow in the light it sheds
Across earth's desert gloom,
And find the One who gives us hope
Of life beyond the tomb.

—Elsie E. Egermeier.

Briefly, let us look at the seven "good cheers" of the Bible.

I. Be of "Good Cheer"—PARDON

"And behold they brought to Him, a man sick of the palsy, lying on a bed; and Jesus seeing their faith said unto the sick of the palsy; Son be of good cheer; thy sins be forgiven thee." Matt. 9:2.

Here is a man brought to Jesus for healing. He received it, but he also received more. He received forgiveness of sins as well. There is no better way of knowing anything to be true than when we know

that Jesus said it. We notice that this man did not only receive healing for the body, and forgiveness of his sins, but he received assurance of salvation as well, because he got testimony from the lips of the Lord Jesus Himself. HE HAD REASON TO BE OF GOOD CHEER. He, like many others, received more from the Lord Jesus than he had expected. So did I. So will everyone else that comes to Him in the right way. He became poor so that we might become (millionaires in Christ) rich. Are you rich? If not, why not? When we receive the "unspeakable gift" we have "unsearchable riches."

But coming back to the man that came to Jesus for healing. He received forgiveness—PARDON. Did you ever notice what God does with the sins of those who come to Him in the right way?

He forgives them. Col. 2:13.

He removes them as far as the east is from the west. Psalms 103:12.

He remembereth them no more. Heb. 10:17.

He casts them behind His back. Isa. 38:17.

He blots them out as a thick cloud. Isa. 44:22.

He covers them. Psalms 32:1.

He casts them in the depths of the sea. Micah 7:19.

He has laid them upon Jesus. Isa. 53:6.

Are you of "good cheer" to-day for the same reason that this man was? If not, why not?

II.—"Be of Good Cheer"—PRES- ENCE.

"But straightway Jesus spake unto them saying, Be of good cheer, it is I, be not afraid." Matt. 14:27.

The disciples were at this time just where the Lord Jesus had told them to go, they were in the path of obedience; but notice what is said about them: "The ship was now in the midst of the sea, tossed with the waves, for the wind was contrary. But Jesus (the Master of ocean and earth and sea and sky) walks to them over the troubled sea and said: "Be of good cheer, it is I be not afraid." How His presence does sanctify even to-day the trials of His dear people.

Notice Him with the three Hebrews in the fiery furnace; notice Him with Joseph when Potiphar's wife tells lies on him; see Him with Daniel in the den of lions; notice Him with Peter and John as they are made "jailbirds" for Christ's sake. Others "took knowledge of them that they had

been with Jesus"; notice Him with Paul and Silas in prison at Philippi.

How His presence does dispel gloom. He to-day comes to His blood-purchased children over the waves of trouble and whispers, "Be of good cheer, it is I, be not afraid." Ask Prof. Maurice A. Hess how much better His presence is than that of even the dearest earthly friends at a wedding Christmas dinner, where turkey and other like luxuries are served. How true that "IN THY PRESENCE, IS FULLNESS OF JOY." Psa. 16:11. No task to be of good cheer, when conscious of His PRESENCE.

III.—BE of Good Cheer—PEACE

"These things have I spoken unto you, that in Me ye might have peace. In the world, ye shall have tribulation, but be of good cheer, I have overcome the world." Jno. 16:33.

In the midst of tribulation—"good cheer" and "peace." The secret of it all is in the source. "In ME" (the Prince of Peace). Note the reason. "I have overcome the world." The world's Greatest Victor. Talk about world-renowned men—Lincoln, Alexander the Great, Napoleon, etc., etc., there is one enemy to which all made an unconditional surrender namely that last and great enemy—death.

But here is a Victor that robbed death of its prey—even the Lord Jesus. In Me, "good cheer," "in Me, Peace," "in Me, Victory."

Peace, peace, wonderful peace,

Coming down from the Father above;
Sweep over my spirit forever I pray
In fathomless billows of love.

IV.—Be of Good Cheer—PROPAGATION

"And the night following, the Lord stood beside him and said, be of good cheer, Paul, for as thou hast testified of me in Jerusalem, so must thou bear witness also at Rome."

To propagate the gospel of God's Son was Paul's chief delight. As much as in me is I am ready—he says. Ready like a fire horse, only more so was Paul. Are we?

"Be of good cheer, Paul (cheer up) for you shall also testify of Me at Rome." This was a wireless message that Paul received from heaven. Paul's master passion was to witness for his Master. It seemed almost impossible that Paul should reach Rome, but God had promised it, so "that settled it" for Paul. His "Word (and promises) are forever settled in heaven."

Paul sure enough got to Rome, although all was not smooth sailing. W. H. Griffith Thomas says, "Man is immortal until his work is done." So what is the use of life insurance. Paul surely did testify at Rome. In fact, through his epistles from there, he to-day "being dead, yet speaketh" to us through them.

V.—Be of Good Cheer—PRESERVATION

"And now I exhort you to be of good cheer, for there shall be no loss of any man's life among you, but of the ship." Acts 27:22.

A rough voyage was that indeed. Of it

we read: "And we being exceedingly tossed with the tempest." Acts 27:18.

"And when neither sun nor stars in many days appeared, and no small tempest lay on us, all hope that we should be saved was then taken away." Acts 27:20.

"This day is the fourteenth day, that ye have tarried and continued fasting, having taken nothing." Acts 27:33.

How precious to know that He as the Great Shepherd has made Himself responsible against all dangers on our voyage of life.

See Isa. 26:3; Isa. 27:3, Psa. 23:1, Phil. 4:19, I Pet. 5:7.

Someone has said, "Let us be of good cheer, remembering that the misfortunes hardest to bear are those which never come."

VI.—Be of Good Cheer—PROMISE

"Wherefore sirs, be of good cheer; for I believe God that it shall be even as it was told me." Acts 27:25.

Well might those two hundred and seventy-five persons on the ship with Paul be of good cheer when such a man was with them, as Paul. How much those persons were benefited because of the fact that God's servant was on that ship.

As we voyage along through life are we a similar blessing to the unsaved that we touch by our lives and influence?

Speaking of that promise made to Paul by the heavenly messenger reminds me of a little instance of which I read in the S. S. Times. A man was about to cross a frozen stream, and not knowing how deep the ice or water was, he started across on hands and knees, so when he was almost across, he happened to look back and saw

a man coming driving over the stream with a heavy two-horse wagon.

WHAT DO YOU SUPPOSE HE FELT LIKE WHEN OTHERS SAW HIM?

LET'S REST OUR WHOLE WEIGHT ON HIS PROMISE AND BE OF GOOD CHEER.

VII.—GOOD CHEER—PROVISION

"Then they were all of good cheer and also took some meat." Acts 27:36. All's well that ends well. A very dangerous voyage but all arrived safely on the shore. How precious to recall God is our Shepherd and as His children some day we shall sup with Him and He with us. With about 30,000 promises made to His children we, too, should be of good cheer knowing that "since His eye is on the sparrow I shall not forgotten be."

To recapitulate, let us BE OF GOOD CHEER

1. Because of His PARDON.
2. Because of His PRESENCE.
3. Because of PEACE.
4. Because of the privilege of having a share in the PROPAGATION of His Gospel
5. Because of His PRESERVATION.
6. Because of His Exceeding Great and Precious PROMISES.
7. Because of His Bountiful PROVISION.

Thank God for a BUNCH OF SEVEN SWEET PEAS (P's). May the fragrance and beauty of them all remain with us, not only during the Christmas season, but during every day, hour and moment of our entire lives. —Kansas City, Kansas.

The Christmas Message

L. S. Weber

"Fear not: for behold, I bring you good tidings of great joy, which shall be to all people." Luke 2:10.

Ever since the tragic fall of man the people of this sin-stricken world have been looking for a message of reconciliation with its attendant states of peace and joy. The Eternal Father who had planned man's redemption before the foundation of the world was not slow in revealing His glad tidings to men. The message in its entirety did not come from the prophetic trumpet at a single blast; it came periodically throughout the checkered history of the Hebrew people.

Out of the darkness of the doom pronounced upon Adam's disobedience there came the announcement from God's own lips, of a second Adam, the seed of the woman who should bruise the head of the serpent. A little later, Job, the faithful, trustworthy man of God, broke out in sublime language, saying, "I know that my redeemer liveth, and that he shall stand at the latter day upon the earth" (Job. 19:25.) This was followed by the impromptu prophecy of Balaam, who was making an effort to curse Israel, but was led by God's Spirit to publish the following blessing,

"There shall come a Star out of Jacob and a Sceptre shall rise out of Israel, and shall smite the corner of Moab, and destroy the children of Sheth. (Num. 24:17). This, indeed was the Message of Christmas in its early stages. Over 700 years before the coming of Christ, the prophet Isaiah was so certain of His advent that he spoke in the present tense, "For unto us a child is born, unto us a son is given; and the government shall be upon his shoulder; and his name shall be called Wonderful, Counsellor, The Mighty God, The Everlasting Father, The Prince of Peace." And the unfolding of the message continued as Micah precisely designated the exact place of birth of the Coming One, "But thou Bethlehem, Ephrathah, though thou be little among the thousands of Judah, yet out of thee shall he come forth unto me that is to be ruler in Israel, whose goings forth have been from of old, from everlasting." (Mic. 5:2.)

All these were simply forecasts of the full message of the coming Christ, which
(Concluded on page 757)

• MISSIONS •

Missionary Briefs from Home and Foreign Fields

The Portland Mission Shareholders.—"The Lord hath done great things for us whereof we are glad." The work here is being prospered by the Lord; interest is good and the attendance is increasing as is the usual case here at this time of the year when the weather does not permit of many pleasure trips.

One of the greatest needs which has been presenting itself to the workers of this place is a permanent location, that the mission will be relieved of paying the high rent which is now paid.

In view of this need the workers with the members of the local mission board, after much prayer and due consideration, and considering the general Mission Board, have decided to present a proposition for the raising of necessary funds to meet this need, to present to as many members of our beloved church as can be reached in the United States and Canada.

The object is to try to interest or at least present to every member of the Mennonite church, the blessed opportunity of becoming a share holder in this soul saving institution, where our Lord will pay dividends daily, providing we remain humble, standing for a full unadulterated GOSPEL; which is our hearts' desire.

May each one respond to this call for God loveth a cheerful giver; He has promised to supply all our needs according to His riches in glory by Christ Jesus; but He expects us to give as the Lord has prospered; for it is He who giveth us the power to get wealth. In unity there is strength, if each one responds with what the Lord has prospered him, the work will soon be accomplished and God will get the glory and our souls be blessed.

For full information regarding this plan of working together in purchasing permanent quarters for the Portland Mission see the article in the Gospel Herald, also the separate circulars which will be sent to the different congregations.

Missionary Appointees.—Bro. and Sister Jacob Rutt of Lancaster County, and recent students at the Los Angeles Bible School, have been appointed by the Mennonite Board of Missions and Charities for South America. They will sail as soon as the arrangements are completed. May God unctionize them for this service by His Holy Spirit.

C. Z. Yoder on the Dock.—Brother Yoder, wit hhis whitened locks, past three score and ten years, greatly beloved by young and old, with others, were on the dock when the liner that carried our representatives to India and the returning missionaries, set out on its voyage. It must be a pleasure to feel the grip of such saintly brethren as one leaves the home shores. Those stateroom prayer and farewell meetings are hallowed scenes.

Prospective Homecomers.—The next homecoming Missionary group will be the J. N. Kauffman family and Sister Sarah Lapp; they will be highly appreciated at the spring Annual Mission Board Meeting, as well as at the General Conference to be held at Eureka, Illinois. God grant them a safe voyage.

Here Is a Pleasant Task.—For some one who is in the work at home with the stuff—"A knowledge of God's great plan to have the Gospel carried to the ends of earth, also knowledge of the different mission fields and the trials of the missionary, are an advantage to every child of God. Not all can go to school, hence the Mission Board is bringing this knowledge within reach of all through the Mission Study course. Every reader of the Bulletin sent out by Bro. Vernon Reiff, the Board Treasurer, should consider himself or herself a committee of one to make a special effort to organize a mission study class in their home congregation. Can we depend on you? **"CAN THE LORD DEPEND ON YOU?"**

Another Ford That Works for the Lord.—"A prophet has honor save in his own country." Christ did not mean that all men in one's own country would be so prejudiced that they would fail to see the value of the service rendered by some one from the home town. Just recently Brother J. M. Nissley from the Altoona Mission worked for the Lord among some of the churches in Lancaster County, his former home. A good brother sent him back with a Ford car to use for the work of the Lord at the Mission. The writer also remembers with pleasure the fact that a brother in the home community where he spent his boyhood and early days in Christian service made it possible that he has the use of a car. May God bless men

who see the value in service what many only use for pleasure. Missionaries are not made of iron and steel, but their bodies get weary and tired traveling on hard brick and cement. Those city blocks often run into miles. The Ford ought to increase the chances for service.

Annuity Information.—"We gave information asking your help to raise our Mission Endowment Funds to \$200,000.00 during the year 1924 — 531,057.00 was needed Oct. 1st.

Praise the Lord for the following contributions the past week.

October 3rd — A Brother and Sister, Wayne County, O. \$1000.00

October 6th — A Brother and Sister, Fulton Co., O. \$1000.00

October 7th — A Brother, Ill. 150.00

Today we need \$28,907.00 as Annuity or Endowment contributions to realize the \$200,000.00 mark by December 31st. Help us to send information of this need to the Brethren and Sisters able to contribute on this plan." **PLEASE** send a few addresses. J. E. Reiff.

False Worship and Chickens.—The following incident shows how bad is the need for the Gospel of Christ for the enlightenment of the Indian heathen's mind. Thank God that Christians today can meet their God when there are no chickens on the place. "Today is a Hindu holiday. The priest told the people here in Balodgahan that he would make the customary round at mid-night to all the Hindu worshipping places in the village if ten chickens were given. Only seven chickens were secured so he refused to serve them.

Bro. Clayton F. Derstine and family, from Eureka, Ill., to Kitchener, Ont. Bro. Derstine is in Canada on a six-months leave of absence from Illinois. He has two main reasons for the move: (1) He heeded the call of the Kitchener congregation to come and take charge of that congregation. (2) After ten years of almost continuous travel in evangelistic work, he feels that a six-months rest from his arduous labors as an evangelist, during which time he can be with his family almost continually, will be a good thing for him. He also feels that this will enable him to give better service as editor of the Christian Monitor. During this time he expects to serve as pastor of the Mennonite Church in Kitchener, and lend his services to nearby congregations as opportunity affords.—Gospel Herald,

The Stewardship of Life

Harold Zehr

The article before the reader is a talk given at the recent Young People's Conference, planned for by the Illinois Mennonite Conference. The ministry highly appreciated the faithful service rendered by the young people as well as the audience of listeners. About twelve messages were given in the afternoon session, and many were the heart-beats of joy as the rising generation expressed and gave voice to their faith. Brother Zehr was the first speaker, so we are using his article first. The President of the Mennonite Publication Board, Brother J. S. Shoemaker, was the last speaker to the young people; he moved that the addresses be written and sent to the Editor of the Christian Monitor, for use as space permits. May God give all our young people the love of the truth and the appreciation of the Church of our Lord.—Editor.

"The Stewardship of Life," I interpret to mean "Our Lives as Stewards for Christ." Since a steward is a representative of another's interests, the subject would be "Our Lives as Representatives for Christ." I have divided the subject into three divisions, in answer to three questions, namely: Who should be stewards? Why will they be stewards, and how will they be stewards? The words: who, why, and how, will serve as key-words in remembering this short message.

Who

Should be stewards? All ministers and missionaries, of course are considered stewards for Christ, since their lives are supposed to be devoted primarily to preaching the Gospel. But one of the saddest facts of all Christendom is that many so-called Christian ministers are devoting their lives to the propagation of a doctrine that comes far short of being the doctrine of Christ and Him crucified, as the only means of salvation.

Not only should all ministers be stewards for Christ, but also all truly regenerated Christians who know that they are saved. The happy Christian is the working Christian. The Christian who is busy working for His Master does not have time to backslide. The backslider is the idle Christian gone to seed, so to speak.

Our next question is

Why

will we be stewards for Him?

Because we are of His creation. If we can appreciate the first verse of the first chapter of Genesis; if we can realize that God created the heavens and the earth, the earth being only one of the millions of stars and planets which God causes to move through the heavens without confusion; if we can realize, also, that we are only a small part of the population of this earth; yet not a sparrow falls to the ground without His notice; then, after we have caught this vision, we will know our proper place. If we can see that we are what we are, only through His divine choice, through no merit of our own; we will then, consider it a privilege to be called His stewards, who should do His will, with His property. We will be stewards for Christ, first then, because we realize that all that we have or are belongs to Him.

Because we appreciate salvation. When we realize what it meant to be lost; when we realize that at the end of a thousand years

our eternal torment would only have begun; (and no act on our part could have stayed our doom, Rom. 3:23) then when we can see that Christ came to earth, fulfilled the letter of the law, suffered innocently on the cross, that we might live eternally; we will, then, appreciate salvation. We will see that it is purely a matter of grace on His part, not a question of our meriting it.

"In looking through my tears one day,
I saw Mount Calvary,
Beneath the Cross there flowed a stream,
Of grace enough for me.

Grace is flowing from Calvary,
Grace as fathomless as the sea,
Grace for time and eternity,
Grace enough for me.

When I beheld my every sin
Nailed to the cruel tree,
I felt a flood go through my soul,
Of grace enough for me.

Grace is flowing from Calvary,
Grace as fathomless as the sea,
Grace for time and eternity,
Grace enough for me."

Can we grasp the fulness of His grace? Then we will be able to say with John that we love Him because He first loved us (Jno. 4:19). We will have a fullness of joy and we will not be able to keep that joy to ourselves! It will shine out in spite of ourselves. We will be stewards for Christ if we only meditate upon His grace.

Our next question reads

How

will we be stewards? Let us consider this question from two angles.

1. **Defensive viewpoint — representing Christ as our Advocate.** It is the duty of every Christian to help his weaker brother see Christ as his Advocate, when he fails or is discouraged and has not the victory over sin. We read also that we should strengthen them in the faith. Many church members, sad to say, have not truly experienced the new birth. Too many hope to get to glory by trying to live up (as nearly as convenient) to a given set of church rules. They do not realize that church rules are for a different purpose. They can not see Christ crucified as their only hope.

Others see the doctrine of the Atonement as sort of a theory, but do not grasp the fact that Christ lived on earth as a reality. Help them to see that His life is real history.

We can also strengthen them by encouraging them to engage in some sort of work for the Master, although the task may be small, yet we grow in grace through service.

2. **Aggressive viewpoint — Representing Christ as the world's Savior.** Of course some are called to the ministry and to the foreign fields (and those of us who can not go in person may go in prayer and money). It is after all the everyday life of the laity that the outsider really watches. Young people have an excellent opportunity to represent Christ to the outsider in school life.

We are to be living epistles known and read of all men. We will be an influence one way or the other. There is no neutral position. "He that is not for me is against me" (Matt. 12:30). Fellow Christian, how will the outside world read our epistle? After knowing our lives, will they say, "There is a real Christian," or must they say, "If that is Christianity, I don't want any of it." Yes, we as Christians have a grave responsibility as stewards for Christ. Our influence either tends to help the lost find Christ, or it tends to send them to eternal punishment.

It is sometimes said, "There is no one in our community that can say that they have not had a chance to hear the Gospel." Not wishing to make any unnecessary contradictions, I believe that there are many in the average community that have not heard the Gospel of Christ crucified, as the only means of salvation. The majority of the people outside of the church and many inside of it believe that Christianity is simply joining the church and trying to live up to the church rules of that particular church.

If you are going to represent Christ to a lost world, be sure you first understand His divine plan of redemption. If, contrary to the usual order of affairs, some lost soul should BEGIN the conversation and ask, "What must I do to be saved," what would be your answer? A certain Christian, when asked this question, replied, "I would tell him to live up to the ten commandments, and follow the example of Christ." Such a doctrine will never save a soul. (Gal. 2:16). Neither will living up to a given set of church rules. (These are for the saved people). A doctrine of salvation without repentance, or one of self righteousness is mockery. We must realize that in ourselves we are nothing, and that we can have eternal life only through faith in His finished work on the Cross. Then following Christ's example, church rules will come as a result of salvation.

We can see that it is very important that before we go to "work in his vineyard" that we know our work, lest we misdirect some poor soul and be the cause of his being lost.

Summary

Who Should Be Stewards? All truly regenerated Christians who know that they are saved, should be stewards for Christ. **Why** (Concluded on page 753)

The True Story of Azadouhi Gannaway

Herman H. Kreider

After you have read this story, look closely at the two accompanying pictures; after you have looked at the remarkable contrast of a skeleton and a real girl you will never regret one cent contributed to orphan support. This is only one of the many the Lord has moved on the hearts of men to support.—Editor.

If you had been in Aleppo, Syria, on the 9th of June, 1922, about the middle of the afternoon you might have seen a heavily-laden Reo truck roll up the main street toward the Near East Relief Headquarters. If you had followed the car you would have seen four people enter the building with the sign of the white star over its doorway. For at last Dr. and Mrs. Gannaway had secured permission to leave Turkey with Mr. King, and had brought with them a little Austrian girl about two years of age.

The little one seemed to know little of where she was, and probably cared even less, judging by the lack of expression on her face.

"She's one of the Marash orphans, the last of the Zeitounlies (people born in the village of Zeitoun,") Mrs. Gannaway explained. "You should have seen her about six months ago when we picked her up," she continued, as she held out a gruesome picture of the child held by her husband, the doctor. "She was so nearly dead when we found her, and seemed such a pitiful, friendless, yet dear little thing that we have decided to adopt her. She is improving rapidly but we are afraid that she has favus."

"Favus!" And immediately I thought of a little building over at the orphanage where could be found a dozen or more children, all wearing heavy bandages over their scalps. To my mind came the unwelcome picture of application after application of hot tar, then one day a large piece of cloth being fastened to this mass by a final application of the tar. I almost groaned as I thought of the final process—the pulling off of this strange cap at one jerk, bringing out every hair, root and all.

"No," said the child's new mother, "we are planning to try the X-ray method when we get to the hospital at Beirut. There is some danger of her hair not coming back, but at any rate it's more humane than the old way."

After that I saw the little child again and again,—saw her when she wore a dainty little cap to hide an absolutely bald head,—played with her later when she was learning her first simple words of English, and laughed at her practising, "My name is Azadouhi Gannaway," the while she stroked the top of her head to see whether she could feel more hair than the day before.

A little while ago I saw our little friend again, this time in the New York office of the Near East Relief, just a few minutes after she stepped off the steamer which

brought her to her new homeland. And now, as this new picture of her is before me, I can see all over again the burst of sunshine that went through that office when Azadouhi, puzzled yet not bewildered by all these new experiences, was introduced by her mother. Clerks whose relief work consisted in the routine drudgery of book-keeping, stenographers who struggled daily with long names, always ending in 'ian', all dropped their tasks of the moment to see a living example of the results of their work, and the work of the hundreds of thousands of Christian people in America



Happy and Safe with Foster Parents

who have given of their lives and their means for such children as this one.

Again, as I look at these two pictures, I am reminded of Golden Rule Sunday, which comes on December 7th this year. This is the one day of the whole year on which we are especially urged to think of the unfortunate people of Bible Lands, in terms of that great message of Jesus, "For as ye would that men should do unto you, do ye even unto them."

As a practical application of the Golden Rule, the Near East Relief has offered a suggestion by President Coolidge. This suggestion is that for at least one meal,

on December 7th, we eat only as much as is served to a child in the Near East Orphanages. Golden Rule menus may be obtained by writing to the Near East Relief, 151 Fifth Ave., New York City.

Many thousand people will undoubtedly observe Golden Rule Day this year. Most of these, probably, will set aside the amount saved on their Golden Rule meals as a contribution to this cause. Knowing conditions as we do it certainly appeals to us as being a splendid opportunity to prepare for the Christmas season by first giving to those who are actually in need of our gifts, rather than giving all to those from whom we expect something in return.

Wadsworth, Ohio.

DO YOU KNOW?

Do you know that when Columbus discovered America it was his belief that he had reached India, and therefore he called the early inhabitants of America "Indians"? Does not this interest you a little more in the real people of India?

Do you know that, out of a population of 322 millions in India, less than three millions are Protestant Christians?

Do you know that today, nearly 1900 years after the death of Christ, there are over 100 million people in India who have never heard that Christ died for them?

Do you know that the heathen are increasing in India much faster than the Christians?

Do you know that it is commonly said that many of the missionaries in India are "Higher critics" and "Modernists" who deny the Deity of Jesus Christ?

Do you know that the greatest antidote for "Higher criticism" is God's own Word?

Do you know that the evangelization of the world still depends upon that "Little Flock," those few faithful ones in the Churches to-day?

Do you know that Benares, "The Holy City" of the Hindus, is the religious head of India, and that millions of Hindu pilgrims still come to Benares for the purpose of finding God?

Do you know that these pilgrims, who come from every part of India, eventually return to their far distant villages, which in most cases no Christian worker has ever visited?

Do you know that giving the Gospel of Christ to these pilgrims is the greatest missionary opportunity in the world to-day?

Do you know that giving the Gospel to these religiously minded Hindus is like sowing "Good seed on good ground", from which there will be the "Sixty-fold" and "Hundred-fold" fruit?

Do you know that one dollar will buy

one hundred printed Gospels in any language of India?

Do you know that the wise distribution of God's Word helps to build up every true evangelical missionary Society?

Do you know that our Christian workers will gladly distribute these hundred Gospels for you prayerfully, and with a kind word?

Do you know that any one of these Gospels, in being taken to a neglected and distant village in India, may, with God's

one, and it is not surprising that it has been so universally adopted. On the contrary, we think it would have been strange if some such observance had not sprung up among the followers of Jesus. We are much given to celebrating the birthdays of our human benefactors, and why should we not commemorate the natal day of Him who came to bring life and immortality to light, and to whom we owe all that is best in time and eternity.

Whether we celebrate the exact day of the Savior's birth is a matter of small moment. It is rather the fact than the time of the incarnation that is important to accentuate. It is the glorious truth that the Messiah has come to which we wish to bear witness, and the doubt as to the date of His nativity will not disparage in His sight our efforts to exalt and honor Him.

The important thing in the observance of Christmas is that Christ shall have the central and commanding place in it. We should meditate upon His goodness and express to Him the gratitude and praises of our hearts. Wherever it is possible there should be a fitting service held in the church, but if this cannot be done, the story of our Lord's birth should be read in the home circle and suitable songs sung and appropriate prayers offered. Christian parents should see that their children in enjoying their presents and other good things do not lose sight of the true significance of the occasion. There is no objection to innocent diversions at this season; but they should not be permitted to so completely engross the mind as to lead to utter forget-

fulness of Him who is the Giver of every good and perfect gift and the true source of all our joys.—Rel. Herald.



As Mr. Gannaway Found Her

bleeding, cause a multitude of souls to be saved for all Eternity?

Do you know that you will receive your reward for this?

Do you know that you can have a "Substitute" native preacher in India for from six to ten dollars a month, who will work while you sleep, so that you can spend twenty-four hours a day in active service for God?

—Selected.

THE ORIGIN OF CHRISTMAS

Christmas is of post-apostolic origin. It did not exist among the early disciples. The first reference to it that can be found in the writing of that period was 150 years after the birth of Christ, and not until fifty years after that is it again mentioned. It was even opposed by some of the primitive church fathers as improper and out of accord with the spirit of the Master. The first recorded claim that December 25 is the time for Christmas was in the year 354.

But though the custom of celebrating the advent of our Lord into the world cannot claim the sanction of the Holy Scriptures or the endorsement of men under the influence of inspiration, it is a beautiful

THE MIRACLE OF THE AGES

(Concluded from page 743)

purity was scouted—was incomprehensible! Think of the injunction, "Love one another," being taken seriously in a country where the leading women of high Roman families, the wealthy and the aristocratic, would hurry with their children to the Colosseum to gloat over the torture and death agonies of human beings like themselves! The most popular entertainments provided for the masses by Nero and other Roman tyrants of that terrifying period in history were these Colosseum "shows," in which the men and women who had embraced the new Christian doctrine of Love, were forced to fight for their lives with wild beasts, which had been kept for days without food to make them more ferocious for this occasion.

Long after Christ had left His disciples to carry on the work which He had begun on earth, the noble Roman matrons used to take their sewing or their knitting with them when they went to the Colosseum to witness the torture of His Believers.

See them with the common people—daintily nurtured ladies and their children, applauding when the lions and tigers, maddened with hunger, corner their defenceless victims and tear them limb from limb! The little children clap their hands with delight at the cries of the human torches—Christians covered with pitch and then set on fire to illuminate the Emperor Nero's gardens!

Jesus Conquered The World

Think of the love seed of the Christ doctrine taking root in such an environment! Think of the commands: "Bear ye one another's burdens," and, "If anyone smite thee on the right cheek, turn to him the left also," being tolerated in a world of force and rapine, of lust and greed, of hate and cruelty—a world in which might alone made right, and where the law of the survival of the fittest was mercilessly enforced!

Think of the survival of the Christian doctrine of Brotherly Love in this pagan world, where it was the custom to destroy defective infants, and often healthy female infants, as well as old helpless men and women who could do no more for the State, and were therefore regarded as burdens to be got rid of! These were taken out of the city and left in desolate places where they would be devoured by wild beasts or would die of hunger and exposure!

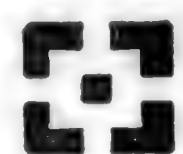
What a miracle it was that this same pagan Rome—this seething caldron of vice and cruelty, where might and men's passions were their only law, where Christians were butchered to make "a Roman holiday"—that this, the most bitter enemy of the Christ teaching, should ultimately become its center and stronghold! Was not the overthrow of the pagan empire and the establishment of Christ's Kingdom of Love on its ruins the miracle of the ages?

Henry Drummond says: "Jesus had no money—he wrote no book—had no army—organized no institution—yet He conquered the world!"

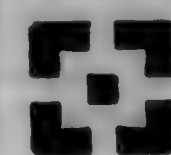
The annual celebration of His birthday all over the civilized world for nearly two thousand years is an enduring proof of the marvelousness of His conquest. It is also an amazing tribute to the power of the one instrument by which He effected that conquest—Love.

"O, Marvelous Achievement!"

The life of the Man of Nazareth is the greatest manifestation of the divine power of love that the world has ever seen. He conquered the world by love! And it is only love that can conquer the evils that are crippling the nations of the world today—love of our fellowmen whatever their race, their creed, their color or their language. Christ had no army, none to help Him but a few simple Galilean fishermen and peasants; and, O, Marvelous Achievement! With no other weapon than Love, they won out against all the hostile forces of the old pagan world! "Love will yet conquer."—Selected.



BIBLE STUDY



FAITH AND PRACTICE — ACTS XLI

Paul was called upon to make his defence before Agrippa, king of the Jews.—Acts 26. This occasion gave to him the greatest opportunity of appealing to a righteous judgment and of presenting his case before a judge who could be appreciative of the facts which he would present. Agrippa was away from Jerusalem and it is not probable that any of the Jews who had accused Paul were present at Caesarea at this time. Agrippa was familiar with all the past history of the Jews and knew of the recent rising of the new religious sect bearing the name of Christian. He was also familiar with the religious teachings and practices of the Jews and, therefore, Paul could speak both fluently and argumentatively concerning the matters in question. It is apparent that there are some slight variations in the account of Paul's story of his life and conversion but they are minor differences, and may be accounted for by the difference in the occasion and the necessary difference of emphasis on certain points of his evidence. This is always allowable and is in common practice at the present time and such slight variations are never looked upon as a departure from veracity. A lie is usually told with intent to injure another or to gain some personal advantage. The difference in the accounts of Paul's life and conversion are of such a nature that they can not be said to have injured others or to have been an occasion of advantage to himself. He spoke the truth before a man who had known the incidents which he but reviewed in his presence and from which he appealed for justice for the things had not been done "in a corner" and any falsehood would have been recognized to his own disadvantage.

Paul's first appeal to Agrippa was that concerning the king's knowledge of the affairs of the Jews. vv 1-3. There is a marvelous difference between the vain flattery of Tertullus who introduced his case to Felix and the remarks of Paul who presented his cause to Agrippa. The Jews spoke deceitfully of the worthy deeds of Felix and appeals for his clemency in hearing their plea. Paul appealed to the knowledge of Agrippa concerning the customs of the Jews and asked for patience in hearing his plea. For Agrippa was intimately acquainted with the Jewish history and the laws of the people over whom he ruled as king. His introduction was not flattery, it was justifiable. It was a pleasure to him to have such an occasion afforded him, and he stretched out his hand with confi-

dence that his plea would have a successful issue.

The second stage of Paul's defense, and his first argument, was that concerning his personal life when living according to the laws of the Jews. vv 4-12. This was divided into three equal parts; his life among the Jews, his faith as a Pharisee, and his zeal in defense of his religion. Under the first claim he proved himself beyond the criticism of any of the Jews at Jerusalem. None could testify against his strict observance of the law and his rules of life laid by the traditions of the Pharisees. vv 4-5. Under the second division of his argument he declared his hope and his belief to be in strictest accord with that of all of the Jews, who looked for the Messiah who was to come and who would also have the power of resurrection. In respect to the resurrection of the dead there was a difference of belief between the sects of the Jews.—see 23:6-9. Upon this question of resurrection Paul appealed directly to Agrippa as to his own opinion of that doctrine. v 8. Although Agrippa did not answer the question, it is evident that Paul knew his ground and the appeal bore sufficient weight in the judgment of the King. From that point on the Apostle dealt with His attitude toward the Christian religion, making Jesus the centre of that religion. It was the Jesus who had been raised from the dead. If resurrection was possible with God, then Jesus could have been raised, and the opposition to His name and the believers who followed him was inconsistent on the part of the Pharisees and those who believed in the resurrection and who looked for the hope of Israel. This point also gained credence with Agrippa.

The extent of Paul's persecutions against the Church were related to show how sincere he was in maintaining his Jewish faith. This service of persecutions was also known by the king, and was only fair that Paul should relate his share in that ignoble work. But it led to the next step in his argument as to how he had become convinced of the resurrection of Jesus and was converted to the faith which he had previously persecuted.

The points of emphasis in the vision which Paul described seem to be—1. The light at midday; 2. The voice which spake from heaven; 3. The revealing of Jesus to Paul; 4. The message of Jesus sending Paul to the Jews and Gentiles to preach the forgiveness of sins and the hope of salvation through the faith of Christ. vv 13-18. It

was this vision and this message that convinced and converted Paul, and brought him to the work that he had undertaken and which brought him also into conflict with the Jews with whom he formerly had the warmest fellowship. He was now convinced that there is a resurrection, and was convinced that Jesus was the Son of God and the Savior of the world. In that name he preached repentance to the Jews and Gentiles, and for that cause he was taken by the Jews.

Paul did not rail against the Jews. He said that they went about to kill him after they had caught him in the temple, but he claimed deliverance from them by the hand of God. vv 21, 22. This is somewhat remarkable. He gave no account of the intervention on the part of the Roman guard nor of the steps taken by the chief captain to save him from the wrath of the Jews when they took him to Caesarea. He continued the story of the benefit of God to him in affording continued opportunities of preaching Christ crucified, risen, and the Saviour of the Jews and the Gentiles. Whether in defense before magistrates or in epistle to the believers, Paul ever kept in mind the grace of Christ and magnified Him before men. v 23.

There were two opinions expressed concerning the matters which Paul had presented to Agrippa. The first was that of Festus, who had probably not heard Paul's account of his life and of the beginning of His ministry in the Gospel of Christ. To him the story seemed visionary, the imaginations of one who had devoted too much attention to study. To King Agrippa, who had a knowledge of the prophets of the Jews and who also understood all of the incidents which Paul had related, it seemed a verification of the things in which he, himself, believed, and, as a Jew, in which he should have hoped. It was this which led him to say, "Almost thou persuadest me to be a Christian." Almost the King would have become one of the despised and persecuted sect. Almost he would have placed himself in the position of being despised and cast out by the people over whom he ruled as King. We may not conjecture what would have happened to him had he chosen to be as Paul was,—a follower and witness of Christ. It might have been that bondage would have been his lot also. But he did not yield to his convictions and he sat on the throne while Paul sat in prison. The hope of Israel was Paul's portion, to one day sit on the throne with Christ and the "Almost Persuaded" would sit in the eternal prison of the lost. v 29.

The conclusion of the hearing was at

hand. The summing up of the evidence was undertaken, and the verdict rendered. No case had been found against the prisoner, and the thing which was desired was not accomplished. The prisoner must go to Rome because he had appealed to Caesar, but there was no charge against him and Festus must send him to Rome without an accusation. Thus did the Lord provide a means of sending Paul directly into the household of Caesar, into the heart of Rome, providing transportation and also residence for him for a number of years. It was a hardship to be a prisoner, but a blessed privilege to Paul to be called and to call himself the prisoner of the Lord. No other accusation could be attached to Him. Jesus on the cross was the King of the Jews. Paul was a captive and a sufferer for and with Christ.

The Workers' Column

Essentials for Christian Workers.
Hebrews 5, 6.

December 14.

- I. An understanding concerning Christ is required.—Heb. 5:1-11.
 1. A spiritual appreciation of the truth.—v 11.
 2. A knowledge of the facts concerning Christ.
 - a. His divinely appointed priesthood.—vv 4-6.
 - b. His prevailing intercession.—vv 6, 7.
 - c. His obedience to God.—vv 8-10.
 - d. His compassion for men.—vv 1-3.
- II. There must be ability to teach.
 1. The first principles of the faith (or milk) are necessary, but do not qualify to teach.—5:12-13.
 - a. Believers need the first principles (milk).—v 12.
 - b. Those who use the milk are unskilled in the work of righteousness.—they are babes.
 2. The teacher must have his senses exercised to discern good and evil.—v 14.
 - a. He must be able to use strong meat.—v 12.
 - b. He must use his sense of good and evil.—v 14.
 - c. He must discern and know the things of Christ.
- III. There must be an increase in the knowledge of the Word.
 1. Go on to perfection.—6:1.
 - a. Proceeding from the fundamental doctrines.—vv 1-3.
 - b. Growth in knowledge secures from falling away.—vv 4, 5.
 - c. Lack of growth dishonors Christ.—v 6.
 - d. Growth is a response to the spiritual blessings of God.—vv 7-9.
- IV. Ministering to the saints is a part of the work.
 1. It will be rewarded by God.—v 10.
 2. It is commended to all saints.—v 10.
 3. Not slothful, but faithful as saints of old.—vv 11, 12.
- V. Steadfast in hope is essential.—vv 13-20.
 1. Believing the promises confirmed of God.—vv 13-18.
 2. Trusting in the assurance of the mediatorship of Christ.—vv 19, 20.

Christmas Thankfulness.

December 21.

- I. Thanksgiving to God for Christ.—Eph. 1.
 1. Thanks to God the Father of the Lord Jesus Christ.—v 3.
 - a. For the grace and peace from God and Christ.—v 1.
 - b. For spiritual blessings.—v 3.
 - c. For being chosen in Christ and adopted as children.—vv 4-7.
 - d. For redemption and forgiveness.—v 7.
 - e. For the hope of glory through Christ.—v 12.
- II. Thanksgiving of the Church to God for Christ.—Eph. 3:19-21.
 1. For the love of Christ which passeth knowledge.—v 19.
 2. For His exceeding abundant promises and answer to prayer.—vv 20, 21.
- III. Thanks expressed in love.—Eph. 5:1.
 1. Because Christ loves the believer.
 2. Because a walk in love is a token of gratitude to Christ.—vv 1, 2.
 3. Gratitude for the mercy of God.—v 1.
- IV. Thankfulness expressed in forgiveness.—Col. 3:12-17.
 1. Following Christ's example of forgiveness.—v 17.
 2. Put on mercy, kindness, humbleness, meekness, longsuffering, forbearance.—vv 12, 13.
 3. Be forgiving toward adversaries.—v 13.
 4. Put on charity, the bond of perfectness.—v 14.
 5. Let the peace of God rule in the heart.—v 15.
 6. Let the Word of Christ dwell in the heart.—v 16.
 7. Do all things in the name of the Lord Jesus.—v 17.
- V. Thankfulness expressed in giving.
 1. God manifested His love by giving His Son.—Jno. 3:16; I Jno. 3:16.
 2. Loving the brethren is a testimony of the new life.—I Jno. 3:13.
 - a. Love of God in the heart.—I Jno. 3:17, 18.

A Retrospect.—Psalm 98.

December 28.

- I. God has been worthy of the praise of men.
 1. Men should praise Him with a new song, for He has done new things for them.—v 1.
 2. God has done marvelous things in the past year.—v 1.
 3. God's power has triumphed in the world.—v 1.
- II. Things which God has accomplished for which we should praise Him.
 1. His salvation has been made known.—v 2.
 - a. He has saved men from distresses and calamities.
 - b. He saved the souls of those who have trusted His grace through the Gospel.
 2. He has revealed His righteousness in the sight of the heathen.—v 3.
 - a. The triumph of the Gospel in heathen lands.
 - b. The blessings brought to the heathen lands by the Church and by Christian people.
 3. The mercy of the Lord has been made known.—v 3.
 - a. To the Church.
 - b. To all people.
- III. The people who have been blessed and who should praise the Lord.
 - a. Israel, or the Church.—v 3.
 - b. The heathen.—v 3.
 - c. All the earth, the ends of the earth.—vv 3, 4.
 - c. The sea.

IV. How the Lord should be praised for His past salvation, righteousness and mercy.

1. With songs of praise to Jehovah, the Eternal One.—vv 4, 5.
2. As the Lord, the King.—v 6.
3. As the righteous Judge.—v 9.

A Prospect for the New Year.—Psalm 121.

January 4, 1925.

- I. Seeking the source of all help.
 1. A right resolution to seek the Lord.—v 1.
 2. Recognizing the need of help.—it is not in man.—v 1.
 3. Directing the heart to trust in the power of the Lord who made heaven and earth.—v 2.
- II. Benefits from the Lord in prospect for the coming year.
 1. The establishing and keeping of right purposes and works of righteousness.—v 3.
 2. The constant care and oversight of the Lord.—v 3.
 3. The guardianship of the Lord over His people.—v 4.
 4. The continued saving grace of the Lord.—vv 4, 5.
 5. The preservation from threatening dangers and calamities, and from persecutions.—v 6.
 6. Salvation from every form of evil which may threaten the soul.—v 6.
 7. Every day and every work to be undertaken with assurance of the Lord's presence and blessing.—v 8.

THE STEWARDSHIP OF LIFE

(Concluded from page 749)

Will We Be Stewards? First, because we are of His creation and our high hope should be, to be His stewards, doing His will; with His property. Second, because we appreciate salvation through His grace and our light will shine in spite of ourselves. How Will We Be Stewards? First, by representing Christ as our Advocate to the weaker brother in the church. Second, by representing Christ as our Saviour to the lost world. It is not only a supreme duty, but also a highest privilege to be considered a steward for Christ. His commission is "Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost: Teaching them to observe all things, whatsoever I have commanded you: and lo, I am with you alway, even unto the end of the world" (Matt. 28: 19, 20). The last clause reveals the fact that we are not expected to go to this task alone.

We are also promised a crown if we are faithful to His cause, and may we be able to give a testimony as did Paul at the end of his stewardship. I have fought a good fight, I have finished my course, I have kept the faith; Henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous judge, shall give me at that day: and not to me only, but unto all them also that love his appearing. II Tim. 4:7, 8.

Fisher, Illinois.

Forget all gossip as soon as you hear it, or before.

EDUCATIONAL

THE PROBLEM OF A LIFE PARTNER

With this issue we are beginning a series of articles that will be exceedingly interesting. The days of courtship are days of serious moment; they can be the beginning of a life of joyous partnership or the forerunner of blasted lives. The Creator has with a wise intent made those days times that are romantic and thrilling. A good amount of wisdom and common sense will not destroy the sentimentality of those days, but will project much joy and satisfaction into the days beyond the marriage altar. In this series you will hear from those who are still single, and wisely thinking on this subject. You will hear from those who have made a success of the "matrimonial venture." You will hear from those who have had some rough sailing. We are purposely withholding the names of the writers. This will allow more freedom of utterance.

Have you mailed your article? Quench not the Spirit; give others the benefit of your thoughts and experience. It may help some to learn without entering the "University of Hard Knocks."

Much of the misery in unwise marriages and consequent divorces could have been avoided by some helpful consideration before marriage. Surely marriage is a "gamble" the way the world carries on its courtship; this accounts for the fact that the first article is by the noted man from Boston, the late H. L. Hastings, on the idea of bringing the directing hand of Providence into our future plans as LIFE PARTNERS.

The "divorce mills" of to-day are a disgrace to America, and an abomination before God. It might be that fewer love stories and more common sense facts would serve as a light house to those considering a voyage on the matrimonial sea. Here is hoping and praying that God may bless this series to the union of many happy hearts and the foundation of successful homes.

We gladly acknowledge the insertion in this series of some valuable write-ups on the problem of choosing a life partner from the "Watchword."

It is still one of the mysteries of life as to how love links together bonds tighter than love for father and mother. Solomon is still right when he wrote several thousand years ago:

*There be three things which are too wonderful for me,
Yea, four which I know not:
The way of an eagle in the air;
The way of a serpent upon a rock;
The way of a ship in the midst of the sea;
And the way of a man with a maid.*
(Prov. 30:18, 19.)

These articles do not pretend to remove all the mystery of a man with a maid, but they seek to hand out some common sense to those who are in the days when it is said, "Love is blind." May all our young people in all their ways acknowledge the Lord, and He shall surely direct their steps.

AN ORIENTAL COURTSHIP

Genesis 24

No subject is more interesting to the ordinary mind than the recital of the circumstances which lead to the union of loving hearts, and the foundations of happy homes. There are several points of interest in the tale of Eliezer's journey in search of a wife for Isaac. Among them we note:

1. The anxiety felt by a Godly father concerning the marriage and welfare of his son and heir, and his unwillingness to have him united in marriage with the debased, the worldly, and the frivolous.

2. His unwillingness to allow his son to be exposed to the temptations and banishments which often turn wise men into fools and fill the land with ill-assorted unions; and his determination to entrust the matter to the care of his wise and experienced steward, forbidding him to take Isaac back, even to obtain a wife, to that land of idolatry from which Abraham had been called forth. A temporary return might have led to a permanent settlement. Doubtless the people

there were better than the Canaanites, but still they were not fit companions for Isaac the child of promise.

3. The devotion, piety, and faith of Eliezer. He went about his business as a man of God. He watched the tokens of God's providence; he prayed for guidance; and he asked and received of the Lord such signs and tokens as were needful to direct him in his way and enable him to accomplish his purpose.

4. The kindness and courtesy of young Rebekah, who little imagined that by her own polite generosity, manifested in giving water to a thirsty wayfarer, in offering to draw water for his ten camels, and giving him welcome to her father's house, she was fixing her course in life and opening for herself an untrodden path through which she should walk hand in hand with those who were honored and blest of the Most High God. Little do young maidens think how closely they are watched and weighed. Strangers in whom they may feel no interest whatever may hold in their hands the power to fix their fortunes either for good or evil; and frank and generous hospitality to

strangers has won a good husband for many a girl. In making others feel at home, girls often find good homes for themselves.

5. The acknowledgement of the Lord's guidance and the direct recognition of the providence of a prayer-hearing, and prayer-answering God is worthy of notice and imitation.

6. The promptness of a servant and business man, who would not eat till he had told his errand; who, when his mission was accomplished, would not wait for feasting or ceremonies; but who, knowing the tender solicitude of those whom he had left behind, said, "Hinder me not."

"Send me away that I may go to my master," increases our admiration for this devout and intelligent and faithful man.

7. We observe the recognition of God's appointment by Laban and Bethuel. Though they may have been idolaters or polytheists like their neighbors, yet they said, "The thing proceedeth from the Lord: we cannot speak unto thee bad or good."

8. The submission of the matter to the will of the maiden for decision, indicates a higher civilization than that of the Orientals to-day. Here was no bargain or sale, no persuasion or authority, but the simple question was asked, "Wilt thou go with this man?" Her destiny was in her own hands, and that too with no glamour of courtship on her eyes, with no tumult of passion swaying her judgment, and beguiling her soul.

9. And she said, "I will go." She, like the sensible girl she was, wasted not words in excuses. She spent no time in simpering and blushing. Her clear honest eyes were as frank as when she let down her water pitcher and gave drink to the thirsty traveler. She said, "I will go." She left home and friends behind her; only her faithful nurse and her damsels accompanied her; she forsook her nation, her friends and their idolatries, and went forth to link her fortunes with Isaac, the child of promise, the servant of the Most High God.

10. Was not her trust rewarded? There was no other wife ever needed in the tent of Isaac; the faithlessness that introduced polygamy into the family of Abraham, and the trickery that brought it into the home of Jacob, had no place here. Eliezer did better for Isaac than Jacob could do for himself, the match was made in Heaven, and such matches are made rightly.

11. While many a virtuous maiden may learn lessons of prayerfulness and hospitality from this story, it has a deeper

significance, as a type of Christ and His Church. Into a far-off land goes the servant of God to win a bride for his unseen and absent Lord. To many a one the question is put, "Wilt thou go with this man?" Oh, that the answer of many a soul may be, "I will go."—H. L. Hastings.

SOMETHING MORE THAN GOOD LOOKS

Into the life of every young person comes the time when he or she thinks of choosing a mate. Some regard this in a light, frivolous manner; while to others it is a serious and sacred period. Life, health, happiness, and even friends rest upon this decision.

Young people should learn that married life has its sacrifices as well as its gains. I do not think of marriage in the light of gain and leisure, for there is much sacrifice and work. Along with the bright, sunny days will come dark days, for "into every life some rain must fall, some days must be dark and dreary." The big task of life is to brighten the dark days and to radiate happiness where there is none.

When I choose my mate I will look for something more than good looks and clothes. I admit that good clothes and features are very attractive, but there must be something more.

The color of eyes and hair does not count with me as much as the color of the soul and character. The young man of my choice must be the possessor of a good moral record, healthful, neat, and ambitious, ready to meet life fairly and squarely, and in order to make the most of life must be a Christian, not particularly of my church. He should not have habits that are offensive to me; if he does, he should be as willing to overcome these as I am to overcome my habits which are offensive to him. I prefer that he be a lover of home, children, and nature. His profession does not matter so long as it is honorable.

Both should be willing to give up our parents for each other. His ambition should be for my benefit as well as mine for his welfare, and the ambition of both should be to help others less fortunate.

GOOD TASTE, GOOD SENSE AND GOOD RELIGION

If I were seeking a wife I would look for a girl near my own age and station in life who was personally agreeable; whose education and accomplishments represented effort and aspiration; who had good sense, good looks, and good religion.

Married folks need good sense in order to prosper, and they need to prosper in order to be useful and happy.

Good looks are important especially as an expression of good taste, good sense, and good morals.

Good religion ranks first because religion is the chief fact about a person.

Being a Protestant, I would not choose a Roman Catholic for a wife and then try

to win her to my faith or permit her to change me to hers. It would be a downward and backward step to accept the Pope as the head of the church of Christ; the mass as an acceptable form of worship; and the Romish doctrine of purgatory as New Testament teaching. Then, too, medieval theology expressed in medieval pictures cannot adorn or elevate a modern Christian home.

A house divided against itself cannot stand, and so I would arrange for a home that was securely founded and not merely stuck together with mucilage and safety pins.

I would regard the advice of friends, weigh the words of enemies, and seek the counsel of God.

I would beware of match-makers, or, plainly speaking, trouble makers.

I would not delude my intended respecting my future aims, my financial limitations, or any other facts that ought to influence her action. If I could not win her fairly I would conclude that she was not the one I was looking for and also that I was not the one she could wisely accept or continue to respect.

COMRADSHIP, AN ESSENTIAL IN CHOOSING LIFE PARTNERS

This morning I read a letter from a young woman who had been married three years, whose husband is very attentive and courteous to her and who is looked upon as being happy and contented. But she says he was raised among people and in an environment entirely different from her own, his ideals and standards and moral code are lower than hers, she feels she cannot lower her own to meet his nor will he accept hers and she cannot endure it any longer. Falling in love is not enough to endure the strains and stresses of years of living together and founding a home that shall be the happiest place on earth. An agreement on fundamentals is necessary for this, and the girl who marries a man, whose sympathies and opinions and ideals are lower than her own, thinking to raise him and help him later must be disappointed.

Young people should be congenial comrades before they are irretrievably in love. There should be an agreement in religion, in principles and in ideals. A manifest difference in birth, education, family training, environment, life purposes, or anything which would make a girl less useful or good than she really is were she to change for her husband, should be well considered while there is time. But where there is this foundation for happiness, poverty and wealth are only comparative, for beginning life together simply and modestly is not hard where work and sorrows and joys and burdens and daily wages are shared by real comrades.

GIRLS, DON'T MARRY IN HASTE

Though you may love fondly
With heart and with soul,
Keep well the affections
Within your control.

And, while you are anxious
No minutes to waste.
This maxim remember:
"Don't marry in haste."

In coming and going
Abroad in the land,
One meets with love's ruins—
Like beacons they stand.
They say to the thoughtless
In many a clime:
"Don't be in a hurry;
Give love ample time."

"My lover may change, then
The maidens reply,
"Well better beforehand
Than after," we cry.
True love's like a diamond,
Mere fancy is paste,
Then, girls, this remember:
"Don't marry in haste."

If you tarry awhile
In your prudence and pride
Ere you enter life's garden
As bridegroom and bride,
You'll learn of each other
And if both prove true,
You'll love him forever
And he will love you.

MY IDEAL HUSBAND

While still a child I formed the idea of my "perfect husband," but time has taught me that he is impossible, for men are all human and liable to make mistakes; none are perfect.

My "ideal husband," about whom every girl has dreamed, is, above all, a Christian and a church member, for the church can do so much in making a man a "man" by instilling high ideals in the hearts and minds of our youth.

He is honest, ready to stand for the truth although a lie would serve him better; deceit in word, thought, or action is in a sphere below him.

He is virtuous and reveres womanhood. He has a clean youth and is a better, bigger, more wholesome man for having withstood these evils.

My ideal is lovable and loved by all for his kindness to his fellowmen, his generosity to those less fortunate than himself, his sympathizing attitude toward others.

Being a lover of beauty he can see the beauty in a sunset, a flower, the wide-spreading fields and hills, and in good music and literature; he can enjoy the great out-of-doors, the quiet of a woodland, or a ramble in an earthly paradise.

Having a temper, he is its master and does not grumble if things are uncomfortable when to be otherwise is impossible.

Last of all, he has a position or an occupation by which he is able to provide a living and a home for his wife, and, God grant that she be a real woman for the "ideal husband."

(Continued Next Month)

Forget as many disagreeable things as you can.

Forget doubts and fears and remember hopes and faiths.

Forget your own failures and remember your successes.

The Short Bible Term at Goshen College

Sanford C. Yoder

We appreciate the advantage that is offered our young people in the privilege of attending the yearly six weeks' Bible Term. These articles merit the attention of our readers.—Editor.

In almost every community may be found individuals who have a real desire to spend some time in a systematic and comprehensive study of the Bible but for various reasons can not arrange for such work during the regular school year. In order to provide for this need at the time when as a rule there is more leisure, especially among the rural people, the faculty at Goshen College has arranged for a Short Bible Course to be given during a six weeks term beginning Jan. 7 and ending Feb. 16. It has been the aim of those in charge to make this work as practical and thorough as possible by arranging adequate course of study and placing competent instructors in charge.

As will be noted the courses cover a range of subjects which are essential to a comprehensive knowledge of the Scripture, and an understanding of the application of its principles in the activities of the church and of individuals. In the schedule are included courses in Theology, Bible Doctrine, Church History,—one course of which covers the activities of the church during the Apostolic Age and another its history since that period. A course dealing with the rise and spread of Mennonitism will also be offered this year thus covering briefly but as thoroughly as possible, within such a short period, the entire field of Church History. While we realize that it is not possible to go into a detailed study of the History of the Church in the short time available yet at the same time students will become acquainted with the main facts of history, the plan of study and the literature covering the subjects.

But it is not only essential to have a knowledge of the subjects to be taught but also that Christian workers should know how to teach. To this end a course in Sunday School Methods is being given in order that the Christian worker may become familiar with methods and principles of teaching.

Owing to the fact that many men from the farm desire to become familiar with the science pertaining to that subject, a course in Practical Biology has been arranged. This course includes a study of the various forms of plant and animal life in their relation to agriculture. Diseases of plants, insect pests, economic value of birds, weeds, bacteria in relation to the farm, laws of heredity applying to crop plants and farm animals, will be among the topics considered. We believe that this course will be found highly beneficial and instructive to every one who is interested in present day agriculture.

A number of strong music courses have also been arranged for. These courses will be found of special help to all who are in-

terested in congregational singing as it is practiced in the Mennonite Church.

All these courses are placed in the hands of a competent and experienced corps of teachers who are specialists in their respective fields and have the spiritual welfare of the students at heart. We believe that all who possibly can arrange to take advantage of the courses presented during these six weeks will find themselves well repaid for the time so spent.

Another feature of rather unusual attractiveness is the course of lectures given by different members of the Faculty. The subjects of these lectures cover the observations and experiences of travelers in many lands. Prof. Bender, who spent more than

a year in Europe, has covered much ground of historic interest to Mennonites and will speak on "Journeys in the Land of the Mennonite Fathers." Other lectures will cover travels in other lands some of which will be of interest from a Biblical and missionary standpoint. Beside the lectures there be several musical programs rendered by the College Choruses which will be of interest to the public as well as to students. All of the lectures and music programs are free and open for everybody.

We trust that the church may lend its hearty support to this effort to be of real service to her. The religious and educational advantages are not the only features to be considered but the social side of the student life may well be given consideration also as a mingling together of students from different sections of the country affords an opportunity of wider acquaintance and fellowship that is in itself invaluable. We earnestly solicit the prayers, co-operation, and support of the Church.

Goshen, Indiana.

Eastern Mennonite School

Chester K. Lehman

(Dean and Registrar)

With the approach of winter and the season of special Bible term many people ask the question, "Shall I attend a special term for Bible study?" or "Why devote six weeks to Bible study?" There are at least five reasons why one should do so. 1st, because it is the general Scriptural injunction that the Bible shall be studied. To the children of Israel God had said: "These words, which I command thee this day, shall be in thine heart: and thou shalt teach them diligently to thy children, and shalt talk of them when thou sittest in thine house, and when thou walkest by the way, and when thou liest down, and when thou risest up, etc." If it was important that Israel should know God's words, how much more is it pertinent for us who have God's completed Revelation to study it. To be a "workman that needeth not to be ashamed, rightly dividing the word truth," certainly calls for study of the Word of Truth.

2nd. One needs the stimulus of teacher and fellow students to spur one on to the greatest activity. Home study is excellent if one has sufficient determination to put forth the necessary effort to do so. Unfortunately most of us need the invaluable aid that a teacher can give. Of no little value are the help and encouragement from fellow students who are studying the same passage, or solving the same problem.

3rd. In order to accomplish definite results most of us need undivided time for study. The most progress can be made when one is not hampered by home duties. If one can leave these and devote all energies to this noble task, such efforts will be well repaid. Moreover, it may be asked: "Is it justifiable to leave one's work, make sacrifices and go to all this trouble, just

to study God's Word?" Yes, certainly, if we deem our spiritual growth of as much importance as making a living.

4th. If there is any season in the year in which there is any let up in work on a farm it is during the months of January and February. In what better way and more profitable manner can one use this time than to advance one's self in the knowledge of His Word?

5th. Six weeks of time devoted to earnest study is sufficient to give one a good start toward a mastery of the Bible. For older students it gives opportunity to study particular subjects more thoroughly. Ministers are enabled to enrich their fund of scriptural information so that they will have more spiritual food for their people. More and more are ministers pointing out the necessity of the preacher doing more actual Bible teaching in his sermons. Evil can be overthrown, heresy uprooted, disloyalty checked and worldliness restrained by clear and forcible teaching of the Bible.

What advantage does the Eastern School offer? One of the outstanding advantages is found in the spirit of study and industry found among the old students with which the special students will be thrown in contact. It is different enough to adjust one's self to study, so, if there are a large number of others already settled in student life, it is easier for the new comers to begin their new task.

Another advantage of importance is furnished by the library privileges of the school. With more than 1500 volumes at the disposal of students effective study can be accomplished. Of special value are many religious books recently added fur-

nishing students with first class tools for study.

It should be mentioned also that during this season a series of revival meetings will be conducted and quite a number of helpful lectures together with musical and literary programs will be given.

Then, too, the social advantages are unexcelled here. Friendships may be made with those far and near which in later years shall be a source of much satisfaction.

Of chief moment are the opportunities for spiritual growth to be found in the numerous religious and devotional meetings. These are paramount in drawing one nearer to God in prayer and in lifting one to a higher plane of living.

Still another reason is worthy of mention. Quite a number of young people are contemplating a more extended education at this school and this short term will be sufficient to acquaint them with the school and what it is accomplishing.

Lastly, the general testimonies of the former students that Christian life is enriched, that instruction is sound and thorough, that high standards of conduct are upheld, all show that the Eastern Mennonite School is a safe and wholesome institution for the young people of our church to attend.

Faculty and Course

Noah H. Mack of New Holland, Penna., will teach three courses: Bible Doctrines, Christ in all Scriptures, and Pauline Epistles. The ground covered by the first course is the plan of salvation including the doctrines of Repentance, Faith, Conversion, Regeneration and Sanctification, Church Doctrines, as Baptism, the Lord's Supper, and those doctrines peculiar to our church as Non-Resistance, Non-Conformity, Feetwashing, and The Prayer-Head Covering. That Christ is to be found in all the Scriptures is generally believed but not fully realized. This course points out the hundreds of references to Christ from Gen. 3:15 to Rev. 22:21. Rich doctrinal teaching is found in Paul's Epistles. As many of these letters will be studied as time permits.

Brother A. D. Wenger will teach Bible Geography again. His extensive travels in Bible Lands fits him admirably for teaching this interesting study.

Brother A. G. Heishman will teach The Bible and How to Study It, and The Gospel of John. The former is introduced with a study of the origin of the Bible, and what it is; and then several of the great methods that have proved helpful to students will be explained and tried out. The Gospel of John is a course in Book Study. Its central aim is to present Jesus as the Son of God and the Messiah.

Brother Keener will conduct a course in Genesis, in Personal Work and in Music. The first is an interesting and intensive Book Study course, the second prepares one for effective Christian work, and the last prepares one for singing our church hymns.

Acts of the Apostles will be taught by Brother Chester K. Lehman. In this course the activity of the Holy Spirit in

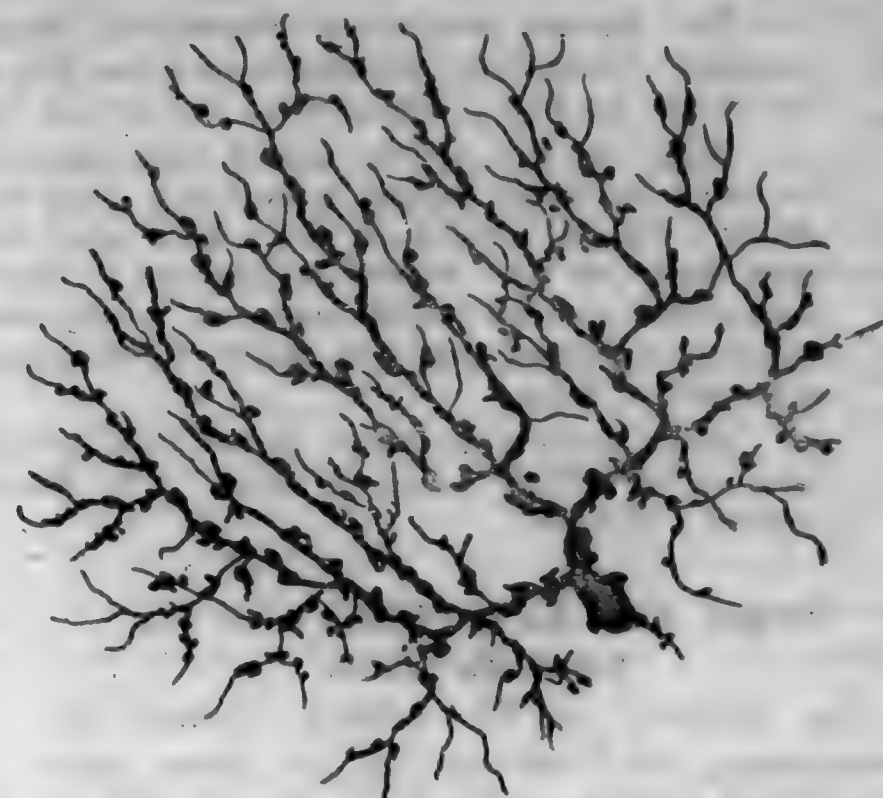
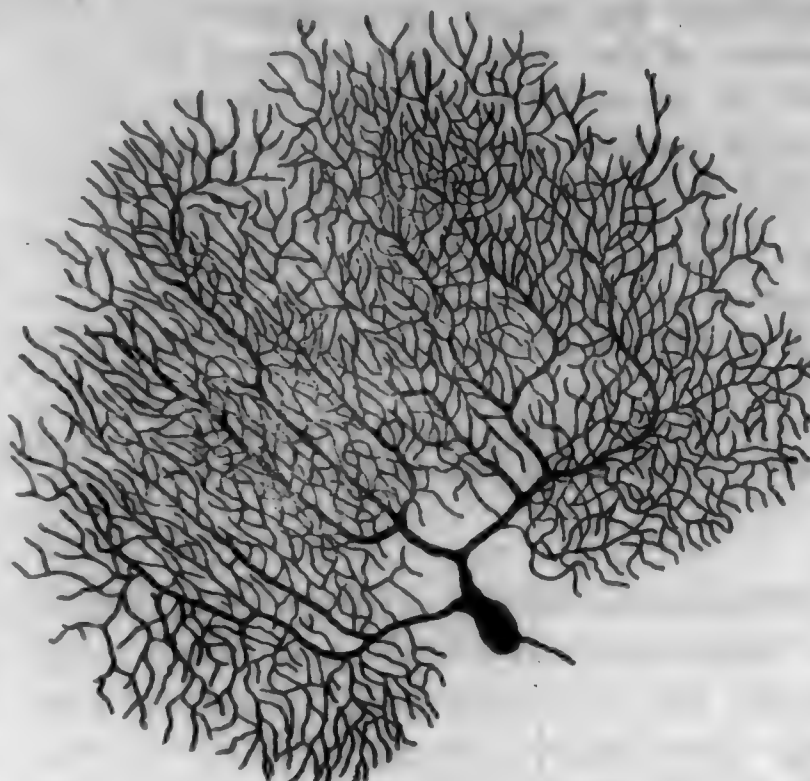
the lives of the apostles, the extension of the church, and the missionary labors of the apostles will be studied.

For special bulletin describing the courses

in greater detail write the Business Manager of the School. "Come thou with us and we will do thee good."

Harrisonburg, Va.

MORAL LEPROSY



The intelligent student of the tobacco habit, who has the facts, comes eventually to see that the habitual use of tobacco is a form of mental and spiritual masturbation. The result is indicated by the illustrations above, which are taken from Dr. John Harvey Kellogg's *Tobaccoism*.

Nicotine is a powerful chemical, with which a human being can irritate his nervous system, to gratify a lustful pleasure. By its use, a man commits a direct assault upon those delicate nerve centers which constitute the physical basis of mind and spirit.

When understood, this form of self-abuse is more disgusting than any form of artificial sexual gratification, because it is more unnatural. It is certainly more productive of evil, because it fastens itself upon, and finally cripples, the fine sensibilities of the nervous system, without which man is only an animal.

I publish these assertions over my name, because I desire that the world may know my position on this important subject. I believe that purity is a fundamental of the Gospel of Christ, of which I have no right to be ashamed.

M. E. POLAND, M. D.

THE CHRISTMAS MESSAGE

(Concluded from page 747)

was finally realized as the Heavenly messenger tenderly spoke to the astonished shepherds, "Fear not: for behold I bring you good tidings of great joy, which shall be to all people." The real meaning of the good tidings and the reason for the great joy is further revealed as the angel continues, "For unto you is born this day in the city of David, a Savior which is Christ the Lord." And suddenly, while the shepherds, were trying to adjust themselves to these strange sayings, a choir of the heavenly host broke out in a sublime anthem, like a vast Hallelujah Chorus, "praising God and saying, Glory to God in the highest, and on earth peace, good will toward men." And thus the final instalment of the Christmas Message came upon the ears of the waiting sons of Jacob. Let us briefly notice its significance.

It Was a Message of Great Joy

There was joy among the angels of glory when the Word thus became flesh and dwelt among men. There is likewise rejoicing in the presence of the angels when souls are "born from above" into the Kingdom of our Lord.

There was rejoicing among the shepherds on the hillsides of Judea for now

they had seen the One who was to be the Good Shepherd.

The Virgin mother rejoiced greatly for her Babe should be called Jesus, for He would save His people from their sins. Through His coming motherhood and womanhood has been greatly elevated.

It was a message of joy to all the people, for now "the people who sat in darkness had seen a great light." "He was the true Light that lighteth every man that cometh into the world."

The Purpose of the Christmas Message Was Three-Fold

To bring peace on earth where there was so much of disturbance and unrest.

To bring good will to men who had formerly experienced hatred and ill will.

To bring glory to God in the highest to whom all glory and praise was and is due.

So all year long we rejoice in the Christmas Message and with Longfellow we say—

O Word that broke the stillness first,
Sound on! and never cease
Till all earth's darkness be made light,
And all her discord peace.
Till selfish passion, strife and wrong,
Thy summons shall have heard,
And thy creation be complete,
O thou Eternal Word.
Toronto, Ontario.

The Amana Society

or

Community of True Inspiration

The Amana Society of Homestead, Iowa, has been the Mecca of thousands of tourists. Here they seemingly practice the sentiment of the song, "Let the rest of the world go by." The Editor has twice enjoyed the hospitality of these people.

While we are not in accord with them in certain matters of faith and practice, we have so many things in common, that they have interested many of our people. Since so many erroneous ideas have gone forth it may be interesting to hear what they have to say about themselves. They are believers in non-resistance, non-conformity to the world, opposed to divorce, opposed to State-controlled churches, opposed to secret societies, believers in simplicity of life in general, and a general evangelical faith.

Their Society numbers about 1500 people; they live in about seven towns, and own about 26,000 acres of land. The Society also holds to a community of possession.—Editor.

Origin and Early History of the Inspirationalists

The History of the Amana Society, or Community of True Inspiration, dates back in the year 1714, when J. F. Rock and E. L. Gruber made the first beginning in Hesse, Germany, not as a communistic society, but as a new religious sect, having for its creed the belief that God could now as well as of old, inspire men to speak and declare His Word and will and thus act as messengers of divine teaching to the world.

These men soon had many followers, who had seen and felt the utter hollowness and formality of the then existing church and who eagerly embraced the doctrine of Rock and Gruber of a truer and purer religion, of a life after the teachings of Christ, and of a life simple and conscientious Christianity, with a high standard of virtue and morality devoid of all that outward display and form which made up the Christianity of the majority of the people in those times.

E. L. Gruber died in 1728, but the work was continued by Rock, who was now assisted by a number of others who had consecrated their life to the same work. The most notable of these were Jonas Wickmark, an attorney and a graduate of the University of Jena, Saspar Loew, the brothers of Gleim, Dr. J. P. Kaempf, a philosopher and physician of note, and Gottfried Neuman. The boldness with which these men attacked the timehonored customs of the church soon brought upon them the hatred of the clergy, who were not backward in denouncing them and their teachings as ungodly, and complaining to the government, asking for their imprisonment or banishment. Also many prominent and influential persons were turned against these preachers, for title and rank proved no barrier for these fearless men when they felt called upon to testify against godless and immoral life. All this soon aroused

the displeasure of the various governments into which Germany was then divided, and in many places orders were issued for their fining and imprisonment. Many a time these orders were executed; they had to go to prison or were put in the pillory exposed to the derision and contempt of the



mob. Sometimes they were tied to the whipping post and whipped; once at Zurich they were publicly lashed through the streets out of town.

But the preachers were not the only sufferers; their followers also had to feel this persecution, as they would not bear arms nor serve in war, and also persistently refused to make oath. This refusal they based on the passage in Scripture where Jesus says, Matt. 5:34: "But I say unto you, swear not at all;" and Matt. 5:37: "But let your communications be Yea, yea: Nay, nay: for whatsoever is more than these cometh of evil."

Many governments prohibited all meetings of the Inspirationalists, as they were called, and imposed heavy fines on those who still persisted in holding such. In spite of all this oppression the sect continued to grow, although many had to leave their native land, friends, and all, in order to go to places where the authorities would be more tolerant, and where they were allowed to serve God according to their chosen faith. The most liberal government was that of Hesse, whither most

of the emigrants flocked, and which for this reason contained the largest congregations.

Removal to America

The members selected for the journey to America were Christian Metz, G. A. Weber, Wm. Noe, and G. Ackermann. These were given full power to act for all the members and to purchase land where they deemed best.

On Sept. 5, 1842, these men bade good-bye to their relatives, friends and comfortable homes, to go across the seas for a new land and home where their trials would be ended, and where they would be permitted to live according to their faith and convictions.

The first purchase of land was near Buffalo, N. Y. Here they first encountered troubles with the Indians. It was later found to be too small a reservation of land; this accounts for the removal of the Society to Iowa.

The first village was laid out on a hill north of the Iowa River, 11 miles east of Marengo. It was called Amana, a name taken from the Bible and meaning "remain true." At first only small frame houses were built, but as more and more help came from the east the quarries on the land could be worked and stone buildings erected. In the following years several additional villages were commenced at different places on the territory: West Amana and South Amana in 1856, High Amana in 1857, and East Amana in 1860. Up to this time the nearest railroad station had been Iowa City, 20 miles distant, but now the Mississipi and Missouri R. R., later named the C. R. I. & P., was completed as far as Homestead, a small town south of the Society's territory. All goods from the east would now be unloaded there and it would also form the shipping point for the neighboring farming population. The Society saw the necessity of owning this railroad station and so in 1861 the entire village of Homestead was bought and thus became the sixth of the villages of that Society. In 1862 another village was founded 2 miles west of Amana and called Middle Amana.

The sale of the Ebenezer land was now almost completed, and the last of the remaining members came to Iowa on Dec. 30th, 1864.

By that time the Society had acquired about 26,000 acres of land, approximately the amount owned at the present time. In 1859 the Society was incorporated as a religious and benevolent society under the name of "Amana Society." The purpose sought to be obtained by this organization as a religious society and community is

best defined and set forth in Articles 1 and 2 of its constitution.

The following are the most important provisions of the constitution, Articles 1 and 2 being given in full:

Article 1. The foundation of our civil organization is and shall remain forever God, the Lord, and the faith, which He worked in us according to His free grace and mercy, and which is founded upon (1) the word of God as revealed in the Old and the New Testament; (2) the testimony of Jesus through the spirit of prophecy; (3) the hidden spirit of grace and chastisement.

The purpose of our association as a religious society is therefore no worldly or selfish one, but the purpose of the love of God in His vocation of grace received by us, to serve Him in the inward and outward bond of union, according to His laws and His requirements in our own consciences, and thus to work out the salvation of our souls, through the redeeming grace of Jesus Christ, in self-denial, in the obedience of our faith, and in the demonstration of our faithfulness in the inward and outward service of the Community, by the power of grace, which God presents us with.

And to fulfill this duty we do hereby covenant and promise collectively and each to the other by the acceptance and signing of this present constitution.

Article 2. In this bond of union tied by God and by ourselves, it is our unanimous will and resolution, that the land purchased here and that may hereafter be purchased, shall be and remain a common estate and property, with all improvements thereupon and all appurtenances thereto as also with all the labor, cares, troubles, and burdens, of which each member shall bear his allotted share with a willing heart.

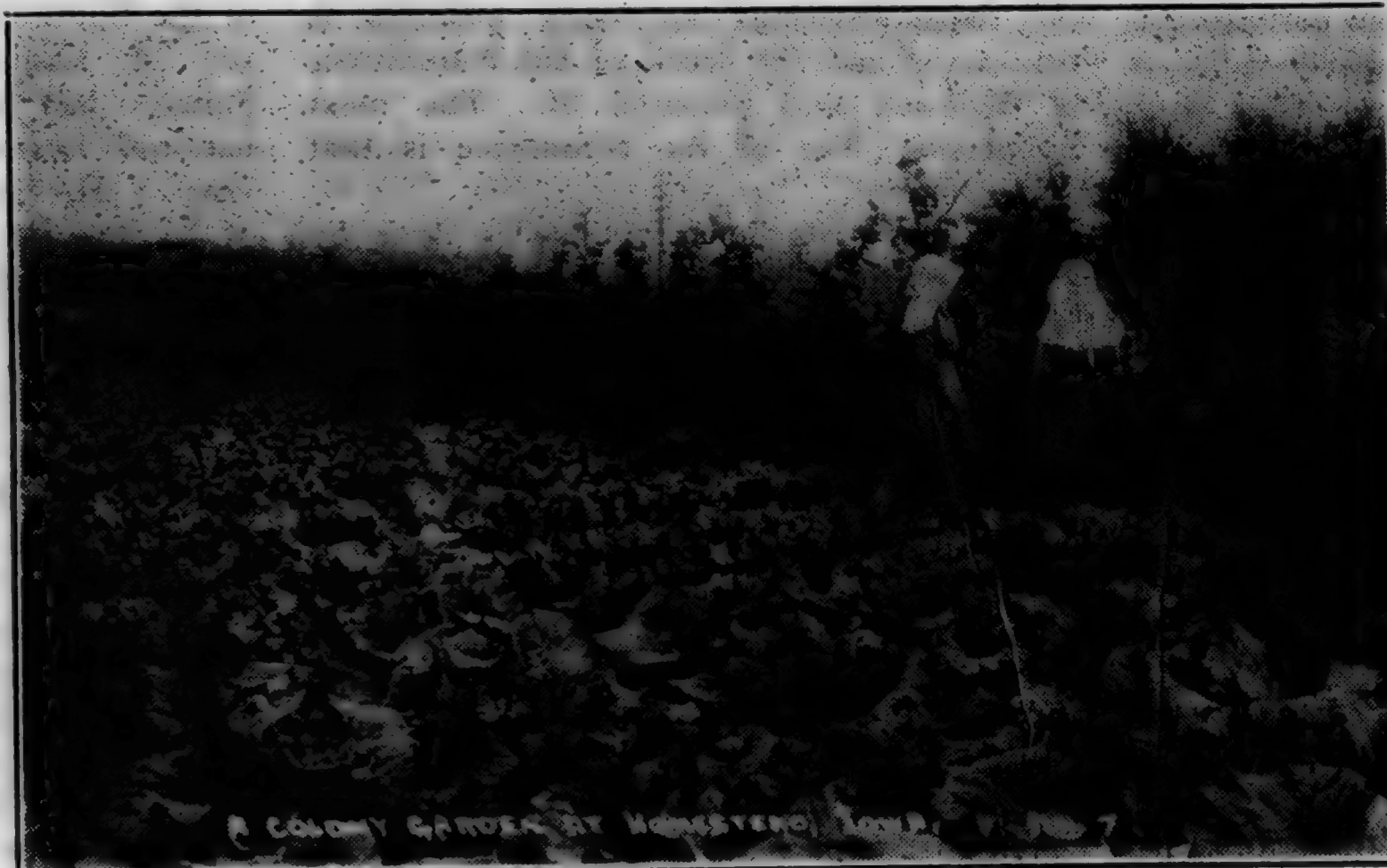
And having obtained in pursuance of the act of the legislature of this State, Chapter 131 passed 28, March 1858 an incorporation as a religious society, it is hereby agreed on that the present and future titles to our common lands shall be conveyed to and vested in "The Amana Society" in the Township of Amana, as our corporate name, by which we are known in law.

Article 3. Agriculture, manufactures and trades shall form the means of sustenance, and out of the income of these the expenses of the Society shall be defrayed. If any surplus remains it shall be applied to improvements, to the erection of schools and meeting-houses, care of the old and sick, the founding of a business and safety fund, and to benevolent purposes in general.

Article 4. The control and management of the Society shall be vested in a board of 13 trustees, to be elected annually out of the number of elders. The trustees shall annually elect out of their number a President, Vice President, and Secretary, who shall have full power to sign all public and legal documents in the name of the Society.

Article 5. Every member is in duty bound to give his or her personal and real property to the trustees for the common fund, at the time of joining the Society. For such payments each member is entitled to a credit thereof on the books of the Society, and to a receipt signed by the president and secretary, and is secured by the pledge of the common property of the Society.

Article 6. Each member is entitled to free board and dwelling, to support and care in old age, sickness and infirmity and to an annual sum of maintenance, the amount of which is to be fixed by the trustees. The members release all claims for



wages, interest and any share in the income and of the estate of the Society separate from the common stock.

Article 7. All children and minors after the death of their parents and relatives shall be orphans under the special guardianship of the trustees during their minority. Any credits, if not disposed of by will, or any debts left by the parents are to be assumed by the children. Credits of members dying intestate without leaving lawful heirs shall revert to the Society.

Article 8. Members leaving the Society either by their own choice or by expulsion, shall receive back the amount paid into the common fund without any interest or allowance for services during the time of their membership.

(Concluded Next Month)

"Live for Christ in common things, and all your work will become priestly work."

"Many souls have been lost by saying 'tomorrow' instead of 'today.'"

CURRENT EVENTS

General Calles in Washington.—"General Plutarco Elias Calles, who on December 1 will assume the Presidency of Mexico, has been a visitor in Washington en route from Europe to Mexico. He called on President Coolidge and was a guest at a White House luncheon, as well as holding conferences with Secretary Hughes and other officials. It is considered that relations between the two countries are on a much better basis than for several years past."

Ten Federal Attorneys Ousted.—"Because of their failure to enforce the prohibition law Attorney-General Stone demanded the resignations of ten United States Attorneys, six of whom had complied with the demand before he made public his action. The names of the ousted officials were not disclosed."

Dry Law Enforcement.—"Federal officials in the last three years have made more than 177,000 arrests for violation of the Volstead Act and fines of nearly \$18,000,000 have been imposed in addition to jail sentences aggregating 7,000 years according to Prohibition Commissioner Haynes. Of the 120,000 criminal cases terminated in the Federal Courts, there have been 94,300 convictions."

Secretary Wallace Dies.—"Henry C. Wallace, Secretary of Agriculture, died at the Naval Hospital in Washington from complication following an operation for appendicitis. Mr. Wallace, who was

fifty-eight years old and the son of a Presbyterian minister, entered the Cabinet on March 4, 1921, after long activity in agricultural affairs and the editorship of Wallace's Farmer, published in Des Moines."

Czechoslovakia Ratifies Protocol.—"The first nation to complete its official ratification of the League of Nations protocol on peace and security is Czechoslovakia, whose Foreign Minister, M. Benes, was the chief author of the document."

Thirteen Die in Cruiser Blast.—"An explosion in a turret on board the scout cruiser Trenton cost the lives of thirteen men of the American Navy, and five others of the turret crew were seriously injured. The cause of the disaster was a mystery, the powder exploding while a gun was being loaded for the first shot."

Horse-power under the hood is not as important as horse sense behind the steering-wheel.—Dayton Journal.

THE SUNDAY SCHOOL

How We Get Our Sunday School Lessons

Marion Stevenson

One of the most helpful and delightful experiences in Sunday school work is brought about through the influence of the "Uniform Sunday School Lessons," where for one week all the members of the family are interested in the similar passage of Scripture. Where the Daily Readings are read with occasional comments the child of to-day and the man of to-morrow will undoubtedly be able to say that, "From a child I have known the Holy Scriptures." Every Christian should be informed on the contents of these worth-while messages.—Editor.

Four times every year the United States post offices and the railway express companies distribute to nearly twenty millions of people many tons of unique literature. It is produced to help all classes, ages and conditions of people for a brief period once a week in an institution popularly called a Sunday school.

This literature is of a very high order. It is written, as a rule, by scholarly and reverent-minded authors and edited by men equally skilled and scholarly. Typographically it frequently exhibits the finest grade of printing. Its appearance is often the subject of comment.

The production of Sunday school lessons is one of the leading American industries. In one of our great cities six large publishing houses make it their principal business. In another city are five publishing companies just as large. One church publishing house occupies a fourth of a city block with a modern building six stories in height. Every working day six hundred people are employed there. The amount of capital invested in this business is enormous and is increasing.

The preparation of your Sunday school lesson lies much farther back than the publishing house. It begins with the work of the International Sunday School Lesson Committee.

This committee is at present a body of forty-four men. Sixteen of these are appointed by the International Council of Religious Education. The other members of the committee are chosen by twenty-eight of the leading Christian communions of the United States and Canada. The condition controlling the appointment is very simple. Any religious body having a committee constituted for the purpose of considering or constructing lesson courses for its Sunday schools, is permitted to appoint a member of the International Sunday School Lesson Committee. The writer enjoys his position on the committee by appointment of the International Council. The representatives of the International Council are a fixed number. The number of denominational represen-

tatives may vary as curriculum committees are or are not appointed.

The International Committee holds two meetings each year; one immediately after Easter and the other just after Christmas. At these meetings necessary business is transacted and the work of sub-committees is reviewed and disposed of. The most important office of the committee is that of secretary.

The work of the committee is done by sub-committees which meet semi-annually with the general committee and at such other times and places as their duties may require. The wide scope of the committee requires the cooperation of the following sub-committees: International Curriculum, Improved Uniform Lessons, Group-Uniform Lessons and Daily Bible Readings.

The process of lesson making may be seen for example in the work of the sub-committee on Improved Uniform Lessons of which the writer has been a member for several years.

There is selected, first of all, a "six-year cycle, subject to such modifications as may be thought best in the progress of lesson making." The next six-year cycle is as follows:

January-March, 1926, The Message of the Gospel of John.

April-June, 1926, Messages from Genesis.

July-December, 1926, Early Leaders of Israel; from Moses to Samuel.

January-March, 1927, Studies in the Christian Life.

April-June, 1927, The Life and Letters of Peter.

July-December, 1927, Early Kings and Prophets of Israel.

January-June, 1928, The Gospel of the Son of God; Studies in Mark.

July-December, 1928, The Life and Letters of Paul.

January-March, 1929, Some Great Christian Doctrines.

April-September, 1929, Later Leaders of Judah; from Isaiah to Nehemiah.

October-December, 1929, Some Social Teachings of the Bible.

January-June, 1930, The Gospel of the Kingdom; Studies in Matthew.

July-December, 1930, Great Men and Women of the Bible.

January-June, 1931, Jesus, the World's Savior; Studies in Luke.

July-December, 1931, The Spread of Christianity; Studies in Acts, the Epistles and Revelation.

When the general scheme for the six-year cycle has been approved by the committee, the sub-committee is at liberty to proceed with the construction of the courses. The preliminary task is generally performed by the chairman, who in the sub-committee is Professor John R. Sampey, of the Southern Baptist Theological Seminary of Louisville, Kentucky. Professor Sampey has been a member of the International Lesson Committee for thirty-five years. He generally outlines the course of lessons for the year and submits it to the sub-committee as a working basis. The fact that this preliminary outline is submitted to a committee composed of two professors in theological seminaries and eight editors accounts for the chairman's inability to recognize his outline sometimes after it has been completed by the committee.

Several things must be done for each lesson, each of which may be determined only after prolonged consideration and discussion. There must be chosen first a general title for each lesson. An appropriate selection of Scripture must be made. This is generally difficult to do for many reasons. A smaller passage must be selected for printing in lesson quarterlies. The most appropriate Golden Text must be found. There must be also a devotional reading. In order to find all these the committee must spend much time in searching the Bible and in conference. The committee must also select a special topic for intermediate and senior pupils and another for young people and adults.

The lessons for the year are now ready to lay before the whole committee for examination and permission to release for criticism. Upon such action Professor Price has the list printed and mails it to editors and lesson writers for careful examination and criticism.

This list is reconsidered by the sub-committee at its next meeting and completed in the light of any criticism. It is finally laid before the whole committee, which accepts it and orders it "released." It is then given to editors of publishing boards, who after editing it as they please, give it to their lesson writers.

The Home Daily Bible Readings are

also the product of a carefully selected and hard-working sub-committee, under the leadership of R. L. Lanning, of Pittsburgh.

The most important work of the International Lesson Committee is probably that entrusted to the sub-committee on International Curriculum. Professor W. C. Bower is the chairman. The scope of the work of this committee is too vast to describe here. It proposes to create a curriculum that shall include and correlate all the necessary courses of study that may be required by the Sunday session of the Bible school, the lessons for the vacation church school and all needed courses for week-day religious education.

The work of the editor is quite as arduous and prolonged as the work of the

committee. Capable writers must be selected and instructed, material must be edited with great care before it is sent to the linotype room. There are numerous readings of the proof before it goes to the press room.

Press room and bindery running day and night prepare your lesson material for the mailing room. It goes from expert mailing clerks to the post office in truck loads and on some Sunday morning you have your lesson quarterly at the end of the long and costly process sketched above. Those you receive next year and succeeding years will cost much more in the labor of many hearts and hands, for the work of religious education is growing rapidly in the esteem of the church. — World Call.

The Process of Making Sunday School Quarterlies

John L. Horst

Up to the present time there were three English quarterlies published by the Mennonite Publishing House—the Primary, Advanced, and Teacher's. Besides these there were printed the Lesson Picture Cards, two German Quarterlies, and a number of modifications of these for other branches of the Church and the Brethren in Christ.

The three quarterlies first mentioned comprise by far the greatest amount of the Sunday School literature published by the Publishing House. The Primary Quarterly is in the nineteenth year of its existence, the Advanced and the Teacher's have been published for eighteen years. These have been edited by various brethren in the past but the present editors are Clayton F. Yake, Primary; J. A. Ressler, Advanced; J. R. Shank and J. A. Ressler, Teacher's.

However, in a meeting of the Mennonite Publication Board in August of the present year it was decided to make a number of changes. The Primary Quarterly was to be changed and adapted to smaller pupils, than in its present form, and a new Quarterly, called the Junior-Intermediate, to be added to the list. This would be especially designed for classes between the Primary ages and those using the Advanced Quarterly. In addition to these a Junior Teacher's quarterly was ordered to be published, the aim of which is to supply material for teachers of all classes that are too young to use the Advanced Quarterly. These new quarterlies will be ready for the first quarter of 1925. The editors are: Primary, Sister Anna Loucks; Junior-Intermediate, Bro. C. F. Yake; Junior Teacher's; Bros. Yake and John L. Horst.

Our aim in this article is to describe the process in the making of quarterlies, we shall confine ourselves largely to a description of the production of our most popular and widely-used lesson help, the

Advanced Quarterly which enjoys a circulation of 45,000 per quarter.

Since we use the International Lessons, naturally the work of the editor is based on the lists which the International Lesson Committee supplies. This is little more than a list of lesson titles and the Scripture on which they are based. The Golden Text, the topics for Intermediate and Senior pupils, and another for Young People and Adults as well as the texts



Mennonite Publishing House

for the Daily Readings constitutes the matter which is thus supplied. There is no comment, no suggestion as to the treatment of the lesson supplied, only the bare list as described. All the rest is left to the editor to supply.

Bro. Ressler, who has edited the Advanced Quarterly for thirteen years, has it pretty well systemized. The first thing to be done in preparing the matter for the printer is to supply the lesson texts as found in the Bible. An old worn Bible is used for clipping these texts. Then the measurements for all matter to be furnished by the editor must be computed. Few people have an adequate idea of the inexorable demands that space makes upon the editor in preparing copy for publication, whether for Sunday school literature or other matter. There are only so many pages for each lesson, so many inches to each department, all requiring a

certain number of lines of typewritten material. The editor knows how many lines of his typewritten matter it takes to make a certain number of lines in the Quarterly, and so after measuring the Scripture lesson he is ready to calculate how much material he must supply for each department. This done, he records everything on a schedule sheet and then proceeds with his writing.

It is interesting to take a look at the editor's desk. On it may be found versions of the Scriptures in many different languages, for he is somewhat of a linguist and delights to compare passages in the various translations to bring out the finer points of meaning. The various English versions, German, Latin, Italian, Hindi, Urdu, Greek, and possibly some others, may be found within easy reach. A generous supply of reference books is also accessible. With this equipment the editor may be seen toiling away at his typewriter until the material for each quarter is ready for the printers.

It is then given a careful re-reading and handed to the composing department. After the type is set the proof is read and then the make-up man puts it into page form, after which the proof is carefully read again. After the corrections are made, the pages are locked up in forms and are ready for the press. A final checking up of corrections on the press proof is made by the proofreader and then the presses hum away for days printing the quarterlies. They are the biggest run of House publications and require 30 tons of paper. After the presses are thru with their part of the work the sheets are loaded on the folding machine. Rapidly the sheets are automatically fed into the carrying tapes and just as rapidly they are folded and ready to be colated and the covers put on and stapled. The covers are printed on a different press and folded separately. At the stage of the work described above they are assembled with the other sheets.

After this the quarterlies are placed in a large press where they are kept under pressure for some time, the object being to press them perfectly flat so as to make a neat book. After being removed from the press they are taken to the large cutter. Here the three edges are trimmed and the quarterlies are finally ready for the shipping table.

While all this work was being done, clerks were busy writing out the orders and preparing the mailing labels. The shipping clerk is now ready to begin filling the quarterly orders. The orders of fifties, forties, and so on down the scale are counted out, the wrappers put on and tied, and the labels pasted on. Finally they are put into the mail bags and weighed and then loaded on the truck and hauled to the train or postoffice. The shipments for each quarter amount to approximately ten tons. It is a large work but immensely worth while, for who can measure the influence exerted by our Sunday school literature?

THE YOUNG PEOPLE'S MEETING

NOTES AND SUGGESTIONS

Y. P. M. Editor

This page of the Young People's Meeting Topics represents the topics for the last month of the year. The first topic of the New Year also appears to give you an early start. If you have received as much in the work of the year as your unworthy editor has in the preparation of the topics you will have been blessed. We hope the last month's study will still further enrich your life and enlarge your outlook and usefulness for the year to come.

As these notes are being prepared the Editor has in his possession words of encouragement from some who have used the Topics in their meetings. "My own soul is enriched by the study of the Word, and subjects related to our spiritual life," says one who has been active in the Master's service for a number of years. I am sure that this is the experience of all who have entered into the study of the Word in its relation to our life in the various phases as touched by the Y. P. M. Topics. Often have I been impressed with the rich treasure of the Word as it has come to me in meditation on these topics and as it has unfolded itself to me in an outline for the meditation of others. It is because God's Spirit has inspired the writing of the Scripture and has given therein what is needed for our souls that these experiences follow meditation upon it. To God be the glory for the blessings that come to us.

"Do you not think that loyalty to the Church is a natural result of loyalty to Christ?" This question comes from one who has found the Church a place where service to the Lord has been a chief delight. Most certainly I believe it. When we love the Lord, we love the body in which He is working. We love the regulations of this body because they concern the successful working together of all those connected with it. It would be a very ungodly move in a Church which would in any way suggest to one loyal to the Master, the raising of a protest, or the showing of a sign of rebellion.

It is our young people whose hearts are aglow with devotion to Christ who will receive from Him the forwarding of the work of His Church. However great the proportions of a rebellion may be and however strong the individuals who lead it may appear for the time, such persons pass out of the place of power for Christ and His Church, into the stream of worldliness and are lost in the enemy's domain. But to those who are faithful and true, though but a little unpopular flock, will be entrusted the bearing of the precious seed that, being sown in tears, will be reaped in joy. Dear young people, is our work counting among the ones so sowing? "If any man build upon this foundation, gold, silver, precious stone; wood, hay, stubble; every man's work shall be made manifest: for the day shall declare it, because it shall be revealed by fire; and the fire shall try every man's work of what sort it is."

The topics this month are very fitting for the close of the year. May each lesson fulfill the purpose for which it was prepared.

Any one who is impressed to write a few lines to the Editor of this department will be gladly welcomed. We thank you for the help of your prayers and the encouragement of your words and the assistance of your kindly criticism.

QUALIFICATIONS FOR CHRISTIAN SERVICE.—II Tim. 2:15-26.

Topic for December 14

MOTTO

"Meet for the Master's use, and prepared unto every good work."

MEDITATIONS ON THE TOPIC

I. Qualified for the Service of Christ.
—To be a vessel unto honor in the good work of the Master is the blessed privilege of the Christian. It matters not how beautiful a vessel may be in the outward show, unless it is clean the Master cannot use it. The texture of the vessel also needs to be considered. It must have such a quality of material that it will stand the strain to which it is put. It must be of such a quality that anything placed within it will not be spoiled by contact with it and that the vessel will not be spoiled.

Some of the most honorable vessels of the Master must be able to stand the fire

in order to be of greatest service. If they are not rightly prepared for such a strain they will break to pieces or melt under the heat. Other honorable vessels must bear the hard knocks to which they are subject in order that they may preserve the contents which the Master places within them. This figure of a vessel has its significance in the quality of the men and women who are used of God in His service.

The Lord has chosen His servants out of the world and sanctified them for His service. The vessel or servant must be yielded to the Lord in full consecration to His will. There must be such a quality as will stand the wear and tear of experience in the service. Those who are not patient and enduring will soon be cast aside as unfit to be of use to the Master. And when the fiery trial comes the worthy servant is aware that fire is needed to accomplish the most for the Master and does not murmur. Persecutions and trials do come and those who are willing to stand firm in the midst of them are the

ones who preserve the Church from corruption.

II. The Text.—II Tim. 2:15-26.—Some qualities of the Christian worker are plainly set forth in this passage. He must know the Word of Truth. He must be able to discern error. He must be ready to depart from iniquity. He must follow the path of righteousness. He must have the sense of fitness of things and not be drawn into foolish conversation. He must be gentle and meek. He must be able to do the task appointed. He must have a desire to save souls.

OUTLINE STUDY

I. Sanctification.

1. One who is sanctified unto the Lord.—Lev. 21:6; Isa. 52:11; I Pet. 2:9.
2. One who sanctifies the Lord.—Lev. 10:3; I Pet. 3:15.
3. Spirit-filled and exemplary.—Acts 6:3.

II. Willing Service.

1. Ministering rather than seeking ministry of others.—Matt. 20:25-28.
2. Caring for the people.—Ezek. 34:2.
3. Adapting himself to the needs of all classes.—I Cor. 9:19-27.
4. Having a passion for souls.—I Thes. 2:3-12.

III. Faithfulness.

1. Faithful to the trust committed.—Matt. 12:42-44.
2. Ready to endure hardship.—I Cor. 4:10-12; II Tim. 2:3.
3. Diligent in study.—II Tim. 2:15.
4. Speaking according to the Word of God.—I Pet. 4:11.

IV. Discretion.

1. Wise as a serpent and harmless as a dove.—Matt. 10:16.
2. Qualities for certain leaders.—I Tim. 3:1-13.
3. Avoiding vain and foolish questions.—Tit. 3:9; II Tim. 2:23-26; I Tim. 6:20, 21.

V. Courage.

1. The spirit of fearlessness unto God.—II Tim. 1:6-8.
2. Joyful in tribulation.—II Cor. 6:4-10.

SUGGESTIVE ASSIGNMENTS

For Children

1. Text-word, "Prepared."
2. Being Made Clean for the Master's Use.

For Young People

1. God's Work and Man's Work in Preparing for Christian Service.
2. Qualities all must Possess.
3. Outstanding Characteristics of Helpful Servants of God.

For Older People

1. Characteristics Essential to Leaders.
2. A Service for Every Christian.

PERSONAL THOUGHT

Has the Lord such a chance with me that I can be made into the kind of a vessel that He is pleased to use in His service?

SEED THOUGHTS

O Master, let me walk with Thee
In lowly paths of service free;
Tell me Thy secret! help me bear
The strain of toil, the fret of care.
—W. Gladden.

A pure sincere, and stable spirit is not distracted though it be employed in many works; for it works all to the honor of God, and inwardly, being still and quiet, seeks not itself in anything it doeth.—Kempis.

If you cannot be great, be willing to serve God in that which is small. If you cannot do great things for Him, cheerfully do little ones. If you cannot be Aaron at the altar, or Moses to guide the tribes, consent to be "a little maid" to Naaman the Syrian, for the honor of God's prophets, or a little child, for Christ's sake to be set in the midst of people, as an illustration of the sweetness of humility.—S. F. Smith.

Live as with God; and whatever be your calling, pray for the gift that will qualify you in it.—Bushnell.

Jesus was a great worker, and His disciples must not be afraid of hard work.—C. H. Spurgeon.

THE CHRISTMAS MESSAGE AND THE CHRISTMAS SPIRIT.—Matt. 2:9-11; Lk. 2:1-20.

Topic for December 21.

MOTTO

"He is thy Lord; worship thou Him."

MEDITATIONS ON THE TOPIC

I. **The Saviour, Christ the Lord, Born unto Men.**—The character of the One who was born, and the purpose of His birth, the love that prompted it, and the blessing that it brought,—all speak without other language and give forth a message and spirit that should characterize the followers of Jesus Christ at all times and places.

Christmas has a certain meaning to the world today, but it is largely obscured by the pride and selfishness and lust of men. To truly serve the newborn king is to worship. To worship means not only adoration in words and postures of the body, but a spirit of subjection and obedience to His kingship which makes our lives conform to the standards of His kingdom. The spirit that gives praise to one another and glorifies mankind is not the Christmas spirit. But the spirit that by words and actions glorifies the Christ and magnifies His name and His doctrines before men is the spirit of true Christmas from one end of the year to the other. We cannot have the Christmas spirit without bearing the Christmas message. As the spirit of Christmas calls us to worship Him, so the message brings all those who receive it into a place where they are accepted in their worship of Him.

"Whatsoever ye do in word or deed, do all in the name of the Lord Jesus." This is the Christmas spirit of worship. Every act of song, and prayer, and praise; every deed of kindness or word of love; every work of the hand or feet or voice; every thought written or spoken; must in some way magnify our Lord if it would express the worship and breathe forth the spirit that is fitting to celebrate His birth.

II. **The Text.**—Matt. 2:9-11.—The recognition of the divine nature of the newborn child was very prominent in the wise

Our Illustration Corner

By J. D. Mininger

"Without a parable spake he not unto them."—Matt. 13:34. "To make all men see."—Eph. 3:9.

QUALIFICATIONS FOR CHRISTIAN SERVICE

Dec. 14th

A well-known Christian worker relates the following incident:

"A certain ship that was plying between two points arrived at its destination about an hour earlier than usual. Upon investigation it was found that it had a new engine on the inside.

The supreme qualification for Christian service is a new power on the inside, even the "Fullness of the Holy Ghost."

One among many New Testament characters who were thus equipped for service was Philip.

Philip we remember is a trophy of "personal work" (Jno. 1:43). Also himself became a successful personal worker (See Jno. 1:45).

After Pentecost, we see him as deacon and evangelist."

1. Full of the "Holy Ghost" Acts 6:3. In this case, this also meant

2. Fulness of wisdom. Acts 6:3.

3. Fulness of zeal. He ran—Acts 8:30.

4. Fulness of the Word of God. "He began at the same Scripture." Acts 8:35.

5. Fulness of Christ. He preached unto him Jesus. Acts 8:35.

6. Fulness of Joy. "There was great joy in that city." Acts 6:8.

7. Fulness of good works. "Many taken with palsies, and that were lame were healed." Acts 8:7.

French E. Oliver says, "It is not necessary that we have a monopoly on the Holy Ghost, but that He has a monopoly on us."

THE CHRISTMAS MESSAGE AND THE CHRISTMAS SPIRIT

Dec. 21st

"For unto you is born, this day in the city of David, a Saviour which is Christ the Lord." Lu. 2:11.

In a certain hospital in Kansas City a dear, tiny, baby boy was born. His mother advertised that it was for adoption. The writer accompanied by another mission-worker went to see the new born babe. Christian friends in the country had been longing for just such a "bundle of possibilities." Final arrangements were made for fetching the baby from the hospital. When the "wee bundle" was all wrapped up and when we were ready to pass out the door with it, the sister accompanying the writer asked the mother, "Would you like to take another look at it?" The mother shook her head, meaning to say "No." The child was born unto her, but she did

not want a thing to do with it any more. You say "that is dreadful," You say "that is worse than brutish," and rightly may you say so.

But listen, "A GREATER" that that little babe is "born unto you." Just as that little babe had a right to his mother's affection, his mother's heart, his mother's home, his mother's best, so the Child that was born in Bethlehem's manger has a right to your heart, your home, your life, your all.

Will you say "away with Him," will you say? "I will not have this man rule over me," or will you gladly open your heart and life to Him? What will ye do then with Jesus Who is called the Christ?" The answer of that question will determine what He will do with you.

HELPFUL EXPERIENCES OF 1924

Dec. 28th

The following experience occurred before 1924.

A certain father was eager to do his utmost for his divinely entrusted children. Having at different times attended the weekly Bible classes of the late D. M. Stearns of Germantown, Pa., (and for a child of God to attend one of these classes always meant new inspiration, new faith, new joy, new courage.) He one day sat down and wrote a letter to Bro. Stearns asking him to recommend and suggest the best books on Child-training.

The reply came in due time and said, "the best book on child-training is the Bible. Your initials 'J. D. M.' suggest to me, 'Jesus Does Manage,' and He certainly will if you give Him a chance."

VICTORY OVER DIFFICULTIES—

(Joseph—Jr.)

Jan. 4th

"The Lord was 'with Joseph.'"

Joseph's experience was a rather rugged one. But the secret of his victory was because "The Lord was WITH JOSEPH." This expression is found four different times in the 39th chapter of Genesis alone. See Gen. 39:2, 3, 21, 23.

A writer in the "Sunday-school Times" tells of a certain lesson being entitled, "Jesus and His disciples in a Storm." A certain Christian worker changed this title to read "Jesus in a Calm and His disciples in a Storm."

How precious to know that when Jesus is with us, rather when He indwells us, we too are in a calm in the midst of all kinds of unrest and storms.

men. They fell down and worshiped. They presented gifts in token of their devotion. They rejoiced in the leading of God that had brought them to see their king.

Lk. 2:1-20.—This shows forth the humility in which the Saviour came, and the Heavenly view of His coming and the worthiness which angels attributed to Him. The message they bore is the Christmas message to the world in all ages—"good tidings of great joy"—"to all people"—"A Saviour"—"Christ the Lord."—"Glory to God"—"Peace on earth good will toward men."

OUTLINE STUDY

I. The Christmas Message.

1. Proclaims a day of victory over the serpent.—Gen. 3:15.
2. Proclaims a blessing to all nations.—Gen. 22:18.
3. Proclaims a Redeemer from death.—Job 19:25.
4. Proclaims a Deliverer from captivity.—Ps. 68:18.
5. Proclaims the gift of a Son and a time of peace.—Isa. 9:6, 7.
6. Proclaims a Branch who brings times of rest.—Isa. 11:1-10.
7. Proclaims a Savior from sin.—Matt. 1:21.
8. Proclaims Israel's King.—Luke 1:33
9. Proclaims Glory to God and Peace to Men.—Luke 2:14.

II. The Spirit of Christmas.

1. The spirit of "good will toward men."—Luke 2:14.
2. The spirit of "great joy."—Luke 2:10.
3. The spirit of peace.—Rom. 10:15.
4. The spirit of love.—Jno. 3:16.
5. The spirit of forgiveness and mercy.—Eph. 4:32.
6. The spirit of righteousness.—I Jno 2:29.

SUGGESTIVE ASSIGNMENTS

For Children

1. Text-word, "Jesus."
2. The Birth of Jesus

For Young People

1. What Jesus' Birth Meant to the World.
2. The Possible Salvation through Jesus Christ.
3. Perverted Thoughts about Christmas.

For Older People

1. The Love of God in the Gift of His Son.
2. Our Mission in Bearing the Message of "Good Will" to Others.

PERSONAL THOUGHT

As ambassadors for Christ we beseech men to be reconciled to God in Christ's stead. We live unto Him who died for us and rose again. We bear the spirit and message which God has manifested to the world in giving His Son.

SEED THOUGHTS

Joy to the World

Joy to the world, the Lord is come!
Let earth receive her King;
Let every heart prepare Him room,
And heaven and nature sing.

Joy to the earth, the Saviour reigns!
Let men their songs employ;
While fields and floods, rocks, hills and plains,
Repeat the sounding joy.

He rules the world with truth and grace;
And makes the nations prove
The glories of His righteousness,
And wonders of His love.

TOPICS FOR 1925

January

- 4 Victory Over Difficulties Joseph. (Jr.).—Gen. 37:39-45.
- 11 The New Nature, Regeneration.—Eph. 2:1-10; Jno. 3:3-5.
- 18 Conditions of Discipleship.—Lk. 14:25-35; Jno. 5:24.
- 25 What the Church Expects of Her young People.—Eph. 6:1-4; Tit. 2

February

- 1 The Book God Gave Us. (Jr.)—II Tim. 3:13-17.
- 8 People in the Mountains of the South.—Lk. 14:12-24.
- 15 How Christ's Coming Affects My Life.—Matt. 24:36-51; Lk. 21:34-36.
- 22 What Shall I do With my Life?—Rom. 12:1, 2; II Cor. 5:14, 15.

March

- 1 The Man Who Spoiled His Opportunities—Saul. (Jr.)—I Sam. 15.
- 8 The Believer's Standing with God—Justification.—Rom. 5.
- 15 Obedience to Christ in Our Thoughts.—II Cor. 10:1-6.
- 22 Worshiping God in Psalms, Hymns and Spiritual Songs.—Eph. 5:18-20.
- 29 Topic to be supplied by the local committee.

April

- 5 Sowing,—the Spring Time of Life. (Jr.).—Eccl. 11; Gal. 6:7-10.
- 12 Crucified and Risen with Christ. (Easter).—Col. 2:10-15; Rom. 6:1-14.
- 19 The Power of a Holy Life.—I Cor. 6:14-7:1; Matt. 5:13-16.
- 26 The Negro and the N. American Indian.—Eph. 3.

May

- 3 The Man who Stood Alone—Elijah. (Jr.).—I Kings 18.
- 10 The Changed Character—Sanctification.—II Cor. 3:18; I Pet. 5:6-10.
- 17 The Great Companion,—How to Live With Him.—Heb. 2:8-18; I Jno. 1:1-10.
- 24 My Associates.—Prov. 4:14-19; 13:20.
- 31 The Need of the Holy Spirit.—Jno. 16:7-15; Rom. 8:1-9.

June

- 7 Serving God in Our Youth. (Jr.).—Eccl. 11:9-12:14.
- 14 The Foreigner in Our Midst.—Matt. 10:17-19; Gal. 6:10; Tit. 2:11-14.

- 21 Fact, Faith, Feeling, in Christian Experience.—Eph. 1:13, 14; Rom. 10:8-15.
- 28 The Lure of the world.—II Pet. 2:18-22; II Thes. 2:7-15.

July

- 5 A Noble Choice—Ruth. (Jr.).—Ruth 1.
- 12 The Lord's Supper.—I Cor. 11:17-34.
- 19 The Ministry of Suffering.—I Pet. 5:10; II Cor. 4:8-18.
- 26 Christian Self-Control.—I Cor. 9:24-27; Gal. 5:16-26.

August

- 2 Lessons From Nature in the Book of Proverbs (Jr.).—Prov. 6:6-11; 30:24-33.
- 9, 16, 23, 30.—Studies in Philipians.

September

- 6 The Man who Took Second Place—John the Baptist. (Jr.).—Jno. 3:25-36.
- 13 Loyalty to Christ and the Church I Cor. 12:12-21; I Pet. 5:1-7.
- 20 The Cross and its Meaning Today.—Gal. 6:14; Matt. 27:33-50.
- 27 Practical Non-resistance.—Lk. 6:27-36; Matt. 5:38-48.

October

- 4 Seven Things that God Hates.—(Jr.).—Prov. 6:16-19.
- 11 The Dark Continent—Africa.—Isa. 8:19-9:7; Jno. 8:12.
- 18 Conditions for Acceptable Prayer.—Psa. 34.
- 25 Freedom Through the Truth.—Jno. 8:30-47.

November

- 1 A Man who Changed Sides—Paul. (Jr.).—Acts 8:1-3; 9:1-30.
- 8 Bible Teaching on Dress.—I Pet. 3:1-6; Rom. 13:10-14.
- 15 Helpful Methods of Bible Study.—Jno. 5:39; Acts 17:11; Isa. 34:16.
- 22 Developing the Thnaksgiving Spirit.—II Cor. 9:8-15.
- 29 Topic to be supplied by the local committee.

December

- 6 The Works and Word of God. (Jr.).—Ps. 19.
- 13 Motives for Christian Service.—II Cor. 5:9-20.
- 20 The Prince of Peace.—Isa. 9:6; Jno. 14:27.
- 27 What Hath God Wrought.—Rom. 8:28; Num. 23:23; Isa. 44:21-28.

HELPFUL EXPERIENCES OF 1924.

Rom. 8:28; Heb. 12:1-11.

Topic for December 28.

MOTTO

"Lead me in the way everlasting."

MEDITATIONS ON THE TOPIC

I. Helpful Experiences.—It is good to look back over the past in the light of the present and behold how God's providences have wrought for us in what we have passed through, and has made all things work together for our good.

In our daily routine of cares we may see some things that have been developing

our life for good. We are stronger today if we have been faithful to each common task however unromantic it has seemed to be. It is the common every day faithfulness that counts in a life time to make a successful career and accomplishes the great things worth while. A father was laid to rest, or a mother. Nothing brilliant in the eyes of the world were they. But their faithful home-making out of the common stuff of life and the common every day virtues of truth and purity and honesty and righteousness in Christ Jesus has exalted them to a career of success and has left to their children a heritage that will count in the generations to come. Even so our daily routine may have

blessed us if we have so allowed it, in our experience.

Special experiences like the meeting of noble friends and the feasting upon special spiritual things have been granted along the way to brighten our path and help us over the rough places that are harder to bear. Some of the harder experiences, too, have come which we felt would do us no good at all, but which, have nevertheless brought something to make us stronger and more efficient for life's duties, if we have not failed to look up to our great comforter and helper in time of need. As we poured out our soul in prayer, in sincerity, and realized the good hand of God upon us in answer to our petitions in some way of His own wisdom, we have realized that the year has been a blessing.

II. **The Text.**—Rom. 8:28.—This passage is intended to encourage the Christian, who is compassed with infirmities but who has the Spirit of God in his life, to realize that God is providing all things and making them work out for good to him.

Heb. 12:1-11.—This passage encourages the believer to know that it is a common experience to have chastening to endure. Every hard trial and every bitter pain if received in submission will bring forth the fruit of righteousness to those who are exercised thereby.

OUTLINE STUDY

I. Joyous Helpful Experiences.

1. Spiritual feasts.—Acts 1:41-47.
2. Valuable friendships.—Acts 21:3-17.

3. Blessings in service.—Rom. 15:25-32.
4. Souls won.—Lk. 15:6, 7, 9, 10, 32.
5. Temporal blessings.—Acts 14:17.
6. Answers to prayer.—I Jno. 3:21, 22.

II. Grievous but Helpful Experiences.

1. Chastenings.—Heb. 12:11.
2. Trials.—Jas. 1:2-12.
3. Disappointments.—Phil. 1:12-18.
4. Sorrows.—II Cor. 1:3-7.
5. Hard problems.—II Cor. 4:7-10.
6. Hours of travail in prayer.—Gal. 4:19.

SUGGESTIVE ASSIGNMENTS

For Children

1. Text-word, "Help." Year.
2. Good Things I Have Learned This Year.

For Young People

1. Experiences Which I Have Had During the Past Year under Some Classification of the Outline Study.
2. How Receive Help from Every Experience.

For Older People

1. When Trying Experiences are Most Helpful.

PERSONAL THOUGHT

Through the light of God's Word I may more clearly see the helpfulness of my experiences of the past year and how I may make them of greater service in the days to come.

SEED THOUGHTS

To the dim bewildered vision of humanity, God's care is more evident in some instances than in others; and upon such instances men sieze and call them providences. It is well that they can; but it would be gloriously better if they could believe that the whole matter is one grand providence.—G. Macdonald.

Our Lord God doth work like a printer, who setteth the letters backward; we see and feel well the setting, but we shall see the print yonder—in the life to come.

Experience is the Lord's school, and they who are taught by Him usually learn by the mistakes that they make that in themselves they have no wisdom; and by their slips and falls, that they have no strength.—John Newton.

No man was ever so completely skilled in the conduct of life, as not to receive new information from age and experience.—Terence.

VICTORY OVER DIFFICULTIES.—Joseph.—(Jr.)—Gen. 37:39-45.

Topic for January 4.

MOTTO

.. "The Lord was with Joseph."

MEDITATIONS ON THE TOPIC

I. **Joseph, a Successful Man.**—"The Lord was with Joseph, and he was a prosperous man." This was the secret of all his victories over difficulties. By a study of his life we shall see how he overcame all his difficulties by taking the way of the Lord and receiving his strength and help.

1. **When his brothers envied and hated him.** Joseph went on loving them and doing them good. They spoke hatefully to him; they sold him to the Ishmaelites and covered their deed from their father by dipping his coat in the blood of a kid; but we have no word or deed of hatred from Joseph. He had begged them not to do it but they would not hear (Gen. 42:21). He went and suffered all the years but God was with him and after many years had passed we see Joseph a ruler in Egypt, and find him winning his brothers who are sorry for their sin and beg his forgiveness.

2. **When he was unjustly put in prison,** the Lord was with him and gave him favor so that he became the chief man in the prison. It was because of God's help that Joseph showed to others that he was worthy of a better place and this finally brought him out of prison and made him the ruler over the country.

3. **When there was a famine to come** God made it known to Joseph beforehand and gave him wisdom to lay up corn in Egypt sufficient to keep many people alive. It was the means of saving his father and brothers from death with all their families. Through Joseph they received a place to live in Egypt where they were nourished for many years. In all these victories God was the means by which Joseph overcame.

II. **The Text.**—Gen. 37:39-47.—These chapters tell the main part of the story of Joseph and his victories over difficulties. Chapter 37 tells of the wickedness of his brothers toward him. Chapters 39 to 45 tell the story of his life in Egypt from the time he was sold to the time that his father came into Egypt to live near Joseph.

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To Florida—Cuba—Louisiana

32 Days

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O. H. SHENK, DIRECTOR

(Ridgeway)

Lancaster, Pennsylvania

R. F. D. No. 8

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OUTLINE STUDY

- I. Difficulties of Joseph
 1. The envy and hatred of his brethren.—Gen. 37:4, 8, 11, 18-28.
 2. Sold into slavery.—Gen. 37:36; 39:1.
 3. Tried by a wicked woman.—Gen. 39:7, 12.
 4. Falsely accused and cast into prison.—Gen. 39:12-20.
 5. Forgotten and the deliverance delayed.—Gen. 40:14, 15, 23.
- II. Victories of Joseph
 1. Love conquered, by God's help.—Gen. 45:1-15.
 2. Victory by steadfastness to righteousness and God.—Gen. 39:8-10, 12.
 3. Victory by faithfulness and honesty.—Gen. 39:2-6.
 4. Victory by God's hand upon the prison keeper.—Gen. 39:21-23.
 5. Victory by doing good to others while he suffered.—Gen. 40:5-23; 41:9-14.
- III. God's Plan for Our Victory Over Difficulties
 1. He is our refuge.—Ps. 91:2; 46:1-3.
 2. He gives us help in time of need.—Heb. 4:15, 16; Eph. 6:10-18.
 3. We cast our care upon Him.—I Pet. 5:7.
 4. We watch and resist the devil in faith.—I Pet. 5:8, 9.
 5. We suffer patiently.—I Pet. 5:10; Jas. 5:7-11.
 6. We are more than conquerors through Christ.—Rom. 8:31-39.

PERSONAL THOUGHT

The God of Joseph and of Jacob is able to help us if we walk with Him and put our trust in Him.

SUGGESTIVE ASSIGNMENTS

- For Children**
1. Text word, "Victory."
 2. Joseph's Difficulty with His Brothers.
 3. Joseph's Sorrows.
 4. Joseph Helping Others in Need.
 5. God With Joseph.
- For Others**
1. The Secret of Victory in the Life of People.
 2. How Difficulties Become a Blessing.

SEED THOUGHTS

- Comfort Eternal happiness.
 Love Him more:
 in — Believe in His promises.
 Upward not downward.
 Only trust Him.
 Remember He will help.
 Tell Jesus.
- Not to the strong is the battle,
 Not to the swift is the race,
 Yet to the true and the faithful
 Victory is promised through grace.—Sel.
- Helpless I come to Jesus' blood,
 And all myself resign;
 I lose my weakness in that flood,
 And gather strength divine.
- 'Tis Jesus gives me life within,
 And nerves me for the fray;
 He spoiled the hosts of death and sin,
 And took their power away.
 Tho' clouds of conflict hide my view,
 And foes are fierce and strong,
 In Jesus' name I'll struggle thru,
 And enter heaven with song.—Lowry.

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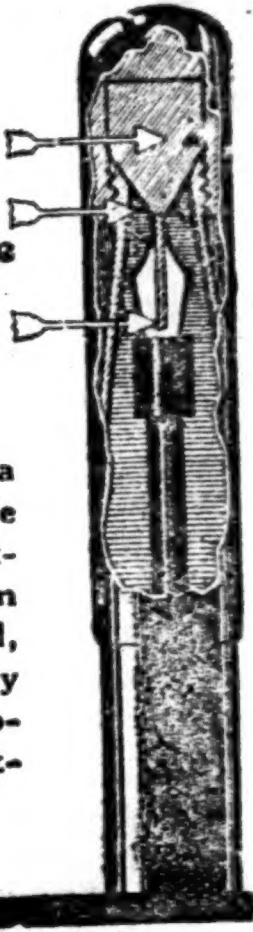
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are like they used to be—and the mellow happiness of the long ago comes romping up to its place near the hearth; When hearts sing songs and souls find best contentment, without always profoundly reasoning why; that is the crux of the year—the gold that has been milled out of the seasons—the goal at the long trail's end—The spirit of Christmas—birthday of the Christ.—Lloyd Kenyon Jones.

CHRISTMAS BREAD CRUMBS

(Continued from page 738)

trouble. I should like to see anybody foreclose it now. The old home belongs to you and the children, ma'am, without a cent of debt on it."

To attempt a description of what followed is impossible. Reuben and Jennie and Mary all tried to talk at once, and as for mother, she did what she had not done through all the trouble—broke down and cried.

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